

# The Lutheran.

God's word and Luther's teaching will never perish.

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# Register

for the

## Eighth Annual "Lutheran."

The Lord's **Supper**, the doctrine of it is no small thing, about which one should not begin a dispute; that is not small, what the Lord Christ speaks, commands, ordains, institutes, testifies, affirms, gives, receives, (from Nicol. Selenecer's Schr.) 199, 1. - Communion sung by P. Fick. 141, 1.

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## Misprint

in number 26 of the "Lutheran."

Page 204, column 1, line 10, after the words: is moved, the words are to be turned on: if the same is present and he hears the same.

On page 205, column 2, line 15, delete 1.

# Year 8, St. Louis, Monday, September 2, 1851, No. 1.

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## Preface. \*)

As we now begin the eighth year of the "Lutheran", we cannot do this in any other way than to first express our heartfelt gratitude to the faithful God that he has given us the grace and strength to remain faithful to our original plan and superior purpose in the publication of this journal in the now completed year. For even in this past period of time, we have kept in mind, as far as possible, our foremost intention: to deal with the pure doctrine of the Lutheran Church, together with the ecclesiastical practice based on it, in pertinent and timely essays; to punish false doctrine and the erroneous, unchurchlike behavior caused by it; and to illuminate, with the light of the divine Word, important phenomena of the time that have significance for the weal or woe of the Church.

To these latter undeniably belongs the tremendous apostasy of baptized Christians from the triune God, who created, redeemed and sanctified them, which became even clearer in the last year and in our neighborhood.

Since the editor has left for Germany on behalf of the Synod, one of the contributors to this journal has had to take over the preparation of the preface. Since it is impossible for him to have the same overview of the whole as the editor himself, he asks the reader for a lenient assessment of the following preface.

The poisonous seed of unbelief (nationalism), which has been scattered by most of the pulpits and theological classrooms of Germany into the hearts of the people and their adolescents, who are destined for the service of the church and school, is now terribly ripe. Such a mass apostasy from God and His Word revealed in the Holy Scriptures. Such an impudent denial of the Lord Christ, who also bought these poor, miserable people, deceivers and seducers, with the dear purchase price of his blood - such a furious attack against the basic teachings of the Christian faith - such a crude mockery of the Church of God, their spiritual mother, which they were reborn into at the time of their childhood through holy baptism, and which they were given in marriage. Such a disgraceful mockery of the Church of God, her spiritual mother, who at the time of her infancy reborn her through Holy Baptism and nourished her with the milk of the divine Word, such a shameful suspicion even of her faithful and orthodox servants, who also adorn the pure doctrine by godly conduct - summa, as I said, such a mass corruption has hardly ever come to light anywhere and at any time in the Church of Christ as is now the case; and especially our poor German people, endowed by God before others with noble gifts, and formerly the home of godliness, faithfulness and faith, is now on this side of the sea and on the other side of the sea before others so eaten through and corrupted with the poison of this old and new unbelief, that the accumulation of the faith and the faithlessness of the German people has become a thing of the past.

I wish that I had water enough in my head, and that my eyes were fountains of tears, that I might weep day and night for the slain of my people.

But it is not only the mass nature of the present apostasy from the faith of the fathers, but also the nature and character of the impudent God-denying unbelief of this time, which must fill a Christian heart with as much pain as disgust; For the light of this present enlightenment is such a deep and thick darkness that even the light of reason and the natural knowledge of God, which the heathen also have, has been stifled and died out in it, and that it can only be understood from a special delusion and enchantment of Satan. By which God, according to his holy order of punishment, has imposed these powerful errors on his enemies, so that after his gracious gospel shines brightly again in public preaching, they have not accepted the love of the truth, that they might be saved. For even through the adventurous deformities of the polytheistic pagan superstitions, there is always a premonition of the one omnipotent and omnipotent God, who is not only in the world, but also personally and essentially outside and above it.



## 2

the Moira (Fatum) enthroned the all-controlling fate above all their so-called gods, in which they usually idolized the beneficent or destructive forces of nature. Socrates clearly testifies to the voice of God in the conscience and speaks here and there of a fear of God that prevents man from doing evil; The tragedies of the nobler Greek poets are absolutely based on the true moral worldview, which they possessed precisely from the light of the natural knowledge of God (this residual little spark of the original knowledge of God created in the divine image before the Fall), that the holy and just God lets evil follow sin as punishment, that he avenges and restores the violated right by punitive retribution against the guilty party; Indeed, when pagan poets depict in meaningful poetry how these and those wrongdoers, according to the nature of their transgression, suffer eternal punishment and torment in the underworld, they testify therein that and how the eternal punitive justice of God is an indestructible truth essentially inherent in human reason and the natural light of God's knowledge.

And if we finally look among all kinds of pagan peoples of old and new times at the still so grimacing self-tortures, at the bloody sacrifices of their children and the like: - are these not living testimonies of the judging and avenging spirit of God in the awakened conscience and of the unbearable agony of this inner punishment? Furthermore, are they not a pitiful cry of distress of the children of men languishing under the dominion of sin, in the anguish of conscience, under the curse of the law and the wrath of God, in the fear of death and eternal damnation? - A cry of distress for reconciliation and redemption, which, of course, they cannot bring about through their own powerless attempts to atone for the offended God? - A cry of distress, which, however, clearly indicates their need for redemption, which, however, could only be remedied by a God-human Redeemer, namely by the Lord Christ?

Thus pagans thought, spoke and did from the light of reason and the natural knowledge of God.

Our present-day lying and apostate Christians, however, who think they are free and yet are nothing but servants and fools of Satan, have allowed Satan to blow out their natural light and to create a delusion for them, which they like to call "religious enlightenment".

In this light, would' say darkness, these enlighteners, or actually eclipseers, see truths, would' say lies, over which they will one day, if they are not saved from it by God's almighty grace, be condemned by those heathens on the day of judgment.

To these gross lies and denials of the

Today's freethinkers and God-deniers belong to the following, namely, that there is no personal God apart from and above the world, but that the world itself is God and originated from itself; that man originally owes his existence to the formative power of the earth, in that he first passed through lower stages of life (plants and animals) from an original substance and that only in him God (i.e. the world) comes to self-consciousness; that therefore man, since he is essentially the self-conscious God, cannot do what the stupid, superstitious, superstitious people of the Pfaellers do. That man, since he is essentially the self-conscious God, cannot do what the stupid, superstitious crowd, seduced by the clergy, and also other so-called moral people sin against God and the world. It is just the lack of "religious enlightenment" that such clergymen and darkies do not yet see how what they still call cursing, blaspheming, swearing falsely, murdering, whoring, adultery, stealing, robbing, eating, drinking, lying and cheating, out of superstitious bias, 2c. The first is that the works of God, which they call divine, are actually and essentially divine works, for since man is essentially God himself, he can also do only divine works.

Accordingly, in the light of true "religious enlightenment," no man is essentially guilty and punishable if he carries out the above divine deeds; and unfortunately, the same superstitious prejudices and hated remnants of the old tyranny still exist, that authorities exist which punish some of those divine deeds of the man-god.\*) as, for example, murder, robbery 2c. and by shameful coercion puts the sons of freedom in prison; therefore these latter, who have now finally come to understand and grasp their self-deity and therein the "true humanity" through the light of the new "religious enlightenment," must work with all seriousness and zeal to ensure that the authorities, who after all sometimes cause fatal concerns to the free self-gods, i.e., to human beings, are not punished.i.e., human beings, as soon as possible and at the same time remove other repugnant barriers to the new freedom and the "true humanity," namely, marriage and property and, on the other hand, slavery: Marriage and property and, on the other hand, community of women and property; for even if in the worst (or best?) case, that all men strangled and ate each other, there would always remain that divine original substance, from which, through the breeding power of the sun and through the image power of the earth, through the middle stages of plant and animal life, a new human-god race would be generated, which would live all the more freshly and happily into the day and perform those divine works to which we are accustomed.

Because it now holds, namely that the

It is God's just judgment that if a man does not accept our Lord Jesus Christ as the one true God-man with thanksgiving and humility, he dreams of a man-god out of himself and his like through the devil's first deception "you will be like God" and through the innate arrogance of his heart.

If man is an essential self-god, who in the cycle of passing away and coming into being, as just indicated, generates himself again and again out of himself, then it is finally the most absurd and absurd of all the parochial tales that there is an end of the world, a resurrection of the flesh, a last judgment and an eternal retribution, i.e. an eternal life and an eternal hell stone. Since man is the

essential God of himself and no other God besides and above him, it is also inconceivable that there is a judge for him.

Here you have now, dear reader, the sum of the new "religious enlightenment", the dawn of which can already be seen in the "free sheets" coming out here; here you have the beginning, the means and the end of the new deception and jugglery, with which the old father of lies and arch-juggler, the devil, as with completely newly invented wisdom, mimics and fools the present deniers of God and enemies of the Bible and leads the children of carnal freedom and unbelief captive.

But no matter how much these enemies of the Lord and his anointed may rage against him and cry out: "Let us break their bands and throw off their ropes! (Ps. 2, 3) But what is further written will remain: "But He who dwells in heaven laughs at them, and the Lord mocks at them; He will one day speak to them in His wrath, and with His fury He will terrify them." No matter how furious they may be against the church of the Lord, they will never shake the foundation on which it stands, namely the confession of Christ, and the church of God, which is built on this rock, will never fall, for it has the promise that the gates of hell shall not prevail against it. - —

(Conclusion follows.)

### Father Matthew in Pittsburgh.

The Truth Friend, the Roman Catholic magazine published in Cincinnati, reported the other day that the above-named Irish Temperance Advocate gave a speech on temperance and the Temperance Pledge in the schoolhouse of the Roman Church of St. Paul in Pittsburgh. And behold, the Most Reverend Bishop was either so powerfully seized by the irresistible eloquence of the traveling Temperance Advocate, or so warmly impelled from within by a genuine Roman emotion at the probable power of a noble example, that, as the Truth Friend very approvingly remarks, he "received the Pledge from the hand of the venerable Temperance Apostle, and added his name to those who have already joined the great cause." And indeed, 600 sheep soon followed their shepherd in this cause.

As unimportant as this fact is in itself, it is an important and new evidence of the old Roman blindness about the evangelical

### 3

Doctrine of justifying faith and good works, and of faithless and unevangelical lawlessness and workmanship, in which the papists are completely one.

Although, from a civil point of view, the moral obligation to abstain from brandy and similar beverages creates many external benefits, it has no justification and validity from the point of view of the gospel and the church of God founded on it; indeed, if such temperance recruiters and their recruits, in their exhortation and consequences, think that they are doing God a service and a good work before God: According to God's judgment in his word, which alone is and remains the rule and guideline of all human action, it is just the other way round, whether men accept it or not. But God's word, which belongs here, judges thus: "What does not come from faith is sin" (Rom. 14,23) and further: "Without me (says Christ) you can do nothing. (Joh. 15, 5.)

If we now summarize the meaning of both sayings, the following truth comes to light: Every work that does not come from faith, which seizes and appropriates Christ as our righteousness in the gospel and is worked through and with us by the Christ dwelling in us through this faith, is, according to its origin and essence, sin.

From this it is clear that, according to the truth of the gospel, even such works that are not obvious transgressions of the Ten Commandments, and that may even be useful and beneficial for the civil community, are still sinful, cursed and condemnable if they do not stem from the righteous and saving faith and are done for Christ's sake, or if they are intended to cover one's own guilt of sin and to effect one's own righteousness before God.

If, for example, someone did not give his entire fortune out of faith and not for the sake of Christ to build and maintain a hospital for the poor, and if merciful sisters or Protestant deaconesses cared for the most disgusting sick with the most untiring care out of free self-righteousness and sanctimoniousness, then both of these actions and works, although not evil in their content, would nevertheless be decidedly evil and sinful in their root and attitude. On the other hand, if a woodcutter and burden-bearer stands in justifying faith in the Lord Christ, and out of this faith waits for his work, and for Christ's sake shows all good faithfulness in it, then all his work is good and holy and a constant service to God. From the above truth it also clearly follows that Father Matthew's and all his Roman and Protestant companions' temperance is nothing less than something good in the sight of God, since it does not come from faith.

For if they lived in justifying faith and the same in them, who is an inner light in the Christian heart lit by the Holy Spirit and kept burning by it. If the same is in them, who is an inner light in the Christian heart, kindled by the Holy Spirit in the light of the gospel and kept burning by it, they would hardly move land and sea to turn drunkards into such abstainers on the path of moral obligation, who here and there secretly act contrary to their promise, but in any case keep the evil desire strongly within themselves and thereby often cover other sins with God with this abstinence of theirs, even think to find their righteousness before God in it.

Then such people, especially if they are Christian preachers, would not go far out on a moral hunt for this single sin, but would first stay at home: and, first of all, in the congregations that God has commanded them to pasture, they would seek to convert the drunkards to Christ through God's Word and in an evangelical way; for through the gospel and justifying faith alone, the sin of drunkenness would also be thoroughly healed from within and converted into the opposite virtue of sobriety, i.e., that one should be free from all the gifts of God. i.e., to use all God's gifts with moderation and with dominion over his evil desire. And only in this way is it prevented that, despite all outward abstinence, the evil desire for the forbidden nevertheless remains inwardly strong and vigorous, since it is consumed by a holy desire for and in God. Only in this way, through a righteous conversion to Christ and the planting and preservation of the righteous and blessed faith, can it happen that man does not seek his righteousness before God in the morally enforced virtue of abstinence as before; for surely the poor man is much worse off if the Holy Spirit and the faith of God are not present. For surely the poor man is much worse off if it is not the Holy Spirit and faith in the Lord Christ, but the devil of pride that drives out the devil of drunkenness, since under the latter's rule, with temporary sobriety, he still felt his miserable lost condition, his separation from God and his moral powerlessness and sighed for help, but under the rule of the devil of pride he considers himself strong and powerful in his own strength and is therefore much further away from the one who alone can help the poor sinner.

But if Father Matthew and others were to ask me, a poor Lutheran heretic, how to go about converting a drunkard to Christ in the evangelical (i.e., Lutheran) way indicated above, I would say: "My dear Father Matthew, this is what happens. (i.e. Lutheran) way to Christ and at the same time to thoroughly free him from the vice of his drunkenness from within, then I would say: "My dear Father Matthew, this is not essentially done by merely striking his conscience with the moral law, by showing him the abomination and ugliness of this sin of his, together with his sin.

the terrible consequences of this for body and soul, as well as for wife and children, if he has them, quite vividly and powerfully; for he himself knows this quite well; the bites of his conscience, the miserable of his miserable

He feels the pain of this condition back and forth enough; a longing desire to get out of this state of misery sometimes seizes him

with great force; but precisely because he thinks that he is irredeemably rejected by God for the sake of his sin, that there is no longer any door of grace open for him, he throws himself all the more into his favorite sin in order to numb his awakened conscience more and more.

It is therefore necessary to follow this poor lost sheep with the gospel in such a way that, according to the three articles of the Christian faith and according to the glorious interpretation of Luther, the greatness of God's love for him is shown to his eyes, and especially how he, although he is a poor man, can be made to see the greatness of God's love for him.

He said that the gracious and merciful God had not rejected his sin, guilt and punishment by the meritorious suffering and death, by the bloody sacrifice of atonement of his dear Son, but had really already taken away his sin, guilt and punishment, and in return had acquired for him forgiveness of sin, life and blessedness. Such a glorious and noble treasure, the absolution of all guilt of sin in Adam and the imputation of Christ's merit together with the gracious indwelling of the Holy Spirit and the power to spiritual life stemming from it, had also already been given to him in Holy Baptism, where he also renounced the devil and his nature and work through the mouth of his godparents and confessed faith in the Triune God (and perhaps later repeated both with his own mouth in Confirmation).

Unfortunately, through the deceit of the devil, the world and his own flesh, he had fallen from this blessed faith, through which he had been a dear child of God, and through the vile service of sin, and especially of drunkenness, had again come under the rule of the devil, who of course had nothing else in mind than to destroy him in soul and body, temporally and eternally. But the faithful Savior Jesus Christ, whose loving heart also thirsts for his blessedness, even wants to help him out of his miserable and lost condition: and just as in the days of his flesh he also went after gross sinners and helped them to righteous conversion, as for example Zacchaeus, the sinner, Mary Magdalene and the thief on the cross, he also wants to help him through his word; Let him now thoroughly recognize and heartily repent of the shameful sin of unbelief, by which he also fell into the vice of drunkenness and trampled the glorious dignity of his Christianity into the mire, especially when he looks to Gethsemane and Golgotha, where the holy and righteous God will punish the sin of every unbeliever and also drunkard against the one beloved

## 4

I have so terribly afflicted and punished him as the bearer of curses.

But if he now repentantly recognizes the greatness of his sin and guilt in the greatness of such punishment and also gets the right deep hatred and disgust against his previous drinking and leaves it, which also especially contributed to the precious Savior his scourging and his thirst, Then he should also look up with faith to the same crucified Lord and Savior and again take comfort in this and be assured that Christ was also crucified and died for him, that from his blood he also has new forgiveness of sins, life and blessedness.

Finally, however, if he believes this from the heart, he should now also make every effort to prove this faith, which he has regained through God's grace, to men through all kinds of fruit of the spirit and through good works in righteous godliness. Since through the indwelling Holy Spirit he has also acquired a holy desire for God and His word, will and kingdom, it is now necessary not only to avoid the grosser outbreaks of sin, such as the formerly popular and customary drunkenness (which indeed the natural man is able to do), but also to fight against the old evil desire within and to dampen and kill it more and more through the Spirit and the word of God and the now liberated and sanctified will.

This then, my dear father Matthew, - so I would conclude as a Lutheran heretic - would be, in a fleeting hint and approximate outline, the evangelical instruction and manual on how to make a sinner into a righteous person by God's grace. This, then, my dear father Matthew, would be - I would conclude as a Lutheran heretic, for example - in a fleeting hint and approximate outline, the evangelical instruction and manual on how, by God's grace, one can turn a sinner into a righteous person, thus also turn a drunkard into a sober person, and transplant him from the mad and full world into the right society of moderation, i.e. into the Holy Christian Church, which, however, essentially - notice this, my dear father Matthew - consists only of those who stand in the justifying faith in the Lord Christ, whether they are pastured priests or little children in the cradle and little mothers on the staff.

### **Of the high value, due respect and right custom of our symbolic books.**

**From Chemnit. Exam. Concil. Trid. - Translated from the Latin by J. G.**

The knowledge of the high value and right, wholesome use of these writings is obtained especially by two means, or under two conditions: first, by exact, familiar acquaintance with the contents of them; and secondly, by being careful for what purpose they are written and handed over to the Church of God. One

Correct knowledge of the true meaning and purpose of these writings is greatly promoted and strengthened by a sufficient knowledge of the history of these books, first the Augsburg Confession and then the other confessional writings. The history of the Augsburg Confession is a very important part of the history of the Reformation, which among other things also shows and proves how and by what means the Augsburg Confession was initiated, how it came about, and how much good, great and glorious things God has accomplished through it. The history of the Reformation can thus instruct us about the high value of our confession books; it challenges and exhorts us to due respect for them; it also gives us instruction and teaching about their right and wholesome use. It is therefore very useful if, when considering the doctrine and confession of our church, we also often take into account and compare the history of this confession. This will not only serve for more knowledge, but also for more edification, awakening and encouragement to praise and thank God for such great good deeds; and thereby our contemplation and learning will become all the more fruitful and beneficial; as God promises in the Psalm: "He who gives thanks praises me; and this is the way that I show him the salvation of God. So his praise abideth in the congregation of the saints, Psalm 149. So his temple and dwelling place abideth among us; and we fear not, though the sea rage and roar, and the mountains be overthrown with its tempest: yet shall the city of God remain fair, where are the holy habitation of the Most High: God is with her within, and helpeth her early. To such distant contemplation we take survey and introduction, as

### **Encouragement from a sermon of jubilation by the Elector of Saxony**

**Court preacher Laurentius.**

(1630.)

**Fruits of the Exaltation of Christ.**

Among other manifold and mighty benefits and fruits of the joyful and victorious resurrection of our Lord and Savior Jesus Christ, his triumphant ascension and majestic sitting at the right hand of the power of God, my beloved and chosen one in the same, is that he has so mightily protected his poor Christianity on earth from the cruel ravages of the devil, the world, and all the enemies who are called the gates of hell, at every and all times.

that he sent the scepter of his kingdom from Zion; that he sent forth the law from Zion, and his word from Jerusalem; that the word was given to us with great multitudes of evangelists; also that its beginning was made in Jerusalem; and that the same has hitherto been miraculously propagated and planted among us. These are

Sign, says Tertullian, not of a dead Christ, but of a living Christ, exalted at the right hand of God.

### One such fruit is the Reformation Lutheri.

What words of joyful astonishment we justly draw upon the high, great work which the merciful, kind God began at the Reformation of Luther and has so graciously and fatherly preserved among us to this day; in that our most honored, pious ancestors made their joyful confession of faith at Augsburg before the whole Roman Empire; They also remained unchanged in the once recognized and known evangelical truth; so that by such their constancy also many other princes and lords, counts and lords, cities and particular persons have been moved and caused in very large numbers to likewise convert to the doctrine contained in the Augsburg Confession, and to turn away from the papal, discovered errors. This has been done by the Lord and is a miracle before our eyes; it is a sign that Christ is not yet dead, but alive, our King and eternal High Priest, sitting at the right hand of God and ruling in the midst of His enemies. This is such a high and great work, that we come into the house of the Lord with refueling, and solemnly keep and celebrate this time, in which it has begun. Woe to the bloodthirsty Esauites (Jesuits), who until now called us heretics and wanted to persuade the whole world that our Christian religion, which to them must be called heresy, could not last 100 years, as no other religion has lasted more than 100 years: now it is obvious: this has been done by the Lord, a miracle is before our eyes. Woe to the Antichrist in Rome, to the pope and his followers, that we are grateful to the Lord God in his church for this great work of grace of the revelation of the divine word, and because of it we will arrange and hold a great evangelical jubilee. We commemorate this with praise and thanksgiving to God, that He, according to His great mercy, equipped our pious ancestors with His joyful spirit, so that in 1530 they made their free, public profession of faith before the most powerful Emperor Carolo V and the entire Roman Empire. And although on the papal counterpart's side extreme efforts were made, with papal bulls and letters of excommunication, as well as with sharp secular decrees and edicts, to forbid and prevent that no one should renounce the papacy, nor profess the evangelical doctrine, as it was immediately proclaimed heretical, condemnable and highly annoying, although improper: The almighty God, who has the hearts of all kings and princes in his hand, has so arranged that even the mighty have brought glory to his name, and no longer the Virgin Mary or other saints, but only the Holy Spirit.

## 5

worshipped him, the Lord, in holy adornment, and opened wide the door and gate to his gospel, so that the King of honor could enter their land.

Such great grace of God is to be gratefully recognized.

Let us now recognize such a great and high grace of God, and thank God from the bottom of our hearts that he now lets this joyful confession of faith sound and resound as the last trumpet before the last day in the whole of precious Christendom, and also among us.

Oh how the popes have endeavored how they would dampen and exterminate the Protestants with cunning, power and force. In the German war of 1547, their most noble purpose was to destroy the whole of Lutheranism, as they call it. We can still see before our eyes (in 1630, in the middle of the Thirty Years' War, which lasted from 1618 to 1648) how evil their intentions were; how much they wanted to exterminate and destroy the poor little Protestant church. Let us not cease to pray and to call upon God sincerely that he will not let his holy word be taken from us again, nor let it be falsified by papal, Jesuit, sacramental or other abominations, but that he will graciously keep us under the protection and protection of the Almighty until the end.

In the last evil time, let the gospel shine brightly.

And although it has been proclaimed beforehand in holy scripture, in addition to daily experience, that in the last days before the end of the world there will be very evil and terrible times, as it commonly happens when a barrel is running low, that everything tends to go very turbidly to pieces, this also should not have been concealed, that shortly before the last day of religion things should be somewhat better in the world than they were before; namely, that the darkened light of the holy gospel should be lit up anew and shine brightly and clearly in all the world. That is, that the darkened light of the Holy Gospel should be kindled anew and shine brightly and clearly in all the world. As we now sufficiently note the afflictions of the last times in all classes, so we have also experienced, by God's grace, that we are better off in terms of religion than our forefathers were, for example, after the Lord God had the saving gospel brought forth again, and thus wanted to make a last stand in the world, as it were, so that no one would blame the Lord God for his destruction, but rather would obviously note how much God would like to have all people blessed, and that they would be brought to the knowledge of the truth.

Request for reverberation of the same.

We now recognize the great grace of the Lord God, which he has shown us according to the riches of his goodness with the revelation of his only saving Word; we ask and desire from the bottom of our hearts: may he grant such noble and We pray that God will not take away the treasure of our souls from us, but leave it to us and our descendants until the end of the world and not take it away. We also ask that God may govern us in such a way that we may show our gratitude and live our lives worthily according to it, so that the Lord God may not have cause to punish us.

Exhortation to consistency.

We faithfully exhort everyone to steadfastly adhere to this unchanged Augsburg Confession and the once recognized and known truth of the Holy Gospel. For we have to experience such misery today that some people become lustful and, without any need, again place themselves under the antichristic papacy; they also abandon their baptismal covenant for the sake of worldly advancement, dignity and glory, or just to please people, and wantonly place themselves under the antichristic yoke. One almost wants to be tired of God's word, and to have enough of it, even to be disgusted by the heavenly manna; now one can well consider how such things may please the Lord God. The contempt and carelessness is all too great, and the greatest number live according to their heart's evil desires; either they do not want to be reminded, or they do not want to follow faithful remembrance. Those who are able to do so must be zealous, especially those who have been commanded to do so by the authorities; this should be done not only by teachers in the churches, but also by parents at home, and with all seriousness.

Warning against indifference and waste.

And of this we have great cause: O how bitter and wicked are the enemies of the holy gospel against this confession! How gladly they would exterminate and destroy all those who profess it with heart and mouth! Oh how the monasteries and convents in these lands, which are taken from him, sting the eyes of the devil and his followers! How he endeavors to destroy his He is not to take up his former palace again, even if he should take seven worse spirits with him, so that he may lead people further into idolatry, keep them in false and erroneous doctrine and godless life, and plunge them into damnation with him. Now we have reason to thank God from the bottom of our hearts that he has abolished such abominations, and to take good care that we may be preserved from them.

Warning from history and experience.

For the histories testify that God's Word has seldom been able to remain pure and pure in one place for a long time; rather, it has generally had such luck that it has had to wander in time and move elsewhere: as we see today that This is how it is with the churches that the Lord Christ and the holy apostles themselves planted. God's word is indeed a right, gracious rain, which moistens and refreshes the dry inheritance: but this rain must be stopped and protected; if this does not happen, it is wasted, so that one cannot enjoy it for long. For this reason we all have to protect and hold back, so that such grace may not escape from under our hands. Therefore, let God's word dwell among us abundantly, and instruct our children diligently in the holy catechism, both publicly and at home with teaching, reminding, warning and punishing daily; so that all contempt of God's word and sinful living may be controlled and increased.

Fear Lutheri for  
Germany.

In his time, the blessed man of God, Mr. Luther, had by no means seen such an ungodly and damnable being as is happening today in full swing, since all kinds of nuisances are growing and are being driven more and more unscrupulously by big and small.

But he has already had this concern in his time that Germany would corrupt God and lose his pure word; indeed, it is to be feared that the Lord God will destroy the

The Lord said that he would punish the ungodly world before the end of the world, that he would take away his word completely, and that he would leave almost no pure preaching ministry in public anywhere, without anything remaining in the homes of Christian fathers and mothers of the household. As then the Lord Christ himself aims at, when he preaches of the gospel, how it is to be proclaimed before the last day for the salvation of the world; but still for the testimony over it, that it will indeed improve little from it.

#### **We are to take this to heart.**

Therefore, let us say this and faithfully take it to heart, not only for ourselves but also for our descendants, so that they do not have to pay for our wickedness and contempt, which would happen if we were to cause God to take away his holy word from us with persistent impenitence. Rather, let us present ourselves with our poor prayer before the high majesty of God, and humbly fall at his feet in Christian devotion and faith, that he may be and remain with us with his word, because it is evening and the day has come; and so pray:

#### **Prayer.**

O Lord and God! Preserve us and our descendants, together with Your whole Church, by Your holy, revealed Word; preserve us by the pure evangelical confession until the end of the world; grant us peace and wholesome unity in these last sorrowful days.



## 6

And help us and our descendants still further with Your grace; that we may live in Your fear, give You glory, and walk worthily according to the gospel of Christ.

End wish:

May the merciful God graciously protect and preserve us and our descendants from the Antichrist and his followers, especially the bloodthirsty Jesus-swallowers, Calvinists and sacramentalists, all heretics and babblers, who would lead us away from this confession of faith of ours, and grant us His grace that we may hold to His word alone, which points us to Jesus Christ, the way, the truth and the life, so that we may be justified and saved by His merit.

Give and grant us all eternal grace, God the Father, Son and Holy Spirit, most blessed God for ever and ever, Amen!

Underneath it says:

*Placent homiliae istae per omnia, et dignas judico, quae typis publicis exprimantur.*

12 Maji 1632.

d. Hoe.

that is: these sermons are quite pleasing, and I consider them worth printing.

Dr. Hoe (first court preacher).

Message. The preceding sermon is taken from 3 jubilee sermons, which were held on the first Augsburg Confession jubilee in 1630, June 25, 26 and 27 in the Elector's Palace Church in Dresden. Castle Church in Dresden by M. Christoph Laurentius Churfürstlich Durchlaucht, court preacher appointed in Saxony. One hundred years later, in 1730, "both Augsburg Confessions-Jubiläum promoted to a new edition" by M. Joh. Christian Langbein, diac. and noontime preacher at the h. Kreuz in Dresden in 1730.

M. Langbein now gives the following report about it: the blessed author of it was at that time the other court preacher in the order. For as is known, the position of high court preacher was held by the excellent theologian Dr. Matthias Hoe von Hoenegg, who has left us a detailed report of the jubilee at that time; and the third court preacher was M. Christian Willius, later superintendent at Colditz. Our M. Laurentius also preached a beautiful sermon of thanksgiving on Sept. 7, 1632, on account of the great victory obtained the year before on that very day by Gustavus Adolphus, King of Sweden, and the Elector John George, the First, of Christmildest memory, at Leipzig in Breitenfeld, which he dedicated to these two Protestant high chiefs. As for the three jubilant sermons which, together with the thanksgiving sermon, came into my hands some time ago, they were delivered on the Augsburg Confession; and although they had to be brief, the benefit and edification will not be small, even if one tries to arouse one's jubilation. The publisher has taken pleasure in

The author has made it his duty to deliver it anew to the lovers of the unaltered Augsburg Confession. Confession.

And certainly, M. Langbein continues, our godly ancestors have shown a special respect for the unadulterated Augsburg Confession. Confession in many ways. In contrast, in our times, the shameful disregard of the same wants to stand out all the more. One would be able to point out many causes of this if one wanted to make a detailed study of it. Some of them shall be shown in the following sequel.

### The departure of Johannes von Winkler from the papacy to the Protestant Church.

The faithful witness of the Lord, Johannes von Winkler, was born in 1656 at Klein-Glogau in Upper Silesia. His father, Valentin von Winkler, belonged to the Papist-Catholic church, but his mother, née von Linken, belonged to the Lutheran church. The same was, as he himself tells, a Lutheran with all her heart. He was educated in all liberal arts and sciences from his youth. Among all studies, however, none was dearer to our Winkler than that of theology. He pursued this at home until he was seventeen years old, and then for another six years in Breslau under the guidance of the Jesuits. From there he was called home by his parents, and by his father, however against the will of his mother, who shed many tears over it, he was taken to the Franciscan monastery in Polish Freistadt. Here he stayed for thirteen years, during which time he administered the office of a preacher and confessor for five years. He himself says that he had good, lazy days during this service, all abundance in kitchen and cellar, and never felt what it meant to suffer lack. Whether such a life was good for him at the time, the Lord God had heard his mother's prayer, and so it happened that he was enlightened by the Holy Spirit through diligent reading of the Holy Scriptures. Thus it happened that he was enlightened by the Holy Spirit through diligent reading of the Holy Scriptures, recognized the blindness in which he was stuck, and abandoned the blind leaders of the papacy, turning instead to the right path of the only beatifying teachings of Jesus Christ. As soon as this realization came alive in his soul, he thought of ways to escape from the hands of his soul murderers, which he was able to do by fleeing to Wittenberg in 1692, where he was received kindly and willingly from all sides. In the next year, 1693, he justified his

departure from the papist church in a revocation writing, which now became a doctrine, a consolation, and an important part of his life.

Warning and admonition of all who want to be advised and warned should follow word for word:

### **Revocations - Scripture.**

When I consider the perilous and damning danger to my body and especially to my soul, in which I have so far been suspended in the erroneous and darkened papacy, with its unfounded humanity and idolatrous nature, and on the other hand consider the wonderful calling of God and the enlightenment of the Holy Spirit, I am comforted by the fact that the same God who said to the arch-father Abraham also said to me: "Go out of your fatherland and away from your friendship. When I consider the wonderful calling of God and the enlightenment of the Holy Spirit, I am comforted by the fact that the same God who said to the arch-father Abraham also said to me: "Go from your father's country and from your friendship, and from your father's house to a land that I will show you" (Gen. 12); for in this land one serves other gods; or: "because one serves many gods, and not the one God of heaven. (Judith 5).

Because my conscience was wounded, and because it had been diverted from the path to salvation by miserable errors, and had been brought onto an untraveled path, on which I had fallen, as it were, among the murderers, and had been wounded with a two-edged sword, I could not be healed so easily as until the heavenly guide, Jesus Christ, who is "the way, the truth and the life," and without whom no one comes to the Father (John 14), took hold of me on his breast and, as the best healer from the well of Israel, healed me with the palliative of his holy gospel alone. 14), guided me back to the right path to heaven, took hold of his breast, and as the best surgeon from the healing fountain of Israel poured the palliative of his holy gospel and only beatific word into my stupid conscience, thereby healing it, I confessed the religion founded and contained in the Augsburg Confession, and can now joyfully and confidently say: Depart, O fatherland! Good night, you dear parents, you good friends and relatives! I leave you and go to my God and to the right fatherland, then I will be fed and refreshed from the fountain of Israel until God will receive me with all the blessed and elect into the eternal dwellings and feed me with the right heavenly manna. Now I can confidently say with that old father: *behind brackish, salvatoris Ilesu mei st vivo et mori cupio*, i.e.: In the arms of Jesus, my Savior, I will live and die."

Because the pious Abraham was obedient to God, God rewarded him so abundantly that he made him a rich man and blessed him so that he became a true example of what our dear Lord Christ says: "Whoever gives houses, or brothers, or sisters, or father, or mother, or wife, or children, or land, for my name's sake, shall receive it back a hundredfold, and shall inherit eternal life."

From which I can also conclude and certainly comfort myself that, although I have already found everything in the Pope's

## 7

God will not only provide me with needy food for the time being, but will also give me eternal abundance and fullness, even eternal life, well-being and bliss. I know very well that my own and others in the papacy will curse me, despise me, and even condemn me to the abyss of hell for this work that is pleasing to God and the angels in heaven and awakens joy. But I consider their hatred as nothing, I ridicule their enmity, I rather say with Isidore: MeUu8 est Kaders malürum oäillw, guLia oovsorüura; i.e.: It is better to have the enmity of evil people than to have fellowship". And in order to shut their blasphemous mouths, I want to show them in this present revocation writing those reasons and motives that caused me to turn away from the papal doctrine and to turn to the right, evangelical religion.

May God open the eyes, ears and hearts of all you papists by His Holy Spirit, that you may know what is good for you! - He who has ears to hear, let him hear what the Spirit of God is now telling you papists:

### The first reason

The reason why I did not depart from the papist doctrine to the true evangelical doctrine was that I recognized it by the grace of God and the enlightenment of the Holy Spirit: Huoä extra eeelesiam tcientöi' volenter viventibus nulla 8g.1u8 speran- da, i.e. that all those who knowingly and willfully live outside the orthodox Christian Church have no hope of salvation, grace, forgiveness of sins and eternal life. But what is the Christian church? St. The apostle Paul describes it (Ephesians 5) as a congregation of saints, which is glorious 2c. He calls it a glorious church partly because of the founder of this church, who is Jesus Christ (Cap. 4 and 5), partly because of the pure word, which is preached and heard in it (Joh. 10; 1. Tim. 3; Joh. 8), partly because of the holy sacraments, which are not only preached in it, but also in it. (1 Cor. 10), and partly also because of the good order that is kept in the true Christian church. These are all splendid characteristics of the Christian church, which, however, I have not found in the papist-Catholic church; for it sets the pope as its head, places the deeds and statutes of men next to God's word, distributes the holy sacraments in a mutilated manner, and finally nothing but disorder is to be found in it. Just as all those who were not found in Noah's ark perished, so will all those who live outside the true Christian church and community, and remain with the erroneous group with intent and against their conscience, since they have sufficient indulgence from the orthodox church, perish. And this was the first reason.

The **second reason for** my departure from the papal doctrine to the true, evangelical doctrine was that I recognized through the grace of God and the enlightenment of the Holy Spirit: Huoä ex "sba Verdi Luäitione 8alus, i.e. that eternal blessedness comes from the preached and heard word of God alone. For thus saith Echristus Luc. 11, "Blessed are they that hear and keep the word of God." And John 8 again says: "If anyone keeps my word, he will not see death forever." From this I have concluded that those who neither hear nor keep the word of God will not be saved, that Jesus Christ will not give them eternal life, but as transgressors they will see eternal death, be damned and perish forever. As the Lord God Himself curses such people, Deut. 26, L. Deut. 18; and Christ threatens temporal and eternal woe to those who do not hear and keep His word (Matt. 11).

Because the papists do not hear God's word as the pure doctrine of the gospel, but falsify it, blaspheme it, and much prefer to hear and have the pope's decrees, councils and canons, the monks' dreams and old-Vettelian fables and legends, they do not recognize Christ, and Christ does not recognize them either, and as wretches they will see eternal death.

The **third reason of** my departure from the papist doctrine to the true evangelical doctrine was that I realized by the grace of God and enlightenment of the Holy Spirit: Huoä üublont äo 8alAte aeterna, i.e. because they teach that one should doubt whether one has salvation and forgiveness of sins or not, whether one is in the number of the elect or not. In such doubt they remain before and after their masses of souls, which they prove by always singing: kegui- 686Lnt in paee, let them rest in peace; rsgui- run aeternain ünna 618, Oornine! Grant them, O Lord! eternal rest! They have neither aim nor measure with such cries, they raise the song again and again, one day like the other, and one year like the other. In this way they show that they doubted the rest of souls in their lives, and that they still doubt it in their deaths. And how could they get comfort and peace in Christ and rest for their souls? For the popes,. Cardinals, bishops, priests, monks and nuns pretending their church, their faith, their traditions and human statutes, their ceremonies and sermons is a pure deception, drudgery, finance, soul murder and despair. On the other hand, the evangelical doctrine has a far better and more certain consolation of eternal life, which the apostle describes in 1 Corinthians 2: "that eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." And of the right, true Christians who die in the Lord, the Book of Wisdom says Cap. 3: "The souls of the righteous are in God's hand, and no torment touches them"; and Revelation 14: "Blessed are the dead who die in the Lord from now on; for the Spirit speaks that they may rest from their labor.

### The fourth reason

The reason for my departure from the papal doctrine to the true evangelical doctrine was that I realized by the grace of God and the

enlightenment of the Holy Spirit: Vouorum opsrum va- Nam Aloriationom, i.e., that in the papacy they make much boasting of their good works, boasting of them, and thinking to abolish heaven thereby; whereas all they that seek their righteousness and salvation by good works do not attain to righteousness. (Rom. 9); for "not for the works of righteousness which we have done, but according to the mercy of God we are saved." (Tit. 3.)

But that the papists seek all their righteousness and blessedness through their good works is sufficiently known from their innumerable orders of monks and nuns, pilgrimages, their fictitious holy waters, purgatory, mass offerings, Roman bulls and letters of indulgence, singing, shouting, murmuring, fasting, hard camps, hard shirts, and what is even more gruesome from their scourging, tearing to pieces, and grinding to death, singing, shouting, murmuring, fasting, vigils, hard camps, hard shirts, and, what is even more gruesome, from their scourging, mangling, grinding to a trickle, and in other vain things of this world, since they find nowhere everything they seek and where they seek it. For the Christian church sings: "My good works were not valid, they were lost"; and further: "Faith looks at Jesus Christ, who has done enough for us. St. Paul makes the same point. The apostle Paul concludes (Ephesians 2) when he says that a man is saved by grace through faith, but this does not come from us, but is the gift of God, much less from works, lest anyone should boast.

**(Conclusion follows.)**

**Law and Gospel.**

In all preaching or teaching, be it right or wrong, the two parts go into use: minae et xromissio, threatening and promise, which we call law and gospel. For even the wicked could not maintain their thing, if they did not preach a false law, that is, if they did not constrain and drive the consciences with false terrors and precepts: again, if they did not preach a false gospel, that is, if they did not entice and persevere the hearts with false comforts and promises. For all teaching must be done in such a way as to frighten and comfort the conscience, so that it may forgive, that God commands this or that and wants it, and promises God's grace and reward for comfort to those who do it.

**Luther on Zech. 5, 9.**

## Church News.

Reverend Vice-President!

I take the liberty of sharing the following church news with you and the readers of the "Lutheran":

The Rev. E. A. Schürmann, who formerly served the German Evangelical Lutheran congregation at Huntersville, in Franklin County, Ja., but who had to leave the same at the beginning of this year for reasons of conscience, since, in spite of all instruction and admonition, they would not see their way to appoint him properly, has finally been reinstated in office, in that the German Evangel. - Lutheran congregation at Hancock County, Ja., has duly appointed him as their pastor and minister.

He was then publicly and solemnly introduced to his new congregation by me on the Wednesday after the eighth Sunday after Trinity, i.e. on August 13, which Professor A. Crämer had authorized me to do on your behalf.

May the Lord give grace to the newly called to carefully and fruitfully feed the herd of Christ entrusted to him and to win one victory after another, to the praise of His holy name. Amen.

Dear brother's now address is: R.ev. 8th Schuermann, Gare ok kev. Oka", ^rielce, Indianapolis, Ia.

Yours respectfully

Carl Fricke. Indianapolis, Ja., August 15, 1851.

After Mr. Schwan, hitherto in the service of the German Lutheran congregation at NeuBielefeld, St. Louis Co, Mo. Cleveland, O., and accepted with the approval of his former congregation, Mr. Georg Link, of Middle Franconia, until then a pupil of the seminary at Fort Wayne, was called by the latter to be its pastor. After passing the prescribed examination, he was ordained by the Vice-President, assisted by Father Fick, on the Thursday after the 10th Sunday p. trw. (Aug. 28) in the midst of his congregation according to ecclesiastical custom.

May the Lord grant his servant grace and strength to replace, as far as possible, what the dear congregation had given up in the willing, albeit painful, removal of their previous pastor, since, after proper evaluation, they finally gained the inner conviction that Father Schwan, in his new and larger field of work, could, by the grace of the Lord, work even more for the "common good", according to the gifts given to him by God. - —

After the two delegates of our Synod to Germany, Professor Walther and Pastor Wyneken, whose departure was delayed several weeks by the illness of the former, according to a letter received the 1st of this month, on the 27th of last month from New York

The dear brothers in office are hereby reminded to include their persons and our and their intentions in the public church prayers on Sundays. May the gracious and merciful God, through the protection of His holy angels, guide them safely over and across, may He also, through their testimony, preserve and strengthen "the unity in the spirit" between the brothers on the other side and us, and may He lead them back to our midst, safe and sound, with joyful tidings of such blessings.

**Receipt and thanks.**

The undersigned hereby certifies on behalf of the d. ev. luth. St. Petri Gemeinde U. A. C. zu Huntington, Ja. to have received our church building: from the comm. of Mr. W. Keyl in Baltimore \$56.00, subsequently from an unnamed person in Fort Wayne 1.00.

For this considerable support, we express our sincere thanks and wish the benevolent donors God's grace and rich blessings in time and eternity, Amen!

Anton Daniel Stecher.

Pastor.

**Get**

for the purchase of our milling church:	
From Dr. Sihler's congregation in Fort Wayne .	\$13.00.
" of the congregation of Mr. k. Jäbker in Adams Co., Yes 6	.00.
" of the comm. of Hm. U. Zeumer in Pittsburg 9.50.	
" of the municipality of Mr. U. Müller at Manchester, St. Louis Co7	,20.
	Summa \$35.70.
Detroit, July 17, 18; 1.	Gottlieb Schaller, ?.

**Get**

a. to the Synodal-Missions-Casse: from Mr. p. Habe! in Pomeroy, O., einges. . . \$6, 10. " Mr. Johannes and Mrs. Margarethe Bun-  
denhal in Dayton, O., ..... 2.00. d. for poor students:  
by Mr. Eckert at St. Louis ..... 1.00.

<1. In contributions to the travel expenses of the gentlemen delegates to Germany: from Mr. H. in St. Louis . 50.

" of the parish of Mr. U. Heid in Auglaize

Co., O., ..... . 7,00.

By Mr.?. Sanpct in Evansville, Ja. sent in: by St. Peter's parish . . 3.05. " Mr. Fischer 95.

"Mr. Schlüder 25.

from Mr. k. Klinkenberg belatedly urgent. . . 1.00. from Mr. U. Löber desgl. .... ^, 1,20. from the congregation of Mr. k. Habel in

Pomeroy, O., 8.60.

from its rural municipality ..... 3,00.

" of the Second Luther. Congregation in Baltimore, Md. abenua's ..... 81,00.

" of the parish of Mr. U. Kunz at Elkgrove, Coo' Eo. Ill 7 .00.

" of St. John's parish in Whitley Co, Ja. by Mr. k. Stecher . 5,00.

" of Mr. k. Scholz's congregation in Washington Co, Ill6 ,25.

F. W. Barthel, Cassirer.

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### Paid

the 6th year, Messrs. k. Birkmann, Jacob Rudig.

"7. Jahrg, the gentlemen Jacob Beißwänger, Christoph Blum,? Birkmann, Johannes Dreichler, Johann Fettiug, W. Freye, Häußler, Chm. Heise, Heinrich Kaufmann, Kißmodel, k. Knnz, Georg Legier,

H. D. Meyer, Georg Meyer,?. Ritter, Joh"" Ruppel, k. Scholz, Mich. Schlkßmann, H. Sievers, Thüner, Hcinr. Theiß, Waldschmidt, Win- kelmann, Fr. Waltjen, Fr. Weber.

"8. Jahrg, Messrs. Georg Bernhard, Jacob Beck, Gert Henry Boye, Bundenthal, Gerh. Heim, von dem Fange, U. Habel, Hebbing, U. Klinkenberg, I. G. Meyer, Eberh. Ortmann, Joh. Dietrich Pardiek, Ehler Reese, Judge,?. C. N. Siebte, Heinrich Schwalm,?. Stubnatzi, Heinrich Theiß, Gerhard Heinrich Vornhold, Werfelmann.

I ask to send further letters, newspapers 2c. no longer directly to me, but? esrs ok D 8. PerZniann Reiv Jöork , ;

Th. Brohm.

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### Changed Adreffe.

Uevä. Noi-clinann, ' 2

I'actor/, I.little 6unpovcäer l'all's, Ualtimors 60th -lck.

## Books and pamphlets to have in the Erpedition of the Lutheran around the buried prices.

Dr. Martin Luther's Catechism, unchanged imprint0 ,

The dozen \$1. Hundred pieces § 7.

The Constitution of the German Evangelical Lutheran Synod of Missouri, Ohio, et al. St, together with an Introduction and Explanatory Remarks. S, The Dozen 50; 25 pieces § 1.

First synodal report of the deutsche evang. luth. synod of Migvuri, Ohio u. a. St. of the year 181710 ' .

Second, Third, and Vi erth Synodal Reports of the same Synod, each10 .

Third Jabrgang of the Lutheran of 1816-47. No. 8-26. SO

(The 1st and 2nd volumes are out of print).

Fourth and Fifth Years of The Lutheran§1

Christian Concordia Book, i.e. Symbolic Books of the Lutheran Church. Church, New York edition bound in pressed levrri Kl. S5

Conversations between zwci Lutherancrn about Methodism, (iu pamphlet form) 1 piece5

Dr. Martin L utherS Tract of the True Church, 2 pieces ' 5

Dr. Luthers Hauspostille, oder Predigten über die Evangelien auf die Sonn - und Festlage des ganzen Jahrs, New - Aorler Ausgabe, gc- bunden in Kalbledcr\$2

Kirchen -Gesangbuch für evang. luth. Gemeinden, welchem sonn- und die festtäglichen Perikopen beigefügt sind, verlegt von der hiesigen evang. luth. Gemeinde U.

A. C. in gepresstem Lderbande, das Stück75

The dozen \$8? Baanabluaa 100 happiness §62. 50 > ^gen ^aarzamung.

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(The Dozen §1.)

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Dr. Martin Luther's interpretation of the 90th Psalm.

Psalms, broschirt and trimmedH

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Buffalo 1.1810 together with the writings exchanged between him and several Lutheran pastors of Migvuri.

Dr. Martin Lutber's letter of appointment of the church servants to the council of Prague in Bobinen of 1523. translated from Latin by Paulus Speratus

Timothy. A gift for the confirmed ,LI youth. Edited according to Hiller, bound W

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**Printed by Moritz Nidner,**

North corner of third and Chestnut streets".

# **Year 8, St. Louis, Monday, September 15, 1851, No. 2.**

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## **Preface.**

### **Continued.**

Now that we have had such a sad look around, we want to turn our attention to the present situation and the conditions of our church, first of all here in the country.

If we first look around our synod, we certainly have reason to thank God for all the goodness and blessings he has done for us. For He has given the older and already established congregations grace to grow toward manhood in Christ in the knowledge of the Lord Jesus Christ, in faith, in love and in all kinds of fruit of the Spirit, whether God wills it, to oppose the ever more mighty stream of destruction (which we mentioned above) as iron walls, and to become a powerful example to their younger sister congregations in such a struggle and in confessing the Lord Christ against the idolatrous and adulterous generation of these days.

And no less has the gracious God bestowed His educating love on these later churches, so that through the faithful service of His servants more and more souls have been converted from darkness to light and from the power of Satan to God, that a miraculous foundation of faith has been laid in them; furthermore, that others have been saved from the sickness of the devil.

The result was that the pietist-Methodist emotional Christianity was healed and brought to the healthy biblical Christianity of the Lutheran church; that the dignity and power of the faithful confession and pure doctrine, as well as the necessary connection between this and the right ecclesiastical conduct in life, in discipline, in worship and in government, became ever clearer to them as well as to the others; that finally also the others received more and more salutary impressions of the sovereignty and supremacy of the divine word, through which partly a holy timidity was produced to boldly contradict it, partly a willingness to submit to its teaching and discipline.

Also, in the course of this year, several congregations, whose pastors already belonged to us, have again joined our synodal association, after they had recognized the salutary nature of such an affiliation not by means of external persuasion, but rather by inner conviction, and namely, had lost all prejudices against the synod through the faithful conduct of their pastors.

The grace of the Lord has also kindly presided over our teaching institutions, preserved and increased the right attitude of our dear students, and blessed us in such a way that, for example, 10 orthodox and teachable young brothers of irreproachable character from the seminary at Fort Wayne could be sent to serve the church in the course of this year. for which 10 new ones entered the seminar.

With such goodness and kindness of God, however, of which we have to boast, undeservedly, there was no lack of opportunity for us, on the other hand, to humble ourselves salutary and to bear heartfelt sorrow over many a grievance, weakness and infirmity within our synod. This includes, for example the perception that even from the older and comparatively more mature congregations there are still so few young people to serve the church; that from some of the younger congregations, which are nevertheless outwardly no longer in bad circumstances, relatively no special help is given for the maintenance of our church teaching institutions and our missionary work among the Indians in Michigan; that in spite of all faithful instruction and admonition in these and those congregations, the tendency toward the mammon service, which is so predominant here in this country, is showing itself strongly; Finally, that even in the mature congregations there is no lack of various individual troubles; for although on the one hand these are a testimony that the Lord has a great people in such a congregation, for which reason the devil also troubles there, and although they receive the appropriate punishment through the congregation according to God's Word, they still find a cause of heartfelt sorrow and suffering.

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But if we now look out into other parts of the Lutheran Church here in this country, we find even more cause for Christian distress and sadness; unfortunately, we do not yet see any better conditions than those of the previous year; indeed, things look even worse from time to time, so that, unfortunately, it cannot yet be a matter of heart and conscience for us to enter into ecclesiastical and fraternal fellowship with the other Lutheran synods - with the exception of one single synod - no matter how much this necessity of standing alone grieves and hurts us and certainly entails its dangers; For what would we rather be than one heart and soul with all Lutheran synods, confessing in one faith with them, struggling and enduring in one love with them? But, God be lamented, as sweet and lovely as such unanimous believing, confessing, fighting, working, tolerating and hoping would be to our hearts, and as much as we long for such true union, it is unfortunately not yet possible at this time,

For the so-called Lutheran General Synod still persists in partially reformed doctrine, Methodist practice, and unionist dissolution; †) and its vocal leaders delude themselves and others as if the newer so-called, scientific theology in Germany had also made such progress in regard to doctrine that they had left the age of the Reformation far behind them, with whose most important teachers, by the way, they are hardly familiar, according to the usual frivolity and superficiality of the country.

They promote this jugglery with their usual loquacity and pseudo-wisdom, diligently invoking *common sense* as a source of knowledge, through their magazine, the *Lutheran Observer*; and unfortunately, the *Lutheran Standard*, the English organ of the *Lutheran Synod of Ohio*, although not lacking in confessional good will, is partly lacking in thoroughgoing seriousness of mind and in vigorous manliness of character. The *Lutheran Standard*, the English organ of the Lutheran Synod of Ohio, although not lacking in confessional good will, lacks in part the thoroughgoing earnestness of the confessional mind and the vigorous manliness of character, and in part the spirit, gifts and knowledge to prove those juggleries and deceptive works of the false brethren as such and to point them out to the English readers in their hollow void nature, in the shame of their nakedness; for with regard to the actual truth of the faith doctrine of the Lutheran Church, which is true to the Scriptures, it has hardly been able in the three years of the *Lutheran Standard* to show that it is true to the Scriptures. Church, there has hardly been a so-called "further development" in the three centuries after the Reformation, with which words the teachers of the Gen. Synod use to blow out their cheeks and mouths without understanding its meaning; and there can never be such a development in this.

†) For example, it is not uncommon for them to hold Holy Communion with Methodists, Baptists, Presbyterians. They have Holy Communion with Methodists, Baptists, Presbyterians.

when they delude themselves and others that the supposed progress to the so-called higher stage of development would bring to light an essential new truth, which was not already germinated in the shortest, simplest, but of course only on God's clear words resting faith. †) Or even as if it were, as they further suggest, that such a doctrine of faith (as they freely accuse the Lutheran doctrine of the nature of Holy Communion) is essential error, out of which, however, through the activity of the Calvinists and their brothers, the general synodists, developing out of the common sense, the surprising, widely shining truth arises that in Holy Communion bread and wine are also bread and wine. The first part of the book is the first part of the book.

O what a white dove has been developed and hatched from the old Lutheran serpent's egg! - —

If we now turn our gaze to the oldest and most numerous Lutheran Synod of this country, namely to the German Lutheran Synod of Pennsylvania, it seems that here, the longer the more, what was already predicted seven years ago in the *Lutheran Church Newspaper* will come true, namely that the longer the more it will lean towards these anti-Lutheran Lutherans of the General Synod.

Instead of abstaining from those who cause division and trouble apart from right doctrine, instead of shunning heretical people after they have been admonished once and again, the Synod of Pennsylvania does just the opposite. For years it has been in missionary fellowship with the irreligious Unionist General Synod, and now it is about to publish a new edition of its "Liturgy and Church Agenda" together with it, so that the formal union seems to be no longer distant.

It is true that there may be individuals in this ecclesiastical body who have a certain reverence (pious awe) for the unadulterated and unadulterated confession of the Lutheran Church in its symbol. Church in its symbol. books; But from the synodal reports and other information it cannot be seen that the pure confession of the fathers has become life and strength in them, so that they would have to testify from the innermost depths of their hearts against the prevailing confessional deadness and unionist indifference, against the ecclesiastical fellowship with the false-believing General Synod, against the serving of so many prosperous congregations by individual preachers, against the neglect of ecclesiastical parochial schools, against the worldliness and ranching of these and those ministers of the church. For even if perhaps in this and that individual the conscience awakens wholesomely, that he should

†) For example, the 2nd article of the Apostles' Creed contains the detailed confession "of the person of Christ. The detailed confession of the Concordia formula "of the person of Christ," indeed the profound and perceptive treatise by Martin Chemnitz "of the two natures of Christ," is also included in the second article of the Apostle's Creed.

The first step is to close the gap between the two, and this is a true unfoldment.



Even if we begin differently and better, unfortunately the humanity and servility that permeate the entire American church system is too strong to stand up publicly as a faithful witness against corrupt prevailing conditions.

As far as the Ohio Synod, our neighbor, is concerned, after it had openly and decisively spoken out in favor of the Church's confessional writings, we had good hopes of entering into living ecclesiastical fellowship with it, which would have been no small joy for us.

Unfortunately, however, since her confessional declaration we have not been able to gain the conviction that she is thoroughly serious and righteous in her renewed commitment to the ecclesiastical symbols; For partly it has not, by decisive synodal resolutions and the vigorous implementation of the same, remedied the unconfessional irregularities in its ecclesiastical conduct, which have recently been mentioned again in the Sihler-Lehmann dispute, and partly it has not responded to the friendly call to such abstinence and the Christian, well-meant punishment which it has received from the synod. The friendly invitation to such abstinence and the well-meant Christian punishment, which she received only recently through the columns of the "Lutheran", was received very unwillingly for the sake of her unjust and partisan practice in the Gockelen-Heid case. Probably as a result of this, at its recent meeting in Canton, it not only opposed the "Luther. Church Messenger" as too "undecided," but also against the "Lutheran" as too "harsh"; and since it would, moreover, come out rather awkwardly that their congregations should read such and similar punishments of the Ebrw. Synod, the latter has decided, as is fair, to recommend to their congregations the "Lutheran Herald" †) which appeared in the course of this year as striking the right balance between these two extremes. Whether she has acted here out of humane pros and cons or according to the best of her knowledge and conscience and is really of the opinion that the "Lutheran Herald" is on the whole not only for herself, according to American taste, more varied and entertaining, but also for her congregations, the

†) We are also very sorry that Mr. Ludwig did not accept Prof. Walther's suggestion to publish a political magazine supervised by the Christian spirit and guided by the spirit, which is absolutely lacking, since almost all of them are decidedly godless and anti-Christian. With this he would certainly have done a great service to all God-fearing Germans, even from other churches. As far as his achievements as an editor of an ecclesiastical paper are concerned, we are by no means stuck in the foolish clerical conceit, as if only a church servant could write a good ecclesiastical paper, but with the best will in the world we have not yet been able to discover an actual plan in the colorful miscellany of the "Lutheran Herald", partly with respect to the readership, partly with respect to the appropriate composition and arrangement of the reading material. It seems that Mr. L. is following his personal taste and printing what is interesting and piquant to him from old and new times, rather than thoroughly meeting a need that exists in "Lutheran teachers or listeners" and is not properly satisfied by the "Lutheran".

# 11

We leave it to the synod's own decision and to every unpartisan reader of both sheets to learn to recognize and confess, to argue and suffer, to lament and rejoice with and in the church.

Although the "Lutheran" considers it particularly unworthy of an ecclesiastical journal to print letters of charge sent in in the manner of the local quacks and in a good commercial and customer-oriented manner, as is unfortunately quite common, he nevertheless considers it

He therefore hereby requests the Honorable Synod of Ohio or the President of the same to name to him the essays in which he has really been "harsh".

i.e., sinned against true love and to prove to him the where and how of this abruptness. He will then gladly have the censure printed, which is recognized as just. Of course, this request does not refer to the last trade, because the synod is part of it, therefore cannot be a judge.

**(Conclusion follows.)**

**(Submitted.)**

## Exhortation to Christian parents to consecrate their children to the ministry of preaching.

There is now a great need in our Lutheran Church here in America, which we present especially to you parents, because you can remedy it if you want to, i- Our Lord Jesus Christ needs workers in His vineyard! Thousands and thousands of our compatriots and fellow believers immigrate here, most of them with the desire and hope of escaping earthly hardship more easily than in the German fatherland, and the merciful God, who gives above request and understanding, not only often helps this earthly misery, but also gives many who have not yet completely sunk into the hellish flame of the most horrible unbelief and the most shameful blasphemies that holy need of a jailer at Philippi for the eternal, heavenly goods into the heart. In many places, praise be to God, the bones of the dead are stirring, questions are being raised about

after the blessed truth, after the right pasture for hungry souls. But how can erring sheep find pasture without a shepherd, especially here, where the many side roads lead astray? How can they, the weak in faith, the children of knowledge, grow stronger if they are not preached to? How can they be preached to if no one is sent? But how can one send if there is no one to send? It is very sad, very lamentable, that so many wicked people call for help, ask for preachers, but their call cannot be heard, their request cannot be fulfilled, no preacher can be sent to them.

We need to send preachers because there is such a lack of faithful servants of the Lord. - There is need. Still in the kingdom of Christ, and mark it well, you mothers and fathers, that cry for help from abandoned churches is the call of Christ Jesus himself. The Lord of the vineyard, of the church, now steps out into the marketplace, in front of your house, and seeks help from you, He, the eternal King of heaven, from you, the poor, miserable, sinful creature, but one who has been bought with the blood of Lein! And what does the Lord want from you? He wants to have one or another of your sons to learn the work of the vineyard, to learn to keep the word that is sure, to learn to admonish the sound doctrine and to punish the contrarians, to make fishers of men, shepherds, preachers out of them and to send them to the abandoned, begging churches. What do you fathers and mothers want, who have been blessed by God with fine, pious boys?

Now do you want to hear the request, the call for help, or not? - You say: you

but there would still be a lot to think about, and if you thought about it seriously, you would still know how to do it.

not whether you should say "yes" to it. - Now what are your concerns, what do you have to say?

You say: It is not like in Germany, there the preachers had it already good, but here! Income and honor so small, - work, sorrow and affliction so great! - —

Now that is certainly true; and certainly if

If this life were over here, we Christians and the Lutheran preachers in America would indeed be the most miserable of all people, and the unbelieving good-for-nothings, lazybones, gluttons and drunkards the happiest. But you know that this life is only the short, dangerous, decisive journey to the eternal, blessed home, and that this journey can only be called delicious and leading to the goal, to the narrow gate, if it was full of effort and work, and a cross-bearing following of Christ. Are you dear parents so blind that you forget your children's heavenly bliss above their earthly well-being? Do you wish and strive for your children to become the rich man in the Gospel and never poor Lazarus? Shall your child have it better than his master, is it above him? You complain about the low income, - did Christ have where he laid his head? Do you think with fear of the crude rebellion, abuse, persecution, - did not Christ and His holy apostles have to endure the same and a hundred times more? Does not the Lord say (John 15:18-20): "If the world hates you, know that it hated me before it hated you. If ye were of the world, the world loved its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember my word which I have spoken unto you;

the servant

is not greater than his Lord. If they have persecuted me, they will also persecute you. And does not that delicious promise ring in your hearts (Matt. 5:11): "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you, when they lie against you, for my sake. Be glad and of good cheer; you will be well rewarded in heaven." If you parents are Christians, but from the heart, and if you truly love your children, the above-mentioned reason will never be able to move you to not want your son to become a preacher. not to let your son become a preacher. On the contrary, if you knew that the holy office of preaching would be an office that would bring little sorrow and sweat, but much glory and honor among men and many good days in this world, then you would and would have to think three times before you would and could put your son into such a dangerous, tempting position for the soul.

You also say: You need your children for your housework and field work. - —

But I ask you, are you the masters of your children, or is it God who has given them to you? You say: you have need of them! the good God says it and calls it to you now: he also has need of them! Do you want to set yourselves against God? Are you more powerful than He? Do not be mistaken, God cannot be mocked or defied; it only takes a wave of His hand and the Son, whom you needed so much and did not want to let go in the work of the Lord, does not collapse at your side like a broken flower and is no more, is completely taken from you by death. And what blessing can rest on your work that is not pleasing to God, will He not send the curse into it, because you want to keep your Son, through whom He wants to feed and save immortal souls, to make earthly profit through him? - And do you think your rich Father in heaven, who has so many ways and means, could not and would not replace your Son's work and help a thousand times over? Has he not said, "Give, and it shall be given unto you; a full measure pressed down, shaken, and overflowing shall be given into your bosom!" O ye of little faith! - —

But, you say, "My son does not have the gifts and abilities required of a minister of the Word. - —

Is this also true, or only an evasion, a cover for your unwillingness, a lie? God tests hearts and kidneys, and the liar does not prosper before him! Nor can you be the judge in your own cause. Your son's preacher and school teacher will be the best judge of whether or not, with God's gracious help and your boy's faithful diligence and prayers, a teacher or preacher can be formed from him. Therefore, leave the judgment of your son's abilities to them.

But, you finally object: We ha-

## 12

We do not have the means to let our son study!

That may be. But it is up to you first, if you want to fulfill the will of God, to give ear to the call of the Lord, to offer your son to the Lord with a willing heart, to indicate to your preacher that you would like to give your son to the church, to consecrate him to the ministry of preaching. God will then see to it that he has the means. You will then have done your part and can rest in peace. Only put your children first! - —

But of course you are not yet completely reassured, the means are nevertheless heavy on your hearts. And - we can't deny it - so are we! The question keeps coming up: where does the money come from? We do not have annuities from real estate, bequests, foundations and other secure income for our seminary and college, as is the case with universities and ecclesiastical educational institutions in Germany. We are indeed poor; we can hardly give our professors a very small salary, let alone give the students time off. We depend entirely on the love of the congregations; if they have warm hearts and open hands, preachers can be trained and assigned to the abandoned congregations. Therefore, we now want to speak a word to the congregations.

God has done great things for the congregations, brought them here happily out of the German hardship, blessed their earthly profession extraordinarily, given them property, in part already prosperity, even wealth; yes, even more: He has also taken special care of their souls, has given them preachers who are faithful to them, who, even though there is much struggle, storm and opposition, do not turn away from the righteous preaching of the almighty, eternal Word, who show them the way to salvation without human judgement and opinion, simply, according to the Word, and who give them the holy sacraments of the institution of the Holy Spirit. Sacraments according to the institution of the Lord Christ. And even though it cannot be denied that, through God's help, the German sleep is receding more and more, the eye of the spirit is becoming awake and clearer, knowledge is growing, faith is bursting forth, the sincere wish and the urgent request cannot be suppressed: that gratitude and love may now also prove more lively and active, namely in the main work that love can do, namely in the promotion of the Kingdom of God through the training of faithful preachers and teachers. - —

Where does it come from that, excluding a few older congregations, on the whole so little is done for general ecclesiastical purposes, maintenance of ecclesiastical teaching institutions, support of poor students, etc.? - It is a true suffering, the sad fruit of the unfortunate, oppressive ecclesiastical system of paternalism in the old German fatherland, which prevented the self-activity and participation of the people.

The churches have now also lost their life and love for the whole, and now only look, if it comes to it, each one on its own way; if they have only taken care of themselves to some extent in relation to church and school, they think they have done enough for the kingdom of God and the love for it. The apostle's command to love, "Do not seek what is yours, but what is another's," has not gone out of their mouths; the precious article, "I believe in a holy Christian church," is only still alive in their mouths; and so the living, love-generating consciousness is not present, as a member of the Christian church, to be at the same time united with all true believers in the most intimate, brotherly way, to stand with them on the great, dangerous battlefield of this world, . Heart to heart, in one faith, one hope, one longing, under one commander and duke of souls, in one struggle, in the same joy and the same suffering, each one for the individual as for the whole, struggling along, helping along, pitying along, praying along. This faith has shrunk into the narrow-minded, loveless, selfish consciousness of being a member of a congregation by means of a certain annual monetary contribution, and thus of being entitled to a share in the church property. That is the real reason, the seat of the evil, the faith of the article of the church is so weak, therefore also the love for the church so weak, and the gifts for the same so small. May God have mercy here! - Dear Lutheran congregations, shall we not stand together, shall we not resist together the devil who storms through the world to blow apart the host of Christ? When the enemy approaches, the army gathers; shall we not unite before the hostile multitudes of unbelievers and false believers, and instead go further and further apart? Shall we not, in these dangerous, dark times, when evening is coming and the day is drawing to a close, call out to one another, encourage one another to common caution and vigilance, common work and endurance? Shall we not make up our minds, pray and struggle so that all selfishness, indifference and coldness will disappear and we will unite ever more intimately with one another in love and trust, so that by God's help we will become ever more one and strong, and thus our pure confession of faith, which our fathers first regained and won from God's Word in such a hot battle, as our banner and flag, and carry it bravely through every resistance, until we have finally handed it over to our children unharmed and safe, as their best inheritance? But how can this be done other than by making it our first and most urgent concern to see to it that we and our children always have capable, well-equipped preachers and teachers who are pure and faithful in doctrine, and that they always have the best of the best?

How can we seriously support the institutions where the preachers and teachers of our church are educated? Should not every congregation be able to have at least one young man study voluntarily? - Oh, if it had faith and love, not one, but ten. Does not a family have to give 100 dollars a year and more for a servant, and should not 30, 40, 50, 100 families be able to give 60 dollars a

year for the education of a young man? Yes, but a servant earns me something, a student earns me nothing, from him I have nothing, for him I give nothing! O, of the dreadful darkness, of the wretched avarice, of the shameful ingratitude against God! People who speak like this have no heart, no faith, no spark of Christianity!

One spends so much annually for the production and improvement of houses, barns, fields, magazines, etc., so that one has only time for living, livelihood and well-being, and one should not rather spend something for the support of poor youth, in order to obtain skilful men? - The prosperity of a congregation does not lie in collecting great treasures, building beautiful houses, doing great business, making much profit; indeed, where the goods are many, and the spirit of folly, pride and lust comes between them, the damage and fall will be all the greater and worse, since, on the other hand, this is the most abundant prosperity and salvation, if through capable, skilful preachers in a congregation, right knowledge, lively faith and love are in the air. - But where should we get preachers, since there is a shortage and complaint everywhere that there is a lack of capable people? Should we wait until they grow by themselves, as Dr. Luther says, can we hew them out of stones and carve them out of wood? That is why we must do this now and not save effort and expense. - In Germany we were forced to pay taxes also for the preservation of the church, here it is not the case, the church has no help from the state, no one is forced to give to it, to preserve its values, we find ourselves free here; shall we therefore also give nothing, and be free from all fear of God, free from all gratitude, from all love? Is that why we came to America, to become free, godless despisers of the Lord and His Church? Is that why God gives us such abundant earthly goods here, so that we may lose our souls more and more in greedy avarice? No! Dear, dear congregations of the Lord, you have been brought over to America by God, in order to let the light of your pure faith shine here, in order to be the salt against the general rot in the hand of God, in order to help here in free, rich love, so that God's kingdom may come and His name be sanctified!

Bring then, you parents, your sons

\*) the annual maintenance costs in Fort Wayne, however, - clothes and pocket money counted - amounted to hardly 30 dollars.

## 13

Offer them to the Lord, for the Lord is in need of more; and you churches, take care of these sons, bring together voluntary offerings, and let them study! - —

The Lord Jesus, who once sat in the temple opposite the box of God, watching how much each one put in, is also now sitting opposite you, watching your heart and your hand, whether you are bringing your Son and what you are giving.

Donor! - —

### B.

The departure of Johannes von Winkler from the papacy to the Protestant Church.

#### (Conclusion.)

##### The fifth reason

The reason for my departure from the papist doctrine to the true evangelical doctrine has been that I have come to know by the grace of God and the enlightenment of the Holy Spirit: *Huoă are inuioiei oruoi*" ekrini, i.e. that the papists are real enemies of the cross of Christ, who according to the words of Paul (Phil. 3.) become ashamed, and whose end is damnation.

That many papists are real enemies of the cross of Christ can be seen from this: 1. that they are real belly servants, who only go to the papacy for the lust of the flesh and for the sake of lazy, idle days. And although many priests, monks, nuns and common laymen recognize the truth of the gospel, would gladly give up the papacy and willingly accept the gospel, they still fear that because of this they would be burdened with the dear cross, lose the favor of great lords, great income, dignities, honors, the fat soups and Egyptian meat pots, and fall into extreme poverty and misery. But to avoid such a cross, they prefer to remain in the papacy for the sake of the belly with an evil, troubled conscience; 2. That they are enemies of the preaching of Christ and of the power of the cross and suffering of Christ, namely, such enemies that they most severely blaspheme, persecute as heretics, even torture and kill those who teach, believe and confess that his cross, suffering, death and blood alone redeem from sins, reconcile with God and give eternal life, and that such benefits happen to us through faith alone and not for the sake of works. So the papists are not worthy of the Lord Christ, and because they do not want to suffer with him, they shall not be exalted with him to glory.

den.

##### The sixth reason

The reason for my departure from the papist doctrine to the true evangelical doctrine was that I realized by the grace of God and the enlightenment of the Holy Spirit: *Contradictionem Dei et Spiritus sancti, i.e., that they knowingly and willfully oppose God and the Holy Spirit*, the bright clear testimonies of the prophets, evangeli-

The prophets and apostles, whom the Holy Spirit governs. They even blaspheme, persecute and condemn the servants of Christ as the successors of the prophets and apostles; but these are the apple of God's eye, so whoever touches them touches God Himself. Hence the serious prohibition of God (1 Chron. 17; Ps. 105, 15): "Do not touch My anointed, and do no harm to My prophets." But this is what the papists do by persecuting the servants of Christ and thereby trying to rob Christians of the means to salvation.

When the Holy Spirit guides his servants into all truth. If the Holy Spirit guides His servants into all truth, that righteousness and salvation can be attained through Holy Baptism (Eph. 5), through the merit of Christ (1 Cor. 1), and through faith (Rom. 3), the papists want to be much wiser than the Holy Spirit. The papists want to be much smarter than the Holy Spirit and add to it the statutes of men, the holy water, the wax candles and other sacred frills, of which neither God nor His Word knows. They teach that the true spirit of God is with them, and that the pope cannot be wrong, since there have been so many magicians and devil-servants, and even Pope Joan has had a child on the papal throne. Further, they hold their church much higher than the word of God that goes through the mouth of the prophets, evangelists and apostles. For they ver-

buy for money the forgiveness of sins, since Christ has purchased redemption for all men through his holy shedding of blood. They believe and hall what neither the prophets, nor the evangelists, nor the apostles, nor Christ himself commanded, as there is purgatory, baptism with bells, pilgrimage, image service, invocation of the saints, the canons of the masses, Seet Masses, vigils, indulgences, the primacy of the Pope, the prohibition of priests to marry, the deprivation of the chalice of the Holy Communion, monks' ropes, "caps", plates, and whatever more ridiculous papal fools' antics may be far away. It is also clear and obvious that the papists blaspheme and condemn the teachings of the prophets and apostles in public conferences, writings, sermons and colleges, and there are many of them who do this against their conscience, since we, praise God! "have a firm prophetic word, which shineth unto us as a light in a dark place, until the day dawn".

(2 Pet. 1), and do well those who pay attention to it.

**The seventh reason** for my departure from the papal doctrine to the true evangelical doctrine was that I recognized through the grace of God and the enlightenment of the Holy Spirit: *keooLtorum "uorui" "olorLtionew*, i.e., that in the papacy they defend their sin as right and good, and persist in it against God's commandment, without true repentance and conversion; and

though they are reminded from God's word, yet they remain obstinate and do not repent. Indeed, even because of shameful sins committed, they do not ask for repentance, but for a

Money, money! is the slogan in the papacy - "As soon as the money rings in the box, the sinner jumps out of purgatory. Moreover, they still defend such sins as if they were rightly done, and as if such had nothing to do with them.

Since, again, no sin offends God more than that of denying, adorning and defending publicly known wickedness, as Cain and Saul did. All God threatens these with a terrible judgment when he says Ezek. 3: "The wicked shall die for his sins," and Rom. 8: "If ye live after the flesh, ye shall die," and 1 Cor. 6: "Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of children, nor thieves, nor covetous, nor drunkards, nor blasphemers, nor robbers, shall inherit the kingdom of God.

These and many other reasons, which I will now pass over in silence, have been the most important motives and causes that have brought me from the darkened papacy to the true evangelical doctrine.

Now I know well that the papists, when they read this Revocation writing, as I do not doubt in the least, but certainly believe that it will come under their eyes, will blaspheme, curse and condemn me. But I take comfort in the fact that an unjust curse does not strike, and that where such a curse goes out, it also comes in again. I do not respect all this, but speak the truth, which **they**

**do** not want to hear nor tolerate, especially when they are told that people have been led astray and told to call not only on the eternal God, to whom alone honor is due, but also on angels and dead saints, of whom it is written: "Abraham did not know us, and Israel did not know about us" (Isaiah 63). 63), even to worship mute idols and images, which according to Ps. 115 and Isa. 44 "have eyes and do not see, have ears and do not hear, have hands and do not grasp,

They have feet and do not walk," which are good for nothing but to "deceive the heart that leans toward them, and they cannot save a soul. Furthermore, when it is said that one has erred in believing that man's imperfect works have the power to obtain forgiveness of sins and eternal life, since works are not able to do this, but when we have done all that we are commanded, we must say, "We are useless servants" (Luc. 17). It has been a terrible mistake to have fancied with Simeon the Magician that the forgiveness of sins, the gift of God, can be bought with money from the pope, since it is not bought with perishable gold or silver. but with the precious blood of Jesus Christ (1 Peter 1).

Should I not now borrow the words of St. Apostle and say them to you papists? Should I not now borrow the words of the holy apostle and say to you papists: "O you ignorant papists, who has bewitched you so that you will not believe the truth of the gospel, when Christ is so clearly painted before your eyes? (Gal. 3).

I thank my God as often as I think of it, and call him to witness that I rejoice heartily to see God in my faith. And for this grace of God, which is given to me in Christ Jesus, I thank God all the time, that through him I am in all pieces, in all

I have been made rich in doctrine and knowledge, as the preaching of Christ has been strengthened in me, so that I now have no lack of any gift and only wait for the revelation of our Lord Jesus Christ, who will also keep me firm until the end, so that I will be blameless until the day of our Lord Jesus Christ. For it is God by whom I am called to the fellowship of his Son Jesus Christ our Lord, to whom be glory forever and ever. Amen.

I call upon you, most gracious God and Father in heaven, and ask you from the bottom of my heart to graciously keep me on the true path in the truth of the Word, in the divine doctrine of salvation and the unadulterated gospel until the end of my life, so that I will not turn away from it nor waver, but will remain with it, so that I may safely escape the terrible judgment of God, which he will bring upon those who wantonly throw to the wind and trample underfoot the benefits and grace shown, reject the recognized and known truth of the brightly shining gospel, deny Christ, fall away from him, become apostates and adhere to idolatry and superstition.

Therefore do not forsake me, O Lord, but stand by me weak, strengthen in me faith and trust in you, that I may willingly forget all temporal things, steadfastly cast them to the winds, and not, like Loth's wife, look back for what is left behind; but persevere with you in my secret cross and suffering for the sake of your holy knowledge and your holy gospel. Grant me grace to endure all hardship and danger, even death, in patience for Christ's sake, for you are my heart's comfort and my portion.

If I am forsaken, you will always be with me; if I am cursed, condemned, despised by all my own, driven from my home, my farm, my possessions, and disinherited, so that I must spend my life in exile and end it; you have chosen a place in the world for me, where you can provide a dwelling for me as your faithful successor. If I am poor and needy in body and soul, you have many rich good things; if I have no food, you are the old, rich, careful steward who knows best how to provide for his own, and thus also for me. If I am neither in nor out, you have provided for me from all eternity.

Oh, my Lord Jesus, do not let such foolishness enter my heart, mind and thoughts, that either out of loss of temporal goods, or weakness of human nature, or out of temptation of the devil and the world, I prolong your word and the truth of your holy gospel. Help me to be established and strengthened in it, and that nothing may separate me from it, either in heaven or on earth.

And if it please thee, O God, thus to put me to the test, like the constant Joseph, or like the patient Job, and to exercise me in the school of the cross, hold thy strong hand over me, that I falter not, nor am timid.

but for the sake of your name's glory, I will gladly tolerate and suffer everything.

Give grace - that I rather look at mockery and scorn, affliction and misery, than accomodate the fierce and godless enemies of your holy word. That I do not prefer the temporal to the eternal, the physical to the spiritual, the earthly to the heavenly, the unstable favor of deceitful men to the true grace of God. To this end help me, and give grace, O Jesu, my Jesu; Amen! Amen!

## The Messenger of Peace and the "Free Leaves."

It is strange and yet again very understandable that the Messenger of Peace, as is well known, the journal of the local Protestant church association, has not yet given a round and decisive testimony against the "Freie Blätter", which not only mock and ridicule the basic teachings of Christianity, e.g. the Trinity of God, the divinity of Christ, justification by faith, but also the knowledge of God. Not only do they mock and ridicule the basic doctrines of Christianity, such as the Trinity of God, the divinity of the Lord Christ, and justification by faith, but they are also devoid of the knowledge of God that even the pagans have from the natural light of reason.

On the one hand, we say, this silence of the messenger of peace is strange, since the evangelical preachers talk so much about faith in Christ and regard the dispute about one, i.e. pure doctrine, with noble disdain, because they do not know or do not want to know that essentially and in general the right faith in the Lord Christ can only arise and exist where the pure doctrine is going on, as it is written: "Faith comes from the sermon".

Now if this faith were really a life force in them, it would be impossible for confession to be lacking even against the enemies of the Lord and his anointed, who say, "Let us break their bands, and cast away their cords from us!" For as it is impossible for fire to light and warm, so it is impossible for confession to be shouted from faith. "I believe, therefore I speak"; this remains an incontrovertible truth, valid at all times, not only in the confession of the Lord Christ as the Son of God and Mary and as the only Righteous and Blessed One of the unrighteous and wretched children of Adam against souls eager for salvation and willing to believe, but at the same time also as the Almighty King and Judge of the living and the dead against the idolatrous and adulterous generation of our day, who say: "We do not want this man to rule over us."

Matth. 10. The Savior encouraged His disciples to confess His name with the courage of their faith, admonishing them not to be afraid of those who can at most kill the body but not the soul, but rather to be afraid of God, who, if they denied, would destroy both body and soul in His name.

Hell. And after he has comforted them again, after such a serious warning, with the loving fatherly care in such confession, that the hairs of their heads are all numbered, that no sparrow falls to earth without God's will, without God's, their Father's, will, he holds out a glorious promise to the faithful confessors, saying: "Therefore, whoever confesses me before men, I will confess him before my heavenly Father," namely, as my brother and sister, who, as they were on earth my! As they on earth have willingly and joyfully



borne my disgrace and my cross, and cheerfully and courageously confessed my hated name as the only one that makes me holy, even against my enemies, so now also as kings and priests they shall taste joy and gladness forever, as my joy and crown, as my chosen and beloved ones before God and the holy angels they shall be confessed by me and presented as the heirs of my kingdom.

The Lord Christ then adds the terrible warning: "But whoever denies me before men, him will I also deny before my heavenly Father. Whoever, out of fear of man and cowardly love of peace, does not openly punish my enemies to their faces and confesses me as the only helper and savior of all men, him I will not and cannot acknowledge as mine, and in his hour of death, as on the great day of judgment, I will not confess him, even if he has not denied me before my friends, and even if, to all appearances, he has been jealous of my name.

But what a terrible fate has to await him whom the Lord Christ, according to his righteousness, must thus deny! Will he not, and must he not, suffer eternal shame and disgrace, even though he has escaped temporal punishment through carnal prudence?

If we further said above that it is, on the other hand, again very understandable that the Messenger of Peace also behaves peacefully against the "Freie Blätter", then the following sad truth is to be testified.

When Lutherans, i.e. When right-believing Christians, out of misanthropy and false love of peace, join together in church with unbelievers and thereby deny the true love of God's pure and clear words and of the confession of their church based on them: In this way, and at the same time, the fresh courage of faith must be substantially broken, the joyful spirit of confession and witness blunted, even paralyzed; for this, equally distant from the fear of man as from carnal zeal, is only possible where a Christian man is divinely certain that God's Word, as it reads, is his sole ground of faith and that the confession of his church founded on it is the pillar and foundation of truth for salvation.

But where, as cannot be otherwise with the Union people, either an uncertain and

The people have a shaky conscience about how, for example, Volte's word is to be understood in the doctrine of the holy sacraments. The Lutherans or the Reformed are right, or where they, in criminal indifference and lack of respect for God's word, think that it matters little who is right in these and other (so-called) secondary doctrines, if one is only united in the main doctrines: Of course, there can be neither desire nor strength to fight for God's word and the pure confession; of course, this highest and noblest battle of faith cannot be fought and the true sanctuary of God cannot be preserved against the violent and cunning attempts of Satan and the linen; at most, there remains a pietistic skirmish against individual lands and infirmities of life and a pietistic zeal for individual virtues and excellence.

Alas! Would that the poor people of the Union, and especially the former Lutherans, would be wholesomely awakened by the seriousness of these times and the greatness of the struggle that has already begun, since no one can remain neutral in the long run, would push away the delirium and fraudulent spirit of the false Union, would break through the fog, look around awake and sober, and, repentant, return to their church, rally around their good and strong confession, which offers refuge to the gates of hell, with all faithful Lutherans and fellow believers, and join in the great and noble struggle of faith for the highest good; For no one is crowned unless he fights rightly; and only he who thus fights in the fighting church can penetrate to the triumphant end. - —

But if they despise God's earnest call and admonition to repentant return to the signs of this time, they may become more and more weary and fall asleep, after cowardly fleeing from the great battle and trying to maintain a neutral territory for a while, finally unable to resist the onslaught of the enemy, falling away from the faith altogether and becoming united with the spirit of the world. God in mercy prevent this!

## Dedication of Lutheran Church on Horse Prairie, Randolph Co, Ill.

Since I know that the dear readers of the "Lütheraner" take heartfelt interest in the affairs of the Kingdom of God, and rejoice with every victory that the Kingdom of Light achieves over the Kingdom of Darkness, I believe I may assume that news of the construction and dedication of new places of worship will not be "unloved" by them. Therefore, I can not help but report on a joyful church consecration on Horse Prairie, which I recently attended. From the congregation and its pastor Mr.

A. Brandt of the Indianapolis - Synod invited to the celebration of this happy festival, I rode Saturday before the XI x. T. to Horse Prairie, and on my arrival found that Rev. Birkmann had already arrived before me. Warmly received by him and Mr. Pastor Brandt, we went, after a short rest, together to the church, where the pastor of the congregation held confession with the communicants, after confession had been made beforehand. Throughout the afternoon and late into the night, many hands were busy decorating the church.

The festive morning dawned; majestically and beautifully the sun rose from the blue vault of the sky and, promising a beautiful and cheerful day, invited everyone far and wide to participate in the festivities. It was barely 8 o'clock when one saw large crowds of festive comrades on horseback and in wagons rushing in from all sides. Even the stranger could spare the question: where are the people rushing to so early in the morning? because the fact that it was a celebration of joy could be clearly read in everyone's face. The church, which was to be consecrated today, is a beautiful mill building of some 40 feet in length and 30 feet in width with a beautiful steeple towering over the plain. The service was to begin at 10 a.m., but for quite some time before that the spacious church was filled with guests, small and large, so that even the entrance was occupied, and many had to stand outside and listen through the open windows and doors. In addition to the Germans, many English people had also come, because they had been promised an English sermon on this occasion. Like the people celebrating, the church was festively decorated. Outside the church door stood two slender, beautifully grown birch trees; under a large arch made of foliage one entered the church. The walls, pulpit and altar were decorated with foliage and garlands of all kinds of beautiful flowers. The pulpit is located above the altar and both offer a pleasant sight. The black altar cloth offers the words to be read to the person entering: "Hold what you have, that no one may take your crown," Rev. 3, 11. and from the pulpit cloth the words of Jesus sparkle at him: "Repent and believe in the gospel," Marc. 1, 15.

Thus assembled, the festive service began with the singing of a few verses from the hymn: "O holy spirit enter with us," after which Pastor Brandt performed the altar service and then the congregation sang the church consecration hymn: "Threefold holy great God!" Pastor Birkmann, after the singing had died away, ascended the pulpit and preached the sermon on the Gospel Luc 19:1-10. He posed as a theme the question: How can this house of God become such a place where souls can be saved? and answered: 1. if the pure doctrine is proclaimed and practiced here?

2. when souls eager for salvation gather here and accept the offered salvation in the power of the Holy Spirit. The speaker spoke quite warmly to the congregation, which also seemed to suspect it and therefore listened to him with great eagerness and excitement. While a verse was being sung, at the end of it the scribe stepped into the pulpit and preached a short sermon in English on Marc. 13, 33-37. At the end of it the celebration of Holy Communion took place. The consecration was performed by Pastor Brandt, who sang the "Our Father" and the words of institution, after which he and Pastor Birkmann distributed the Body and Blood of the Lord Christ to the communicants. After communion, Pastor Br., facing the altar, said a solemn, heartrending prayer of dedication, after which the congregation was dismissed with the Lord's blessing. - In the afternoon, the congregation gathered again in large numbers, and Schreiber held a sermon in German on John 14:27, in which he tried to illustrate and put to the heart the peace that Jesus gives, as much to each individual as to the congregation as a whole. He believed that this word "was a word for its time", because in this congregation the fire of strife and discord had gotten so out of hand that their former pastor C. Strafen was forced to leave them. Through Pastor Br. Dazwischenkunft, however, the congregation was persuaded to let their former expelled pastor come and make amends to him. If this repentance was of the right kind, as we would so like to wish, then Pastor Strafen and God Himself have certainly forgiven this congregation for everything, and we wish them and their faithful pastor God's peace once again, so that they, as they are strong in number, may also become stronger and stronger in right church Christianity, the life from God. M. Eirich.

Ehester, Sept. 5, 1851.

### **New-York, August 26, 1851. Dear Readers!**

Some of you will be disconcerted to learn from the present that we, the undersigned, are at this time in the above-mentioned city; and this disconcertment will perhaps be increased when you hear that we have wandered from the far west of our new fatherland to the far east for no other purpose than to sail still further across the ocean to our old home. Perhaps some of you are saying in your hearts, "How? Are you old Lutherans also going to Germany to convert the people there? Have you also become Methodists, so that you think the church is nowhere but with you, and without you the poor people must be lost? Or do you want to give the Methodists and Albrechtians, who are now uncalled, a chance?"

## 16

Germany, in order to "evangelize" this, in their eyes, heathen country? - If some of you, dear readers, think so, it is certainly no wonder; for we would then unfortunately not be the first, indeed not such a rare example, of Lutherans, who formerly stood in right knowledge, having become enthusiasts and sectarians. But we can assure you, to God's praise, that God has not yet given us such a wrong mind, but has preserved us in the living knowledge and deepest love of the pure and honest doctrine of our noble Evangelical Lutheran Church, and has strengthened and promoted us more and more in it. But whoever knows and adheres to this pure evangelical doctrine, it will certainly not occur to him to regard his dear German fatherland as a heathen country, to which missionaries would have to be sent from our poor America, in order to transform it into such a Christian country as ours. No, thanks be to the Lord, we are not yet so blinded that we do not know that the Lord has His Church also in Germany, as everywhere where His holy Word is still essential and not yet silent. We confess before all the world that we recognize in the church of our old fatherland our dear mother church and in that of our new homeland only her young daughter. We confess that we, who, despite our protestations, are called Old Lutherans here, are a plant that has not only been transplanted here from Germany, but has also been watered from there, that it has not withered despite all the heat of the sun, but has spread its green and blossoming branches further and further over this land. Shall we tell you, dear readers, what is actually the meaning of our journey to Germany? Until now, our church here has been in the most loving and intimate communion of spirit, faith and confession with our German mother church. For some time, however, it has come to light that a discord has arisen between the church here and the one beyond on important points of doctrine, which threatens to sever the blessed bond that has hitherto united the two churches. Since God says in His words: "Be diligent to keep unity in the Spirit through the bond of peace" (Ephesians 4:3)., our synod has decided to elect two delegates from among its members and to send them to Germany, who in their name are to discuss verbally with the church there the points that have become contentious between us and, as much as God gives them grace, are to work to restore the disturbed unity and also to establish connections with such orthodox preachers and congregations as have hitherto remained distant and foreign to us, although close in spirit. We, the undersigned, have been appointed as these delegates. Immediately after the meeting, we paid tribute to our

However, a serious illness, which God's gracious hand imposed on the undersigned, caused him to be unable to follow his companion, who had already hurried ahead of him to the East, until the 15th of this month. Until then, the Lord has graciously protected and sheltered us. Tomorrow we intend to leave for Liverpool on the English steamship Africa. Tomorrow we intend to leave for Liverpool on the English steamer Africa, after we have been abundantly strengthened and refreshed in body and soul in the house of our dear brother Brohm and in the midst of his dear congregation.

That is enough for now. If the Lord brings us happily to the brethren on the other side of the sea, we will faithfully report from time to time what the Lord will do for us. Finally, we entrust ourselves to the fervent intercession of all the brethren here, just as we will not fail to remember them without ceasing before the Lord.

C. F. W. Walther,

at the same time in the name of his dear companion F. Wyneken.

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### Display.

As last year's chairman of the Preachers' Conference for the St. Louis District, I make the dutiful announcement to the honored members thereof that it will hold its fall meeting this year at Collinsville, Madison Co., Ill. from October 10-13.

LS\* The orders received by the undersigned from several quarters for the product announced in No. 24. of the previous year. of the previous year

The "**Melodienbüchlein nach Layritz**" could not be completed until now, because the printing of it has just been finished.

F. W. Barthel.

### Reverberate

") to the Synod aj-MisfionS-Lasser  
from Mr. August Sterzel N Rew "Kork" 23,00.

" a commune near Eollinsville, III,  
by Mr. p. Penalties2. 00.  
" Mr. Albrecht Jlgkn1. 00.  
sent in by Mr. k. Selle of Chicago auö r  
Collecte at Mr. Rinker's wedding r . 1H5.  
"" " Fr. Klnte'S wedding1 ,08.  
by Mr. k. Reichhardt in Noble Co, Ja,  
sent in: 1,00.  
" community members in St. Louis8 .95.  
-.) in contributions to the travel expenses of the gentlemen delegates to Germany,  
Of Mr. k. Sauer in Jackson So., Ja., and  
several members of his congregation8 .00.  
" Mr. k Frickr in Indianapolis and several  
members of his congregation12 .50.  
" Mr. k. Biltz sent in1 .00.  
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: tu r,/. 'tt S.W" Barthel., E-s^ .

#### vrzahl

the 6" Jabrg. the HH. Fr. Almeyer, k. Fr^vestl, Heiß" Müller, Joh. Werliug.  
the 7th year, the HH.?. Besel, Gollmar, Peter Hob- strtter, Kaufmann jun., David Schlegel, Ferdiuaub Siegle, Job. Wetling, Cantor  
Wolf.  
the 2nd half of the 7th year, HH. Joh. Martin Krau-, Ludwig Meyer.  
the 1st half of the 8th year, HH. Johannes Köpf, Z. Martin Krauß, Kecutel, Ludwig Meyer.  
the 8th Jabrg. the HH. Mich. Benz, Heinrich Borrenpchg Heinrich Beckmann, Friedrich Brand, Lisette Ber- ning, Dankmeyer sen.,  
Joh. Mich. Deuter, Lorriiz Fick, Joh. Goglekn- II-, Jacob Göglein, Chn'ßchh Hamm, -Peter HohAetter, -Albrecht Jlgkn, Georg  
Kauz, Joh. Beruh. Krudop, Wendel Kauz, Johanp Wilh. Linblage, Franz Lankenau, Hemr. Müllez, Georg Oblinger, Hans  
Oelschläger, Georg Rast, ?. Strafen, Wendel Scharf, ?.. Sievers (6 Et>), Conrad Trier.

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Latin by Paulus Speratus. W  
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Printed by Moritz Niedner, ß - Rarth Ecke.der -ritten "Ah ChestnutstrÄßt.

# Year 8, St. Louis, Monday, September 30, 1851, No. 3.

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## Preface.

### Conclusion.

Concerning our relationship with the Indianapolis Synod, we have decided, since it not only stands on the same confessional basis with us, but also has increasingly established its ecclesiastical practice accordingly, to make a proposal to it for closer ecclesiastical fellowship; For it would not be in keeping with God's words and ecclesiastical custom if we were to continue to exist in the same state, although ecclesiastically, in essence, as one, yet as two separate ecclesiastical bodies next to one another, which, moreover, would be all the less appropriate for that synod, as the younger one.

However, since Laste has only recently held its synodal assembly, to which two of us were delegates with our fraternal heritage, their confirmation of the success of our delegation has not yet arrived.

Finally, we have to mention the sad discrepancy that unfortunately exists between the Buffalo Synod and especially the senior of their ministry, Pastor Grabau of Buffalo, and us.

It would lead too far here to resume even the main outlines of the historical emergence of this discord, for this purpose the details of which are available to every reader in a pamphlet \*). Only this much should be said here, that we are almost at a loss how to express our deep sadness and at the same time righteous indignation about the two synodal letters of the Buffalo Synod of 1850, written by Fr.

For if we first look at the prevailing attitude against us on the whole, as it manifests itself throughout in tone and expression, we can discover - and certainly every unpartisan reader will find it so - nothing other than a mind filled through and through with hatred, anger and bitterness against us, which accordingly gives vent to itself without interruption in expressions dipped in poison and bile, so that even brothers in Germany, who up to now in certain respects have been of the same doctrinal opinion with him, call the tone of his letter "abominable". "Wolves, Protector of the Rot, Brother Caiaphas, AchabsSynod," and such like titles of honor are bestowed upon us with untiring liberality. In all the individual cases he refers to, in which, according to his opinion, we are evildoers

The pastoral letter of Pastor Grabau of Buffalo from 1840 together with the writings exchanged between him and several Lutheran pastors of Missouri; handed over to the public as a protest against the assertion of hierarchical principles within the Lutheran Church. (To be had in New York at Ludwig's and the Lutheran's Expedition).

we are imputed with a premeditated evil will against him as the prevailing attitude, and in not a single case is there even the slightest possibility that we have acted out of an erroneous conscience. Furthermore, if we declare ourselves against his hierarchical restriction of the spiritual priesthood of all believing Christians and of the original evangelical rights of the congregation, without, on the other hand, violating the rights of the sacred ministry of preaching as a divine order, and without democratically abusing the right to preach, and to open the door to democratic encroachments and fanatical arbitrariness, - he presents the possibility of the abuse of our doctrine, which passes correctly between both cliffs, by the hand of the divine word, as a certain fact against all truthfulness and justice even of a natural man. For as if he had ever been an eye- and ear-witness in a congregational meeting in St. Louis or Fort Wayne and reported true events, he writes: "just now in the Babylonian temples of freedom in Fort Wayne and St. Louis \*), there resounds and roars: "No God!"

\*) We confidently dare to invite Mr. Past. G. to attend our congregational meetings at some point, even if he is an unknown person, and if it is possible for him to take off his blackened glasses, with which he usually looks at us, for these hours, he will certainly find nothing else than the rule of the divine Word, to which teachers and listeners are united in harmonious cooperation.

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obedience in outward church matters; for that does not belong to blessedness! But to follow one's own wit and will and to reject what is best belongs to the glorious freedom of the children of God! Why? Because with it one stands in freedom, so that Christ has set us free. The Lord rebuke you Satan! We do not want such Beelzebübsche freedom."

If now already such unchristian uncharitable judging scolding and scolding makes it clear enough to every unbiased and understanding Christian that Mr. Rev. Grabau is not inflamed and driven by the holy love of truth against error, but by the blind and spiteful zeal of error against truth, this sad result is also clear from that synodal letter; for he still persists in his false doctrine, namely of the holy office of preaching in its relationship to the congregation and vice versa, and of ordination; From this, then, his erroneous conception of the nature of the church arises in reverse; and in fact he seems to be closer to the self-made papist-piscopalist standpoint than to the evangelical standpoint of the Lutheran church, as the latter holds it according to God's word in the symbolic books (and especially in the appendix to the Schmakaldic Articles on the supremacy of the pope and on the power and jurisdiction of the bishops) and in the most important doctrinal fathers of the 16th and 17th centuries. and 17th century. For also Mr. Past. G. seems rather to derive the congregation essentially and originally from the parish office or church services than vice versa, and to place the latter, according to its nature, above the latter, as if it were bound to a priesthood spiritually begotten by ordination and to specially sanctified ministers, although the matter is the other way around. For the Lord Christ has given to his church, or to every assembly of his faithful, however small, as his household honor, the keys of the kingdom of heaven, i.e. the gospel together with the holy sacraments, at the same time as he commands them.

He will certainly perceive, on the one hand, an unfeigned humility and reverence of the ecclesiastics towards their spiritual father, as stewards of Lot's secrets, as ambassadors in the place of Christ. Rather, he will certainly perceive, on the one hand, an unfeigned humility and reverence of the church children towards their spiritual father, as stewards of Lot's secrets, as ambassadors in Christ's place, as co-workers and assistants of the Holy Spirit, but at the same time paired with modest frankness and brotherly confidentiality, as knowing that they are essentially and originally children of the same Father, brothers of the same Savior, poppies and workshops of the same Holy Spirit.

On the other hand, he will just as certainly discover true fatherly songs of the shepherds towards their flocks, connected on the one hand with the recognition of the dignity and glory of their profession, which as bearers and proclaimers of the divine word in law and gospel demands unconditional obedience, and on the other hand with just as heartfelt humility and reverence towards the congregations, as they know that these are not essentially and actually their congregations, but the congregations of the living God and that for the sake of their blessedness and future glorification the holy ministry is a service. The ministry of preaching is a service.

The Lord has entrusted him to have these means of grace publicly administered by persons who are orthodox, doctrinaire and blameless in their conduct, as his and their ministers; and accordingly, according to the truth of the evangelical church order of the Lord Christ, the parish office or church ministry, as this latter expression also implies, flows out of the church or each individual congregation.

So the sequence is this:

1. Christ, 2. the church, 3. the ministry; but not these:

1. Christ, 2. the parish office, 3. the congregation.

By the way, we want to finally, although we reject and flee the false un-Lutheran doctrine of Mr. Past. G. from the bottom of our hearts and warn other ignorant people against it, we nevertheless do not want to be as bitter and spiteful against his person as he is against us. Rather, we still want to leave room for the hope that the practical consequences of his false teaching, such as his many unjust banishments, stem from a lack of understanding of the evangelical doctrine and its coherence, that is, from an errant conscience, combined with a natural stubbornness of will and character that has not yet been thoroughly broken, and not yet from evil will and satanic arrogance and lust for power, with a clear understanding of the pure doctrine.

Out of such hope we wish the sooner the better for the poor unhappy man, who cannot have the peace of God and the God of peace, heartily enlightened eyes of understanding, so that he and his people, caught with him in the bonds of false doctrine, will be free from the terrible consequences of such doctrine, as there are: Hatred bitterness, blind partisanship and heresy, unkind judging and persecuting, unjust banishing and condemning, suspicion, mistrust, spying system and boasting 2c. Together with the evil conscience, they should cease, and finally, from the bottom of a conscience purified by the renewal of faith and joyful and peaceful in God, the opposing Christian virtues should sprout and the congregation in Buffalo should advance to a healthy evangelical spiritual life, in which teachers and listeners, in true unity of spirit, build themselves up together on our most holy faith and, in mutual love and trust, do God's works for the preservation and spread of His holy church.

We, however, who are servants of Christ and His holy church within our synodal association, want to continue to ask God to keep us in the good confession of our fathers, in the one and pure beatifying doctrine of the divine word, in unstained conduct, in uncontaminated love and in holy zeal. In this way, we will be able to build up our dear congregations more and more on the same basis of salvation in all patience and doctrine, and with them, adorned with the fruits of righteousness, we will be able to live in peace.



The first step is to reach the age of manhood in Christ.

Then we will also - and may we still be misunderstood, despised and hated as much as before - be blessedly preserved in divine purity and an unharmed conscience, both toward God and toward men, and so be preserved that we will fall neither into dead orthodoxy, nor into unconfessional unionism, neither into stifled business and hired preaching, nor into pietistic-legal busyness and workmanship to great damage and danger of our souls.

God be with you, amen! - —

## **Sermon**

**about 2 Petri 1, 19 - 21.**

held before the Evang. Gemeinde St. Louis in the month of August 1851, and on

Request submitted to the printing by A. B.

Devout assembly members, Christianity has at no time lacked enemies, and these have fought it, depending on the occasion, sometimes with action, sometimes with words. If the latter has happened, then they have meant to inflict a sensitive wound on the object of it, especially by the assertion that one must act contrary to reason if one wants to consider the teachings of the Christian religion to be unfounded and the Bible to be God's word. The opponents of Christianity who are alive today also say this sentence loudly and often. How, they say, can there be one God and three persons; how can God care for men and love them so much that He gives His Son for them; how can God become man; how can one who has died rise again and then go to heaven, etc.; and again, how can God reveal His will and His counsels to men; how can He speak through men to other men; and - if He did - how can men, through whom God speaks to others, speak in a simple way, like other men? All this, and much more, they say, is contrary to reason. But what is contrary to reason need not, indeed must not, be accepted as true. Therefore, the teachings of the Christian religion and the Bible are not true, and those who believe the latter to be true and the latter to be the word of God are fools.

Now many a Christian, when he has had to listen to such things, has remained quite calm and answered quite simply: Fool, fool. I know that in no other is there salvation, neither is there any other name given to men whereby we may be saved, but the name of Jesus Christ. If I must be a fool, or be counted as such by the world, then I will do it with strangers; my loss is small and temporal, but it is great.

and eternally my gain. For the world perishes with its lust, but he who does the will of God abides forever.-And with this also the matter is satisfied. For if

I have in me the incontrovertible certainty that the Christian religion is true, and the Bible the Word of God: the testimony of the Holy Spirit, in that I have everywhere sought peace of heart and tranquillity of soul, and have found it nowhere but in Christianity; this is a proof against which no other, even if it were apparently even if it were a thousand, can do something.

But however secure the Christian may feel in this proof, and however cheerfully he may lean upon it; there are two things to be noted. First, that the Christian does not always feel the force of this proof of the truth of the Christian religion evenly, that doubts sometimes arise in him, and that in the hour of challenge it may seem as if the ground were about to disappear from under his feet. On the other hand, the accusation of the opponents is of such a serious nature that it can easily cause all kinds of misgivings. For even Christians must concede that reason is the noblest natural gift of God, by which man differs from animals, and by the possession of which he becomes capable of the knowledge of God that makes him blessed, and thus of beatitude. And even if reason is corrupted and darkened by the fall of Adam, as Scripture testifies and Christians believe and experience inwardly, nevertheless everything that is truth in nature, i.e. especially divine truth, can still be understood.

The revelation must not be so repugnant to it that it could not accept it at all, but would have to reject it outright; for it continues to be the means by which, although it needs renewal, we alone hear what God has proclaimed to us, so that we may attain eternal life through knowledge of Him as He has revealed Himself in Christ. To this end, what we are to believe from the heart must not be absolutely repugnant to reason, for in order to be able to do this, the essential constitution of man requires the consent of reason, which it can never give to a thing that is utterly repugnant to it.

Accordingly, the opponents' assertion that the Christian faith runs counter to reason is worthy of attention; and we will do well to examine it further in the fear of God, which is the beginning of all wisdom, and according to the guidance of His Word, whether here, too, what has always happened, namely, that every attack on Christianity has resulted in a new victory for it and has served to glorify it anew, is happening; and that every weapon that was directed against it is in the end invented as one that beats those who took it and who fights for Christianity.

Our text is excellent 2 Peter 1:19-21:

"We have a firm prophetic word; and ye do well to hearken unto it, as unto a light that shineth in a dark place, until the day dawn, and the morning star arise in your hearts."

"And this ye ought to know for the first, that no prophecy is done in the scriptures by your own interpretation: for no prophecy was ever yet produced by human will; but the holy men of God spake, impelled by the Holy Ghost."

In the words read, the apostle lists the prophecies of the Old Testament, which found their fulfillment in the appearing of the Lord Christ, as a proof that the gospel of Christ is a message of the Lord.

is from God. For, says the apostle, everyone can easily understand that neither a man could give them, nor, after they were given, a man could fulfill them; that therefore they and their fulfillment are from God, and therefore bear a mighty testimony to the divinity and truth of the doctrines of the Christian religion and of the holy Scriptures in which they are contained; wherefore also let everyone do well to take heed.

From this proof of the truth of the Christian faith, namely the fulfillment of the Messianic prophecies of the Old Testament, we now also want to lead our cause, as shall be indicated in a moment with more.

Before we do this, however, let us shed a little more light on the accusation of the opponents that it is against reason to hold the teachings of the Christian religion to be true and the Bible to be the Word of God, so that everyone may know all the better what is actually involved. It cannot be meant by this that the faith of the Christians flatly contradicts reason, and that it is now and never again compatible with it. One proof that this cannot be meant, which experience gives, is that many thousands have accepted the faith from the heart, and still accept it, which, as shown in the introductory words, would be an impossibility, and would now and never happen, if both: the teaching of Christianity and reason were so contrary to each other. Another proof is provided by an examination of the matter. Take every single point of doctrine of which the enemies of Christianity say that it is contrary to reason, and see whether it is so. In every case, be it a hundred or a thousand, it will be found that it only transcends reason. For example, when the opponents adduce the doctrine of the holy Trinity, we are not required to believe that there is one God, and that there are three Gods at the same time: that would be contradictory, and contrary to reason; but that there is one being, God, and in him a threefold difference, which we designate by the word persons, which is beyond our reason, since we know nothing similar. Or the council of redemption. But it is not wi-

but only through our reason, which we do not have such love and such mercy, nor can we pretend that God took care of sinners who were not worthy of his attention, let alone his mercy, and had mercy on them, even that he gave his son to die for them. Or the

incarnation of the Son of God; but we are not asked to believe that God is everywhere, and yet at the same time not everywhere, but enclosed in the body of Jesus of Nazareth, which would be contradictory and contrary to reason; but rather that God is everywhere, and yet the fullness of the Godhead dwells bodily in Jesus, which only transcends our reason. On the other hand, if we are taught by the divine inspiration of the Holy Scriptures and we see that St. Lucas is nevertheless

If he has found out everything from eye- and ear-witnesses, then there is nothing contradictory to reason in it, since God could well have had him instructed by men, and yet later, when he wrote, could have given him word for word, and so on. In short, none of the things in the teachings of Christianity that are said to be contrary to reason are contrary to it in the true sense of the word, but are above it, i.e. it cannot comprehend them or can comprehend them only with difficulty. Nor can this assertion of the opponents mean that it is contrary to reason, that doctrines which deal with God and His nature, attributes, will, counsels, works, transcend reason, and are incomprehensible or difficult to comprehend; for this lies in the nature of the thing. Just consider, O man, who God is, and who you are! He is from eternity to eternity; He is the Creator of heaven and earth, who also fills them both; He is the highest and most perfect Being-You of yesterday. Do a drop of water at the bucket in the creation, Do a limited, weak, sinful being. If there were nothing incomprehensible or difficult to comprehend in Him, He would have to be like us, even less, because how much incomprehensible and difficult to comprehend we still find in ourselves! And it is precisely in revealed religion that such incomprehensible and difficult-to-comprehend things must be found; for if what revelation is to bring were already to be known from nature, what would be the use of revelation? That the teachings of Christianity contain many things that are incomprehensible and difficult for us poor creatures to understand is in the nature of things, and so much so that reason is not deterred by it, but rather driven to believe; in which sense even pious and wise men have regarded the very high and incomprehensible things that the holy Scriptures reveal to us about God as a testimony to their divinity and truth. The opponents' assertion can therefore only mean that it is contrary to reason to accept and accept the evidence given for the truth of the teachings of Christianity, including that based on the fulfillment of the Messianic prophecies.

## 20

In examining this assertion that it is contrary to reason to hold the teachings of the Christian religion to be true and the Bible to be the Word of God, let us proceed in such a way that we set up the proof based on the fulfillment of the Messianic prophecies and hear what the opponents say to invalidate or eliminate it, so that we may see from it who in truth is acting contrary to reason: the Christians who accept the proof or the opponents who reject it. And it will be seen that it is not the Christians who act contrary to reason, but the opponents of Christianity: not the believers are the unintelligent, but the unbelievers find the unintelligent. †)

But we thank You, dear heavenly Father, that You have given us such high gifts of body and soul, especially reason, and ask You to forgive us that we have often misused them, and especially the higher the gift, the more. Wash us in the blood of the Lamb, and grant that we may henceforth use what You have given us only for the glory of Your name and for our salvation and that of our brethren. Save also those who are still in the service of sin seven, and are working for their own destruction, that they may become one with us, and that we may all present ourselves to You with all that we are and have, for a sacrifice that is living, holy, and pleasing to You. Finally, Father in heaven, for the sake of Your dear Son our Lord, grant Your distant blessing to our devout contemplation. Amen.

Everything that has been argued against the fulfillment of the Messianic prophecies of the Old Testament, this proof for the truth of the Christian religion, and what can possibly be argued against it, can be summarized in three points, which we now want to go through with each other recently in view of the opponents.

### 1.

It has been said that the prophecies found in the Old Testament are true as they stand and were spoken at the alleged time; likewise, the events reported in the New Testament really happened; both are correct. But this proves nothing for the divinity of Christianity. For the coincidence of the prophecies in the Old Testament and the events in the New Testament is accidental. Some say or write a word that refers to the distant future and also comes true; but for this reason no one considers the one who has made such a statement to be a prophet, and his writing to be from God.

†) This truth is by no means recognized only now, or expressed here for the first time. Especially a famous French clergyman, A. Monod, has explained it in a sermon in a comprehensive and striking way.  
and the event that occurred for a divine and supernatural work. Thus, in an old Latin philosopher and poet, \*) who lived some time after Christ, a passage is found which could well be taken for a prophecy of the discovery of America, and another Roman man, \*\*) who lived about 100 years before the birth of Christ, uttered the clear words, The Roman Empire would last for 12 centuries, which really happened, since it began in 753 or 754 B.C., received its death blow in 455 A.D. at the time of the sacking of Rome, and even perished in 475 A.D. But therefore you Christians do not consider those men as prophets, nor their words as God's words, nor those events as divine and supernatural works. Why should it be different with the prophecies of the Old Testament? - Christians answer according to Deut. 18, 22: If the prophet speaks in the name of the Lord, and nothing comes of it, and it does not come, that is the word which the Lord has not spoken; the prophet has spoken it out of presumption, therefore do not be afraid of them. So also: if those men had spoken in the name of the Lord, and it had then come to pass; we would also in these cases allow everything to be valid that we claim from the prophecies of the Old Testament. But they did not do so, indeed, to all appearances they did not even know the Lord; so we regard the coming to pass of their words, however, as something natural, or, as one says in common life. coincidental; since in the course of events it may well have happened once or

It can happen that something that a man said or wrote out a long time ago happens, whereas it could just as well have failed to happen. It is different with the prophets of the Old Testament, who prophesied in the name of the Lord, and it came true. But the opponents will say, "This is a rule from the Bible, according to which you Christians are guided; but we adhere to reason, and give according to the rules of common sense. Well then, you who want to stick to reason alone and follow the rules of common sense, let us remind you that the prophecies of the Old Testament are quite different from the examples given in the history of the world. In the latter a single event is given, but in the latter a chain of events. For in the Old Testament it is not merely prophesied that at a certain time a man named Jesus would live and do great deeds and miracles, or the like; but in the Old Testament the whole sacred history of the New Testament is prophesied in the main, that John would live and do great deeds and miracles.

hannes the baptist to be the forerunner of the messiah,

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\*) Seneca.

\*\*) Vettius Valens according to Censorinus.

that he himself would be born of the lineage of David of a lowly virgin in Bethlehem, escape to Egypt, grow up in Nazareth, and in the seventh week after the return of the Jewish people from Babylonian captivity, proclaim God's will to them and perform great deeds and wounds, but that the world would set itself against him and unjustly judge and condemn him, but that he would innocently suffer much and finally be crucified; Then the soldiers would divide his garments among themselves and cast lots for his skirt, and even then his enemies would mock him, but he would be patient like a sheep that falls silent before its shearer, and they would not break his leg and give him a grave with the rich; And on the third day he would rise again, and now live and reign forever, until all

enemies are put to the footstool of his feet; as all this and much more is found in the Old Testament, especially in the 22nd Psalm and the 53rd Chapter of the prophet Isaiah, which was called the 5th Gospel, and can be read by everyone. We want to remind those who say that the coincidence of the prophecies of the Old Testament and the events of the New Testament is coincidental, and thereby refer to the rules of common sense. No sensible man considers such a thing accidental, as everyone will testify, and what is more, it is evident from the following example. Imagine, you opponents, that one day you find a letter written on a blackboard or somewhere else in your room. The question is asked: From whom does it come? From a small child who cannot write the letters, or even does not know them, or from one who knows them, who can write and has wanted to write the letter? Anyone who thinks about it will say that the latter is more likely, but the former is also possible, especially if the letter is not perfectly clear; for a child can also accidentally make a figure that looks like a letter while playing with chalk or the like. But what if instead of a letter you find a whole sentence written on the blackboard? e.g. "This is eternal life, that they may know you, who alone are true God, and whom you have sent, Jesus Christ. Would it also be possible to ask: has it been done by a child who does not know the saying and cannot even write; or by someone who knows the saying, can write, and has wanted to write these words, so in one word, is it coincidence or not? No one who uses reason will say it is coincidence; least of all should one expect it from those who invoke reason. But it is exactly the same with the proclamations of the Old Testament. Yes, if only a single event had been predicted and had come to pass, then it might be coincidence, but a whole chain of events, a whole history with its individual circumstances is predicted and a

This is not a coincidence, and whoever wants to make it out to be a coincidence is acting contrary to reason. But even more; we would also like to remind the opponents that the prophecy of Christ is not only in one single place in the Old Testament, and is only given at one time, but in different books, and at different times; even from Adam's time to the time of Malachi the last prophet. This makes it even more irrational to say that the coincidence of events with it is accidental. For, to return to the previous example, if someone were to find that saying written on the blackboard not once, but on many different days in a row, would it not then be even more incomprehensible than before to say that it happened by chance, through the playfulness of a child who neither knew the saying nor knew how to write it?

So the opponents must completely renounce, either that the coincidence of the prophecies and the events is coincidental; or that they keep to reason and let themselves be guided by the rules of common sense. Some will now perhaps recognize themselves as overcome, others, however, will nevertheless try to defend their assertion. This leads us to the second point.

## II.

Some opponents will say: Of course, if it holds with the prophecies and their fulfillment in the New Testament, as you Christians believe, then there is no doubt involved, but it is from God. But we opponents do not believe that it is so. Who knows from whom the prophecies in the Old Testament come? Perhaps they were written by the disciples only after what is reported in the New Testament had long since happened, and are therefore forged prophecies. To a Christian who is most sincerely convinced of the holiness of Christ's disciples and the divinity of the Old Testament, it is frightening to hear such things; he would rather break off immediately when they are said. But let us, beloved, be calm, and consider the matter further; know, as is already indicated in advance, that in the end only the holy disposition of the disciples of Christ, according to which they were not capable of any fraud, not even of any so-called pious fraud, and the divinity of the Old Testament will shine out all the brighter, in contrast to which it will be shown how the opponents who say or assume such things act contrary to all reason, to which they nevertheless refer.

No one will be so nonsensical as to claim that the whole Old Testament was written by the disciples after what is reported in the New Testament had happened; and as far as we know, this has not yet been claimed by anyone. Therefore, if the opponents claim that the prophecies come from the disciples, the opinion can only be that the disciples wrote the prophecies after the events of the New Testament,

The New Testament carried what is reported in the New Testament into the Old Testament.

Let us now see who follows reason and the rules of common sense: we Christians, who believe that the prophecies of the Old Testament were written by the holy men of the old covenant, in whose books they are found, and at different times, but all several centuries before Christ; or the opponents, who claim that the prophecies originated with the disciples and were written into the books of the Old Testament after Christ's appearance on earth.

We remind the opponents here of the connection in which the prophecies about Christ stand with the other words and pieces of the Old Testament that are not prophecies; it is not a loose one, but an intimate one; the prophecies form, as it were, the support of the rest, and are inseparably interwoven with it; so that the prophecies in the Old Testament and the rest, which is not prophecy, can be compared to the stakes of a tent and the tent cloth, or to the ground in a piece of damask or flowered linen and the figures in it, with regard to the connection in which they stand to each other. Whoever thinks that the rest of the Old Testament was written first, and that the prophecies were written into it later, must also find it quite understandable that a tent is first pitched, and then the stakes are set; or that the ground of a piece of damask is first woven, and then the figures are woven into it.

But the opponents have to assume much more absurd.

Admittedly, many a book has been falsified and brought into it by later people, what was not written by the authors. But how would this be possible in the case of A. T. The opponents may consider that the writings of A. T. were a sanctuary for the entire Jewish people, and that they watched over it with great seriousness, even with anxiety, that not even a little title would be changed. With the later Jews, those who lived at the time of Christ, this was even more the case than with the earlier ones, precisely because the worship of the latter was mostly an outward one, and the more they had alienated themselves from the spirit of the law, the more they adhered to the letter. How should it be possible that now and then whole pieces were carried into a book, over which a whole people watched, that not even a little title was changed! And still more. We remind the opponents in whose hands the books of the A. T. were and under whose special supervision they were. They were in the hands of the scribes and Pharisees, and the high council had special supervision over their preservation. How could the disciples have succeeded in putting anything into them, since the scribes and Pharisees and

the high council were hostile to them; and to bring in something that testified against the Pharisees, the scribes and the high council, and to which the disciples pleaded that Jesus was the Christ, and that those had crucified the Lord of glory! But perhaps it was done

by bribery. The guards at the Lord's tomb could be bribed to keep silent if the Jews said that Christ's disciples had stolen his body while the guards were asleep; why should not the scribes and Pharisees and the high council have been bribed to keep silent when the disciples wrote down the prophecies in the Bible? But from where should the dear disciples have taken the money, who were mostly poor fishermen, whose master did not have where to lay his head, of whom Peter says: Silver and gold I have not. And even if they had gold enough, and all the scribes 2c. had been willing to be bribed, why did not the disciples much rather, or at least at the same time, make out that they were not forbidden to preach the gospel of Christ? For the rulers forbade them, and therefore cast them into prison, and beaten them, and persecuted them unto death. Furthermore, consider that the Jews at that time were located everywhere in the known world and had their synagogues, in which there was a temple. T., from which a lecture took place on every Sabbath. Testimony to this is given not only in general history, but also in sacred history, especially in the Acts of the Apostles. At the first Pentecost after the ascension of Christ, Jews were present in all parts of the Roman Empire, which encompassed the then known earth; and the apostle Paul, on his great journeys back and forth through the Roman Empire, met Jews everywhere, to whom he first addressed the proclamation, and in whose synagogues he first went forth with the preaching of Christ. The apostles should have had the means to bribe them, and they should all have been willing to be bribed, because it only took one person, who would not have been won over, to bring the whole thing to light. And should not a single voice have been raised against such a forgery; should not a single copy of the A. T. have remained unaltered, so that no genuine one could be found; should such a forgery not have been discovered afterwards? And of all this there is no trace; rather, the Jews still have the same A. Testament today. A. Testament as the Christians, and they claim that they received it with every word and every syllable from their fathers before Christ.

(Conclusion follows )

From the angels.

Raisin. (shouts) O come in a little, Regine, that I may cry and rejoice with you.

Regine. (What now, Raisin? You look like the death of Forchem.

Raisin. Just look! A while ago, I put my boy in our bed and went out to the kitchen. Suddenly I hear a crash and a thud. My heart trembles in my belly. And as I jump in, the canopy of the bed has collapsed and everything on it is in the bed.

Regine. It was just an old, rotten guy.

Raisin. Just think, the heavy soul treasure alone could have smashed my child's brains in!

Regine. Thousand world, the lad must already have firm bones that it has not harmed him. He likes his noodle splendid, I notice.

Raisin: Praise be to the Lord and blessed be his holy name forever and ever! My little boy was not in the bed, but under the bed below. There the brat has made another peekaboo!

Regine. (laughs) Yes, I ask you for everything! How does he get under the bed?

Raisin. (A holy angel must have noticed the danger and lifted my child out. For he has been asleep and has not yet come here alone.  
stepped out.

Regine. (shakes his head) An angel? That would be strange to me.

Raisin. I won't let him take it away from me. I've prayed so fervently how I'd like to hear from him  
away:

God let you sleep peacefully. Put the golden weapons around your bed and his heroes.

Regine. Are you serious? Are there really supposed to be angels?

Rosine, (looks at her) Regine, who did you go to school with?

Regine. We just haven't seen one yet.

Raisin. How? That's your conclusion? O woman, how do you come to me? You haven't seen your soul either; that's why it's true that you have one. Not everything is nothing that one does not see. As the blessed Scriver says in his "Haushaltung": if one opens a little balsam, one sees with all one's glasses nothing coming out; but that a spirit and power rises, the nose feels with delight. (Raisin seems to have noticed even more from this housekeeping).

Regine. Of course, that's how I'm hit in the mouth. But still, it would be too strange with the angels.

Raisin. Just think about the experience. How many thousand dangers does such a frail young blood have, and how incomprehensibly does it rap?

nor in all begging 'no! And if they get a little bigger, what Waghäls find's not! There must on everything 'nauf and over everything 'nüber, that one loses hearing and sight. One worries and watches, one shouts and strikes; but with a hundred eyes and a hundred sticks, nothing would be done. If the dear angels do not help, I do not believe that a single one can be lifted up. So let yourself be called and be not faithless, but believing.

Regine. Don't look at me so wrongly; I'm not a heathen. Of course, we need a better hat than ours, but we don't need the angels, God can do that himself.

Raisin. How nice, little woman! And yet it is not thoughtfully spoken. So one might also say: It is not necessary for one man to help another: the good Lord can do it all Himself. Yes, who would doubt it? He could let the poor people's loaves of bread grow out of the table. But he wants one to take care of the other. The good Lord does everything, of course, but much through his servants. And the angels are his holy servants.

Regine. For once, I don't want to succeed with you at all. If that's what you want. But I'll say this much, and I'll stick to it, that you just can't  
has a certain reason.

Raisin, you evil tongue! No certain reason! Is it not written in the holy scripture? And is not the Scripture the Word of God? Listen only, people around children,-no certain reason!

Regine. (startled) Don't be so violent! Should it be formally written in the holy scripture?

Raisin. Yes, good heart, it is formally written in it. Have you forgotten the beautiful sayings, as the dear Savior admonishes: "Take heed that ye despise not one of these little ones; for I say unto you, that their angels which are in heaven do always behold the face of my Father which is in heaven? (Matt. 18:10.) And as the apostle says of them, "Are they not all ministering spirits, sent forth to minister for the sake of those who are to inherit many blessings?" (Ebr. 1:14.)

Regine. Now I can't hold your wi! rerpert. No, I don't want to be a despiser of Scripture; the faithful God protects me from that.



Look, I'm quite happy myself if it's true.

Raisin. You can count on it, everything is right with them. Oh, I could give you many an example that would make your eyes glaze over. How did it happen to me with my bed when you were not yet in the village. Once I left him lying on the table with his bed, and I was working outside at the fountain. I thought the guy couldn't move a thumb's breadth from the spot, like a tortoise turned over. Suddenly he screams at the top of his voice, and as I rush in, the poor little worm is lying on the ground, stretching all fours. But praise be to God and thanks be to God!

He has dislocated a limb. Another time he is playing on the gaff; so a wild cow runs against him, and gets him by her horns a whole man's length above her. My scream of fear sticks in my throat, but my little boy happily falls back onto the cow and slides down its sides as if over a couch, so that not a single finger hurts him. O dear soul, who has helped? The Lord through his holy angels. They have to put their soft hands underneath a thousand times, or give the right pressure and turn, so that it goes off without pain.

Regine. I like to listen to you when you talk about your Christian experiences: it is a comfort for every mother's heart. So the holy angels mainly take care of the children?

Raisin. Also about the great ones, if they are pious. I think they still go along with the wicked, but with secret sighs and for a while. If a person does not want to convert, their stay is not long. But there they remain and rejoice where man is converted; for "there is joy before the angels of God over one sinner who repents." Ah, yes, Regine, when we walk in the fear of the Lord, they are with us; for it is said, "the angel of the Lord encampeth about them that fear him, and helpeth them out." When we lie in bed, they sit around the bed; when we get up, they stand around the house; when we walk outside, they walk in front and behind and beside us, holding their golden weapons, their shields and spears everywhere.

Regine. But don't take it amiss - you would think that little misfortune could befall the pious people.

Raisin. Don't talk so foolishly. The Lord knows what is good for us, and must bring us into the kingdom of God through many a chastening, through many a tribulation. They must not endure all accidents, but they use a lot.

Regine. There is something lovely about the holy angels, - so quiet and friendly and only intent on good!

Raisin. And do not get tired with wa-  
and shooters until the end of our lives. And when they die, they still stand firmly around the bed.  
around, like the strong ones of Solomon, and drive away the infernal dragons. After that, they escort the pious souls to paradise.

Regine. The Lord always gives us his heavenly guardians!

Raisin. Amen, in Jesus' name. Go here, little boy, let me hold you close to my heart.

## 23

**A punitive speech by Luther** 1. against listeners who think they have learned the doctrine of Christ, and

2. against preachers who, out of their ignorance of wisdom, have their thoughts printed, partly against those who, out of laziness, do not want to study for themselves.

The author does not believe that he can read, but relies solely on postillennial texts. (See Luther's preface to U. I. Spangenberg's Mille from 1542. works, Hall. A. Tom. XIV, 376. ffl..

Saint Paul writes from time to time that Christ our Lord is a secret, a mystery, and that the holy church may also be a mystery.

Ephesians o 5, 32) with Christ, her bridegroom. In former times, when I had to be called a doctor of the holy scriptures, I considered such a thing as a bad speech, which I could very well pretend. But now I (praise God) have again become a poor student of the Scriptures, and the longer the less I have learned.

I start to think of such words as whimsical.

and find from experience that it must be called a secret: for as brightly and clearly as the apostles preached of it (even with miraculous signs), it was still hidden and secret to the most high and wise people on earth, as he says Matth. 11,25: You hide these things from the wise and prudent, but reveal them to the children pp.

Is not miracle enough? is it not called secret enough! which is so publicly preached, and shines brighter than the sun, and is confirmed with so many great miraculous signs (which one cannot deny, God must do them), yet the most high, cleverest, holiest, who, beer should be blind, deaf and senseless, that they cannot see, hear nor feel it? Council here, avenger, well, what is it? There is nothing more evident, yet nothing more secret: nothing more comprehensible than Christ in the manger and on the cross, nothing more incomprehensible than Christ at the right hand of God and Lord over all. Thus his word, which preaches of him, is also done.

2. our experience must also bear witness to our

How abundantly, brightly and clearly do we have the same salvific word from Christ? But to whom does such manifest, bright, clear light become known and pleasant? isn't it mystery and secretly known?

Enough, not only for the papists, but also for ours, who boast of being almost evangelical? who think nothing else, when they have once read or heard it, they are so full of it that they could well teach all the apostles, let alone their poor pastors and preachers.

Such hold that it is neither mystery nor profound art, but a spoonful of wisdom which they may drink up in one gulp.

Now, what do we preachers want to do, so that

under such archangels and over archangels shall churches rule? We want to do that, we let them know everything better and sometimes better than we ourselves. And Christ shall be neither a mystery nor a secret with them, but a living nutshell, since they have the core of the mystery.

But meanwhile we want to suck on this secret like a child at its mother's breast, until we also get something of it once, and do not let ourselves be weaned from it so early and temporally, as these high people wean themselves from it and are ashamed, to suck the mother's teats. For they can walk themselves before they have grown legs and feet.

4. summa, we must let the world and the devil run their course, and with preaching, reproving, admonishing, always stop, for the sake of those who shall know such mystery: to others it is preached as the rain falls into the water, or, as our Lord says Matth. 13, 19. to the

The secret is to be sown on the fourth part of the field alone.

Bringing forth fruit. Accordingly, I like to see,

that the and such books among the people

not only to disclose such secrets, but also to

but also to get ahead of others more

false books. For they are not all pure who write now, and everyone wants to sell them in the store, not to reveal Christ or his secret, but not to have his own secret and beautiful thoughts that he holds about Christ's secret for nothing.

so that he may hope to convert even the devils, if he has never converted a mosquito, or if he can convert a mosquito, unless the worst part of it is the conversion.

(5) But at the same time, some lazy pastors and preachers are not good either, who rely on such and other more good books, so that they can take a sermon from them, do not pray, do not study, do not read, do not strive for anything in the Scriptures, just as if one did not have to read the Biblia for that reason. Such books, like the Form and Calendar, need their yearly nourishment, and are nothing to the psittig or dolen, who learn to repeat incomprehensibly: yet our opinion, and that of such theologians, is this, that they should use them to get into the Scriptures.

and to admonish them to think of defending our Christian faith after our death against the devil,

World & Flesh. For we will not stand eternally at the pinnacles as we stand now.

(6) And as our forefathers bequeathed this mystery, though horribly destroyed by the pope, so we also bequeath it to them; and though they will not have as much to do to sweep out such abominations as we have done, yet they will have as much to do (if not more) to resist and ward off the devil, lest he again cast such abominations into the church. Therefore, we say, watch, *stueri*, *attende lectioni*. Verily, thou canst not read too much in the Scriptures, and what thou readest well, thou canst not; well understand, and what thou understandest well, thou canst not teach too well, and what thou teachest well, thou canst not so well live. *Experto crede Ruperto*. It is the devil, it is the world, it is our flesh that rages and rages against us. Therefore, dear her- Brothers and sisters, pastors and preachers, pray, read, study, be diligent; truly it is not a time for lazing, snoring and sleeping in this evil and shameful time. Use your gift, which is familiar to you, and reveal the mystery of Christ: If anyone does not want to know, he is ignorant, as St. Paul says. 1 Cor. 14, 38. Because baptism and sacrament are present, we do not have to keep silent about the word of mystery.

It will be found when we have done our part, amen.

### **Ecclesiastical condition of the German Protestants in New Orleans.**

Rev. C. Braun, missionary of the Lutheran Synod from Pittsburgh to Texas, was forced to stay in New Orleans for a whole week due to a lack of shipping opportunities, and provides a deplorable picture of the ecclesiastical condition of the German non-Catholics there, of whom there are said to be a large number.

There are four "evangelical" congregations there with pastors of the same name, but they are not in synodal fellowship with each other; church attendance is exceptionally low, so that on Sundays in a larger congregation there were only about 3) listeners; by far the largest part of these evangelicals goes on Sundays into the gardens, to the balls and to the drinking houses. No preacher was able to tell the questioner the number of communicants in his congregation; of course, it is impossible to think of confession and church pastoral care, and Mr. Braun is certainly not wrong in thinking that the people there only have preachers because of this, to baptize their children, to copulate, to administer Holy Communion and to bury the deceased. The church is also responsible for administering Holy Communion and burying the deceased in church.

Of course, there is no mention of the church discipline commanded in God's Word. The whole "evangelical" church system in New Orleans seems to be a loose external thing, and there is not even the slightest hint of a healthy congregational life.

Missionary Braun gave those preachers the well-intentioned but hardly correct suggestion to found new congregations with a good constitution and discipline and to gather there all who felt an interest in God's Word.

But how, we ask, if there were none? Or if there were some, is it the way of God and the right way to gather a commonwealth out of the wild, raw heap on the basis of a church order, however good it may be? Not so; but the Word of God alone, and especially the preaching of Christ crucified, with proof of the Spirit and of power, can do such a work; this is the only divine order, even for those who are wild and immersed in the service of mammon and the flesh.

## 24

The aim is to form Christian congregations of German Protestants and especially Lutherans in the large cities, if God wills it. Once a group has been converted and has become believers in the Lord Jesus, such a group learns to submit freely and obediently to the word of God, whether in public sermons or in individual instructions and reports, punishments and consolations from the pastor; the preacher and the congregation do everything that serves the benefit and welfare of the latter by means of and directly according to this single rule and guideline of the divine word: - then from within," in a healthy and natural way, the human church order appropriate to the particular circumstances of the congregation will well develop, which of course also deals with such things as are subject to human freedom, such as ecclesiastical ceremonies. This, of course, also concerns those things which are subject to human freedom, such as ecclesiastical ceremonies, and which, without prejudice to the unity of the confession and doctrine, are acted upon differently in different congregations.

But - someone might reply - if the people are so wild and so weaned from church attendance that perhaps out of 3 - 400 only 20 - 30 attend the service on Sundays, how then? - The enthusiasts soon know what to do and say: stand on a table at the corner of two busy streets and start preaching. But this would not be the way that is pleasing to God, answers an intelligent Lutheran. Christians, even if they are currently in a very bad condition, are not in fact heathens, and no one has the right to preach to them publicly, unless he is publicly called by them, as the 14th article of the Augsburg Confession clearly testifies. No! A God-fearing and prudent Christian should do nothing against God's order, even if he had the most due zeal, the most ardent love and the most glorious gifts for this purpose. But of course, in order to do a powerful help in large cities, like New Orleans, within "the ordinary profession" of the poor, degenerate, church-weaned fellow believers and regulars, under God's grace and blessing, one must also send brothers who are not only generally orthodox, doctrinal and blameless, but who are animated and imbued with an apostolic spirit, as far as we possess it in our weak faith. This requires no more and no less than a joyful courage of faith, a powerful gift of preaching, a shepherd's love that tirelessly seeks what is lost and a shepherd's faithfulness that just as tirelessly cares for what is found, a thoroughgoing earnestness and yet at the same time a gnawing patience, no small measure of wisdom and gift of government, and all this accompanied and permeated by diligent prayer and intercession and borne by a healthy ecclesiastical spirit. Men of ordinary character, and perhaps also pietistically educated in uninitiated schools

The more they are directed, the rarer it is that they come to the sound standpoint of the Lutheran Church, or they are gradually overwhelmed by the superiority of the opposing circumstances, the longer they become mere business preachers and are in great danger of being completely shipwrecked in the faith. - —

### Against the deniers of God.

#### The first time in the history of the city.

Who wants to live in a good säuisch. Like Epicurus is the goal, he thinks nothing of God and man. Do you think there is no God who sees and judges? Believe that no life is after this. Though thy heart cry against it.

Think, you are born alone. What you see, g'hör in collar your. Drink, eat and spit, until full and mad. Like a sow, take good care of thyself; If then thou diest as a pig and a cow, Say: So one goes to heaven. Where the angels run with clubs. And burn such sows in fire.

For such an Epicurer wishes: Awe, who would never be born.

It would be much better for him to be dead than to mock God in heaven.

**Luther's Werke, 38th vol. 321 pp. Erlangen edition.**

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When Justus Jonas had hung a beautiful branch of cherries over the table in memory of creation and praised the glorious blessing of God, D. Luther said: "Why do you not rather think of your children, who surpass and are more glorious creatures of God than all trees. Luther said: "Why do you not rather think of this in your children, who surpass and are more glorious creatures of God than the fruit of all trees? Nevertheless, we go along, do not pay much attention to it, and even become blind and stingy about such gifts of God, as is commonly the case, that people, when they have children, scrape and scrape as they can, so that they may leave them much; they do not know that a child, even before it comes into the world, is allotted its modest share, what and how much it is to have and what it is to become.

### Church News.

Mr. P. Wunder, who up to now has served the congregation in Centreville, St. Clair Co., Ills, having received an appointment from the Lutheran congregation in Chicago and accepted it with the consent of his former congregation, the latter has duly appointed Mr. W. Holls, a candidate for the holy preaching ministry, a pupil of the seminary at Fort Wayne and since January interim assistant to Father Habel at Pomeroy, as its preacher and pastor. The same was ordained on Thursday after Dom. XIII x. trin. the

18th of September by the Vice-President with the assistance of P.P. Birkmann and Rennie in the midst of his congregation according to ecclesiastical custom.

## Display.

From those mentioned in the previous number

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mostly from the 16th and 17th centuries in its original rhythms and tones after

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D. O.

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The undersigned hereby certifies to have received from the mean, the Rev. Streckfuß in Van-Werth Co, Ohio, r 35. as support for his maintenance in the seminary.

According to his promise (Matth. III 42.), the rich God also wants to richly reward these gifts of love to every prayer.

>

I. Paul Beyer.

Fort Wayne the 20th of September 185t.

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Printed by Moritz Nisvner,

North corner of the third and Thestnutpraßr.^

# **Year 8, St. Louis, Monday, October 14, 1851, No. 4.**

## **The rise of Catholicism in England.**

Where does the spread of Puseyism come from and in connection with it the increasing relapse from the Episcopal to the Roman Papist Church?

This is probably due to the fact that at the time of the Reformation the Church of England did not thoroughly purify itself from the papist leaven. For, as is well known, the Episcopal Church teaches against God's Word that the episcopal constitution is divine order, and therefore that every church government that is not exercised by bishops is unjust and sinful. And this, of course, is closely connected with the fact that it is a matter of conscience for everyone and that he is bound, in case of loss of his soul's blessedness, to send himself into this (so-called) divine order and to be obedient and submissive not only to God's word but also to the bishops.

For bishops are, rightfully, such church servants (or rather church rulers), who must trace their spiritual family tree, their spiritual line of ancestors, up to the time of the holy apostles, as from whom, as their spiritual progenitors, they were brought forth through ordination, as through a spiritual procreation by means of the intervening spiritual middle fathers. Through such ordination they would be

The bishops were given special gifts of the Holy Spirit and graces of office by the laying on of hands of their likewise consecrated pre-bishops, and nothing was missing, even if, according to the evidence of history, this or that episcopal intermediary between them and the holy apostles had been an obviously unbelieving, godless man, who therefore had not had the Holy Spirit.

This unevangelical doctrine of law and man, in a certain sense borrowed from the Old Testament, is also essentially held by the papists; only that they have attached to it the superfine human poem of the supremacy of the apostle Peter and have derived from it, as is well known, that of the Roman bishop, as pope, i.e. spiritual father of Christendom, as governor of Christ and visible head of the Church of Christ, without, indeed against the correctly understood Holy Scriptures.

And since undeniably the Roman delusion is older and more respectable, and the outward form of the Roman church, in the unity of its regiment and worship, and in the multiple interlocking engines of its mass appearance, makes a powerful impression on carnal eyes and hearts, it is no wonder that the Episcopalian side kinsmen are now returning to their proper mother church.

Both delusions stem evenly from the false unevangelical concept of the

The first is the nature of the church; for according to this they hold that also in the New Testament there was originally and essentially a priesthood propagated by the apostles by ordination, as by a spiritual begetting, which now, bound to certain persons, was a kind of mediator between Christ and the laity, and as by original prerogative entrusted alone with the administration of the means of grace and the treasures of salvation, so that only through them and by means of them the people could become partakers of these spiritual goods.

So they resemble the church partly to the Old Testament theocracy, partly to the shape of worldly kingdoms and make the ladder in the following way:

On the highest level stands the triune God and especially Christ, in essential fullness of power the unrestricted Lord and King of his church, from whom all gift, office and power essentially originate. And this is also scriptural, i.e. true.-On the second level stands the priesthood with its spiritual progenitors, the holy apostles, (with the papists with the highest point in Peter) forming a spiritual noble family, as the spiritual princes of the empire, counts, barons, nobles, in certain levels of superordination and subordination, with the use and administration of the divine means of grace and the ecclesiastical jurisdiction. The king and lord of the fiefdom, Christ the King, has given them the same rights as spiritual fiefdoms.

Finally, on the third and united level stands the congregation, the audience, the laity, i.e. "the people who know nothing of the law" (and according to the consistent papist interpretation, without the blessing of the priesthood: "cursed"). This part of the Church of God has no other part in Christ and his merit than through the priesthood, through whose official conduct the divine means of grace, the gospel together with the holy sacraments, only prove to be truly salvific. Therefore, whoever is outside the sphere of the priesthood is also not essentially in the Church of Christ.

This ladder and human church order, made according to the Levitical-legal model out of episcopalistic-papist arrogance and imperiousness, is on the second and third step straight against the evangelical divine church order set by the Lord Christ Himself.

For according to this, which is clearly indicated in God's Word, it thus abides:

On the second level stands the bride and household of Christ, the congregation of the living God, the assembly of all true believers, the pillar and foundation of truth, the chosen race, the holy people, the people of property, all kings and priests before God through the Holy Spirit and faith in Christ. They may be princes in crown or beggars in rags, apostles among the heathen or silent virgins at home, famous generals and statesmen or common soldiers and copyists, wise scholars and artists or simple and lowly people before the world, babies in the cradle or little mothers on the staff, children or young men or fathers in Christ.

By one, that is, the Holy Spirit, through the same gospel of Christ and through the same baptism, they are all joined together in one spiritual body, of which Christ is the head, in one faith, animated and impelled by one love of Christ and of one another, sustained and comforted by one hope of future glory. They are all children of the same Father, brothers of the same Son, dwelling-places and workshops of the same Holy Spirit; they all have the same access by faith to their one High Priest and King in heaven, who hears and listens at the same moment to the silent groans and fervent supplications of all the thousands and thousands of his people in all languages and tongues. They all have the same anointing of the Holy Spirit and the same holy priestly calling to offer spiritual gifts and proclaim the virtues of Him who called them from darkness to His marvelous light.

But to this honor of His house Christ, her husband, before He went to heaven to fulfill all things in all, to govern all things and to be near to all His own in degree until the end of the world, gave the keys of the kingdom of heaven, i.e. the He entrusted the Holy Gospel together with the Holy Sacraments to the faithful administration ordered by Him, in order to exclude the Kingdom of Heaven again from spiritually poor sinners by faithful acceptance of this Gospel, and to make them from cursed to blessed, from exiles to citizens with the saints and members of God's household.

But in order that all may proceed in unity and peace, the Lord Christ has commanded, as his divine order, that his housewife, the holy church, should appoint stewards of his mysteries, i.e. orthodox, doctrinal, and blameless ministers, who shall be ambassadors in his stead, and shall publicly administer the gospel and the holy sacraments, both in his name and in the service and commission of his household.

And this is the origin of the sacred preaching ministry or the church ministry, which is therefore, in essence, not different from the spiritual priesthood and sacrificial service of all believing Christians. It is therefore not different in essence from the spiritual priesthood and sacrificial service of all believing Christians, but only a special orientation of the same in the public service and office at these and those places of Christianity. And only those have a proper profession and a right to such administration, to whom these and those locally scattered clusters of their fellow Christians and fellow spiritual priests command this service, that they perform the same, as in Christ's stead, so also in their name and commission; for originally and essentially every believing Christian of this or that locally gathered cluster has just as king and priest before God the same, I would like to say, evangelical basic right and the same power. But so that everything in the Church of God proceeds honestly and orderly and not (since the children of God still have flesh and blood in them) wild and desolate things get out, each individual, with damage to the same right in others, wants to baptize and preach and administer the sacraments-therefore it is necessary that the individuals, as well as the individual congregations, relinquish this original right and that the divine order of the public administration of the gospel and the holy sacraments be given to such Christians, i.e. spiritual co-priests. The church is to be a place of worship, a place of worship, and a place of worship for the people of the world.

Accordingly, the church servants, between whom there is essentially no difference in rank, stand as servants (but not as visible masters) of the church according to the evangelical church order of the Lord Christ not on the second, but on the third level; and as the ministry flows from the congregation, it is also only there for the sake of the congregation, but not vice versa; it is only a means of service for the edification of the body of Christ, for the preservation and expansion of the church, not by virtue of the ministry, but by virtue of the divine means of grace, the gospel and the holy sacraments, de-

The public administration is entrusted to the servants of the church. Also, the church of God, the bride of Christ, does not become a joyful mother of children essentially and originally because it has officials and church servants, but because it is fertilized by the seed of the divine Word through the Holy Spirit, for which spiritual procreation, however, the servants of the church are the means

and instruments and are called co-helpers and co-workers of the Holy Spirit.

Finally, however, this service of the parish office is only earthly and temporal and lasts only until the last day, until all God's children are born bodily and spiritually and the measure of tribulations is completed in Christ in the struggling church.

But when, on the great day of resurrection and judgment, the completion of the triumphant church also begins, and this church, which abides forever, in its holy beauty of-

When all God's children see God face to face, and they themselves are completely in God, and God in them, then in this heavenly and eternal being, in this kingdom of glory, there will no longer be differentiated teachers and hearers, but only glorified kings and priests. But even though these will shine and shine in different splendor, and even though the pure and faithful teachers have a special promise that they will shine as the sun in their Father's kingdom, it could easily be that a simple Lutheran peasant who has lived, confessed, worked, and tolerated in the justifying faith will not be able to shine and shine as the sun in his Father's kingdom, and has fallen blessedly asleep in the same, will shine more gloriously than this and that famous bishop of the Roman or English church, in that, because he has otherwise been sincere, God has consumed through the fire of the hour of death the wood, hay and stubble of the useless, even the filth of false and pernicious doctrine, so that the

The first time that a great dignitary of the Church has escaped hell and gone to heaven with difficulty through the poor sinner's and child's faith.

But to come back to the beginning at the end, surely there is no other thorough remedy for the Episcopal Church of England against its relapse into popery than that it should follow in the footsteps of the Lutheran Church and thoroughly and completely cleanse itself also of the papist false doctrine about the church, the office of preaching in its relation to the congregation and vice versa, ordination, and so on. For not only are these little human sins and this legal work in itself, as contrary to the evangelical doctrine, most harmful and corrupting and captivating the poor consciences of the people under the pretense of the divine word, but also other highly important and highly significant articles of salvific doctrine, which in complete purity only the Lutheran church professes, as



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The false doctrine of the divine word, of evangelical freedom, and even of justification by faith are falsified and damaged by this false teaching.

If, however, the Episcopal Church of England fails to purify itself from this old legal leaven, the present Title Bill, even if it were to pass completely, would hardly be able to withstand, together with all other precautions and measures of the state power, respectively of the Queen, as (so-called) supreme bishop, its increasing relapse into the Roman - Papist Church. For whatever the enthusiasts and their papers, together with their echo, the *Lutheran Observer*, in their carnal zeal against the papacy, may be saying, as if the papacy were now more than ever in decay, it may turn out to be quite different in a short time, and the Antichrist would gain new strength and power. - —

### Sermon

about 2 Petri 1, 19 - 21.

held before the Lutheran congregation of St. Louis in August 1851. Congregation at St. Louis in the month of August 1851, and on Request submitted to the printing by A. B.

(Conclusion.)

Finally, who can imagine that the prophecies of the OT were made by the disciples after the appearance of Christ on earth, since the Jews knew them long before Christ? Why did the twelve generations of Israel wait diligently day and night for the Messiah? Where did the wise men of the east look for the star of the Messiah? Where did the scribes, when Herod asked where the Messiah was to be born, say, at Bethlehem in the land of Judah? Where did they know that the Messiah was David's son, and many other things? Finally, how did the rumor of the Messiah's coming spread even among the Gentiles, as two famous Roman writers testify \*), saying that there was a legend that about their time men from the Jews would take the earth? How did all this come about, if only afterward the prophecies of the disciples were invented?

According to this, it is obvious who follows reason and the rules of common sense: the Christians, who believe that the prophecies of A.T. were written by the holy men, in whose books they are found, and at different times before the birth of Christ; or the opponents, who want the prophecies to be written only after the occurrence of the facts of the N. Testament history, according to the same, from the

\*) Suetonius and Tacitus.

We think that someone must either applaud the faith of the Christians in this point, or renounce all use of reason and respect for the rules of common sense.

After that, the opponents will probably find a way out. This leads us to the third point.

### III.

Someone may say that if the Christians believe in the prophecies, the fulfillment of the prophecies is not the same; they may not have happened at all, or they may have been arranged by the disciples after the prophecies were given. Here, as before, we must again encourage ourselves to be calm for a conscious reason.

Now one should hardly believe that there could be people, at least those who refer to reason, who claim that the events of the N. T. did not take place. If they had not taken place, where did Christianity come from! I ask, if Europeans, especially Englishmen, had never entered this country, where would the American people with their language and peculiarities have come from? If those events of evangelical history had not taken place, where did the ancient festivals of Christianity come from? Christmas, Char Friday, Easter, Ascension, Pentecost, not to remember the smaller ones! I ask, had the American people never broken away from the rule of England, whence the celebration of the Fourth of July? If the events of evangelical history had not taken place, from where do not only all Christians claim the same, but also their enemies: the pagans, the Jews, the Mahomedans bear witness to it! I ask, if Europeans, especially Englishmen, had never come here, if the American people had never made themselves free, from where then their own news, and those of the Englishmen and all other peoples about it? Whoever, therefore, believes in reason and the rules of common sense when he believes in the truth of the facts underlying the origin of the American people, because the existence of this people, because its national festivals, because the entire history testifies to it, must also consider it reasonable, and appropriate to the rules of common sense, to believe in the facts underlying the origin of the Christian Church, i.e., in the facts contained in the Gospels. In fact, to a much greater degree, because here the circumstances that lead to faith are even more conspicuous and speak even louder.

But, some will say, that the incidents narrated in the Gospel story really happened, we do not deny either; we only maintain that

they are not brought about by God to fulfill the prophecies; but that they were brought about by men

The people who had their special intentions are organized in such a way that they correspond to the prophecies.

Let us see if this assertion is more reasonable than any of the opponents' earlier assumptions.

Who should be the people who organized these events, for example the disciples? But to the events, which make the fulfillment of the messianic prophecies, belong also events, which happened before the disciples came to years, or were even born. Or perhaps some secret, powerful society or order, in whose service also the disciples stood? But there is no trace of such.

But apart from the fact that the disciples could not have done what happened before their time, and that it would be to follow a fantasy, if one wanted to presuppose the existence of a secret powerful connection, would it still be reasonable, and in accordance with the rules of common sense, to assume that some men brought about these events? We give the following meaning. If it were only a single event, e.g. if the whole fulfillment of the prophecy consisted in the Lord entering Jerusalem on an ass, we would have to admit that men could have caused this event by their own power. But here is more than one event, here is a chain of events, and there is no prophecy in the Old Testament about the appearance of the Messiah which would not have been fulfilled. How could men have fulfilled them all without exception? But even more. There are incidents whose fulfillment is in no man's hand. The Messiah was to appear when the scepter was snatched from Judah. This happened through the Romans. The disciples, or that imaginary secret society, would have had to order the Romans to subjugate the Jews, and the Jews to let themselves be subjugated. Furthermore, it was written that the Messiah would be born of David's tribe in Bethlehem, suffer much, and die on the cross. Then the disciples, or that secret society, should have arranged for a child of David's lineage to be born in Bethlehem; should have ordered Herod to commit the Bethlehem infanticide; should have ordered the Jews to accuse and persecute Jesus, and to decree his death; They should have ordered Judas to betray Jesus for thirty pieces of silver, and Jesus to suffer innocently and die on the cross to carry out their plans; they should have ordered Pilate to crucify Jesus, and so on. Not even to think that the Messiah was also prophesied to perform miracles, and after he died and was buried, to rise again on the third day, which those men, in order to fulfill the prophecies, should have done.

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which only God is able to bring about. And for what purpose would those people have organized all this, if they could have organized it? To be despised and ridiculed, hated and persecuted; for that was the lot of the Christian church during the first three centuries.

According to this it is obvious who acts according to the principles of reason and common sense: we, who say God, who gave the prophecy before times, and when the time had come, let it come true; or the opponents, who say: It is men who have arranged the events corresponding to the prophecies.

It seems to us that we have now seen enough that one must either give up reason and common sense, or believe that the coincidence of the prophecies of the Old Testament with the events narrated in the New Testament is not a coincidence; furthermore, that it has its full correctness with the prophecies of the Old Testament and also with the events contained in the New Testament, i.e. it is as Christianity believes. \*)

Now who are the understanding ones, the Christians, or their opponents; and who are the ununderstanding ones?

The unbelievers are the unintelligent, and as this has been shown in the prophecies, so the same can be seen in other proofs of the truth of the Christian religion.

We will now make a short application of this.

If, then, the opponents of Christianity, in asserting that the doctrines of the Christian religion are not true, and that the Bible, which contains them, is not the word of God, act contrary to all reason and common sense; whence, then, is it that they nevertheless refer to them? It cannot come from their reason and understanding, for therein, as we have seen, lie just reasons for the opposite; if they would ask their reason, or give ear to the rules of common sense, they would believe and speak like Christians. From their heart

This is what the notorious French free spirit Rousseau had demanded. He says: "If I should accept the prophecies as proof, then three things would have to come together, which is impossible, namely I would have to be a witness of the prophecies; I would have to be a witness of the fulfillment of the same; and it would have to be proved to me that it is no coincidence that the fulfillment agrees with the prophecy. The dear reader will find precisely what Rousseau demands in the first part, namely certainty that the prophecies are correct, in our second part; what he demands in his second part, namely certainty that the fulfillment is correct, in our third part; and what he demands in his third part, in our first part. Thus a prince of the unbelievers must bear witness to the validity of a proof for the truth of the Christian religion, and thus for this religion itself, to the comfort of the believers, and to the terror of the unbelievers.

is what happens. They are enemies of light, friends of darkness. For the thoughts of the human heart are evil from youth, and evil thoughts come out of the heart of man. From this follows two things. First, they reject God's word; and secondly, they want to hide the reason why they do this, and therefore do not refer to the wickedness of their heart, but to their intellect. Their understanding, however, as has been shown, not only fails them miserably, but also testifies against them.

This is a warning word for the opponents of Christianity. Let them take it to heart that it is a disgrace to refer to a witness who must testify against them; let them know that by doing so they will make their future judgment even worse, for they are calling a witness not to excuse them but to accuse them; let them finally consider that in this case it is no small thing to act against reason and common sense. It would be against common sense to mend an old garment with a new cloth, and to seek grapes among thorns and figs among thistles; but if a man acts against common sense in matters pertaining to this life, a little temporal ridicule and little temporal loss is the consequence; but if a man acts against it in spiritual matters, eternal and unspeakable shame and irreplaceable loss is his reward.

Would that those who have rejected the Christian religion until now, on the grounds that it is irrational to believe in its teachings, would think that it is just the other way around and give ear to the very reason to which they refer. Give ear against their evil heart, so that they may seriously incline their ear to the salvific teaching and pay attention, and then the Lord will speak to them and change their mind and heart and make them a vessel of grace, so that they will finally say to Christ, "My Lord and my God," and come to the point where they will say, "Even if my mind and my reason do not testify to me, even if they say the opposite, I will no longer leave the Lord and His word, for, Lord, where shall we give? You have words of eternal life. May God help that this may happen.

But you, beloved, who have believed by God's grace, let this serve for your comfort, that it is according to reason to accept the truth of the Christian religion and to hold the Bible for God's word. We have often thought, especially when we had to listen to mockery: "It may be against reason to believe the Bible to be the Word of God, but I still believe. Now we know that our case is not so bad; it is the other way around; reason is for us and against them. Scoffers. Let this also be a comfort to you in your temptation; for even if much doubt should come upon you, remember that it would be against all reason not to believe.

The doubts are therefore without any reason and are only pretenses of the enemy of our soul, so that he wants to deceive us. But he shall never succeed in this.

To this end, may the Lord also today place His blessing on His word, and strengthen and sustain His children in faith until the end; and also awaken to faith those who do not yet call Him Father, so that they may attain blessedness with those, and may the multitude be great and the sound loud of those who sing Hallelujah to Him and the Lamb forever. Amen.

### Johann Matthesii Ökonomia oder Bericht vom christlichen Hauswesen.

(Located in the appendix of his Catechism - Sermons.)

Who wants to bring his life with joy and rest, in the married state to, so that his cross on this earth, in housekeeping becomes the easier: A pious, God-fearing child he may marry, That is of honest parents, And beware above all things, That he may not marry too near in blood. When he has first asked God, then he follows his parents' advice; When he is now quite a few years old, He has learned and experienced something He does not bake in all the puddles, And drinks from every muddy support. From parents one inherits money and goods, A pious wife God bestows; From man's ribs she comes, Is adorned with virtue, discipline and honor: To her husband's heart she clings. For him she yearns and longs; She is his helpmate given, For comfort and joy in his life; When crosses and accidents happen, Her kind heart shall comfort him. She is the man's medicine, so that he does not fall into madness. She bears children in all discipline, The world increases her body's fruit. She builds a man's house, sustains and spreads his name, increases and delights his whole family, in Hans she puts everything in order. Like a fruitful vine she is, Gives shade, is rich in fruit. She is like a noble rock, lind as a pearl round and pure. In the Hans the gods are guided by her. You can't keep house without her. Around the house she is a strong fence, Her husband may trust her boldly. In her heart be much virtue. Like a well-sealed shrine. She is the man's best recipe, The like of which no doctor can write. How sweet, how lovely, and how fine. Is the bed where two come together, They turn together in honor and in love, and one joins to the other. Such a life pleases our God. Married people understand all this.

How faithful is the Christian church, His love he has depicted there, Cursed be he who reproaches the married state. High is the father of the house honored. To whom God hath given a matron, With faith and virtue well adorned. Who shuns him, fears him, and deceives him. Takes care of everything in the house, And doesn't run to all corners, Nor is a sour pot, hat no troublesome wild head, Not always jeering, and 'new costume Will have, and not be great respected. That stands not always for the mirror. And daily for the weeks goes;

She doesn't give the man smeared words, and has her heart in the outer place.

She who does not have the window always on her neck, is quarrelsome and cackles all the time. She who is not much under the door, Takes leave of all who go For good to him who gets such a bride; A wicked woman is a bitter herb, A bitter galt and gentian, For this both horse and man guard. But a chaste and merry wife, Delights a man's heart in his womb; Like a noble grape juice, Gives a man pleasure, honor, joy and strength. The greatest good and morning gift is that she has discipline and virtue. And in the house all things keep good counsel. No stronger castle has a landlord. Let the husband be as pious as Tobias, And the wife as dumb as Zacharias, So there may be peace in the house.

Nothing good a wicked woman can do, Who always lies in a man's ear, And kindles much evil fire. Lsabel and Herodias, who pour when it is wet;

They are right Calfacterinn, And the devil's Zuschürerin; Hetzen and bark always manf, mans. Until they bring the man up, so that he does what he despairs of. These are brats and evil skins.

But those like Abigail, who are meek, can quiet much anger and wrath of men, much evil remains for their sake. The rich excavator Pithius, His modest wife must obey. That she could use with blandishments And even polite jesting and scolding: Show-food she prepares of gold, Grachts the man that he should eat it, Because he despises the earth's cultivation. And seeks only ore in the mine. A good word finds a good place, as it has proven.

Where heart and courage are together, The treasure a man takes from God himself. Where children are cheerful and fresh, Laugh and sit around the table, Especially there be children's children; Who say: my grandfather's life, I will press you a fine heart. The ban comb, braid and decorate; And then share out chat. If 'and joy' is in the same house.

For what can be kinder, than pious and obedient little children, In the womb of the grandmother's heart burns. If you only call her child child; Friendlier name you do not find. For where one speaks father and mother. Here again woe befalls those who bear no fruit in marriage, barren and without heirs, It's as if no sunshine shines. What can an unmarried man tell thee of joy, pleasure and happy days; He who lives with his wife in unity has the greatest joy. In the marriage bed is the greatest discipline, The spiritless \*) state be cursed; For therein all lewdness, And fornication reigns without shame and shyness. Paphuntius \*\*), the pious man, has faithfully shown such.

(Conclusion follows.)

## Methodism.

Conclusion. †)

If it were true what the Methodists say, that a person can attain perfect sinlessness already in this life through the grace of sanctification, there should be an example of it in the Holy Scriptures. But we search for it in vain. It is true that we read in the Holy Scriptures of a man who boasted that he had no sin, saying: I thank thee, O God, that I am not as other men are, Luc. 18:11. But this man was a Pharisee, whom Christ sets up as a warning example of blind and presumptuous pride, and of whom he says that because of his pride he is not justified, but humbled, that is, condemned. On the other hand, Christ shows by the example of the tax collector which people will be saved, not the great saints who think they are better than others, but the poor sinners who humbly confess their sins, repent of them with godly sorrow and faithfully accept God's grace in Christ.

That the Methodist doctrine of the grace of sanctification, by which a person can already become completely sinless while still alive, is a blatant, gross, impudent lie, we prove with the clearest sayings of Holy Scripture.

If it were possible to put away all sin in this "world, it would have to be the case with the holy prophets and apostles, who were better than we are, and who were better than us.

The clergy living in forced celibacy under the papacy.

This Paphnutius was a pious bishop in Africa, who still bore the marks of Maas on his body from the persecution of Maximinus. Although he himself lived in the celibate state, he nevertheless resisted at the Council of Nicaea in 325 the proposal already made at that time to introduce celibacy or celibacy of the clergy as a church law, with such happy success that this disastrous ordinance was still omitted at that time.

†) S. No. 26, Year 7.

had a richer measure of the Holy Spirit.

But they confess themselves to be poor sinners without distinction. St. Isaiah says 64:6: "We are all like the unclean, and all our righteousness is like an insolent garment. St. James says 3, 2: We are all lacking in many ways. St. Jeremiah says: Klagl. 3, 42.:

We, we have sinned and are unrighteous.  
been obedient.

(2) Even the saints need daily forgiveness of sins; therefore Christ has given us for daily, diligent use the holy Lord's Prayer, in which we daily ask: Forgive us our trespasses. Ps. 32:5, 6: Forgive me the trespasses of my sins. For this all the saints will ask you in due time. If all saints have to ask God for forgiveness of sins at the right time, i.e. daily, as long as it is still today and the time of grace lasts, this is a proof that they cannot yet become sinless in this life. Ps. 19:13: Who can tell how often he lacks? Forgive me the hidden faults.

(3) He who is without sin can stand the judgment of God. Because all believers always pray that God will not bring them before his judgment, they confess that there is still sin in them. Ps. 143, 2: Do not enter into judgment with your servant, for before you no living person is righteous. Ps. 130, 2. If thou wilt, Lord, impute sin, Lord, who shall stand? 1 Cor. 4 4,. I am aware of nothing, but in this I am not justified. The apostle confesses that even though he cannot remember any conscious sin, he is not justified in it. He could not stand before God with his works, since his sins of weakness already condemned him before God.

If the Methodists were right in their doctrine of sanctifying grace, then a complete victory of the spirit and a complete mortification of the flesh would already have to take place in the converted. Now

But the holy scripture describes the inner life of the Christians as an incessant battle between the spirit and the flesh, between the new man and the old Adam. Gal. 5, 16. 17. But I say, Walk in the Spirit, and ye shall not fulfill the lusts of the flesh. For the flesh lusts again after the Spirit, and the Spirit against the flesh. These are contrary to each other, so that you do not do what you want. According to the spirit, Christians are heartily willing to fulfill God's commandments; only because in them

Even if the flesh still stirs with its evil lusts and desires, they do not do the good that they actually want to do; often they do not do it or they do not accomplish it perfectly. - The apostle describes the deep struggle between flesh and spirit in Rom. 7, 14-25). This passage has been wrongly referred to the condition of an unconverted person. But it says in v. 18: "I can do what I want, but I cannot do what is good. But this is how an unconverted person can

impossible to speak. For since, according to the word of God, an unconverted man is dead in sins, incapable of all good, and full of hatred toward God, it is impossible for him to will the good by his own efforts; for Christ says, "Without me you can do nothing. Joh. 15,5. It is God who works in you, both the willing and the doing according to His good pleasure. Phil. 2, 13. Furthermore, the words v. 22: I delight in God's law according to the inward man can only be understood by one who has been born again; for in an unconverted man there is not yet an inward or new man, but only spiritual death.

The apostle now describes the inner life of the born-again as a battle between spirit and flesh with the words v. 21 - 23. So then I find a law for myself, which I will do good, that evil may cleave to me. For I delight in the law of God according to the inward man; but I see another law in my members, which opposeth the law in my mind, and taketh me captive unto the law of sins, which is in my members. Gal. 5, 24: But those who belong to Christ crucify their flesh with the air and the earth. flesh together with the vapors and desires. So even the faithful and sanctified still have the evil, sinful flesh in them, otherwise they could not crucify it. 1 Cor. 9, 27. I anesthetize my body and tame it, so that I do not preach to others and become reprobate myself. The reason why the apostle anesthetized and tamed his body, i.e. kept it in check by temperance, was no other than to prevent the arousal of evil fleshly vents and desires, by the fulfillment of which he would have made himself reprehensible. Thus he also still had sin in him to fight.

Whoever is without sin can also fulfill the law of God; but the Holy Scriptures testify that no man can fulfill the law perfectly; so there is no such grace of sanctification that made man perfect in this life already. Rom. 3, 3. The clear law was impossible because it was weakened by the flesh, but God did it and so on.

(6) He who is perfect needs no exhortation to become perfect. But since all Christians without distinction are exhorted to sanctification, it follows that none of them is already perfectly holy in this life. Hebr. 12,14. Pursue peace toward everyone and sanctification, without which no one will see the Lord. Ephes. 4, 23. 24. But renew yourselves in the spirit of your minds, and put on the new man, which is created after God in righteousness and holiness.

7 The apostle Paul confesses that he has not yet reached the goal of perfect sinlessness, saying, Phil. 3:12- 15- Not that I have already grasped it, or am already perfect; but I pursue it, whether

I also want to take hold of it, after I have been taken hold of Christ Jesus. My brethren, I do not yet count myself worthy that I have taken hold of it, but one thing I say: I forget those things which are behind, and reach forth unto those things which are before; and pursue after the purpose which is set before, the jewel which holds forth the heavenly calling of God in Christ Jesus. In the apostle's day there was no lack of false prophets who boasted of great holiness, which prompted the apostle to admonish: "Let no one deprive you of the goal, who walks along according to his own choice in the humility and spirituality of angels, having never seen any, and is puffed up without matter in his carnal mind. Col. 2, 18. In addition, the apostle was held in high esteem among the Christians, so that some might have thought that the apostle had already reached the goal of perfection and was already sinless and perfect. The apostle now counters all of this in vv. 7-11 and testifies that he considers everything against Christ to be garbage and dirt, that Christ is his everything and his righteousness. After the apostle has thus praised the Lord Christ, he humbles himself and testifies with the clearest words that he has not yet grasped the prize of the battle and is not yet perfect. Thus, he does not want to give himself the reputation of being a great saint, but rather he resolutely rejects all his own honor and confesses that he is a sinner. And this humility is not just a pious appearance, but the most sincere seriousness. Therefore, as he confesses Ephes. 3, 8, the least of all saints and 1 Tim. 1, 15, the most distinguished of sinners, he repeats with great emphasis: "My brothers, I do not yet consider myself to have grasped this, so that we may understand him correctly, that he does not consider himself a perfect saint, but a poor sinner, who does not seek his righteousness in his works, but only in Christ. In this way, God also wants to provoke us to humility. If the apostle humbles himself and says that he has not yet reached the goal of sinlessness, it would be the greatest blindness and arrogance if we were to boast of this. But at the same time the apostle one testifies that he is pursuing with all zeal the set goal of his perfection. Just as a runner does not look around to complacently calculate the distance he has already covered, but inexorably stretches forward toward the goal, so the apostle also forgets what is behind, i.e., he does not complacently look back at it. He does not look back complacently at how far he has already come in Christianity, not at his good works, nor at his virtues, nor at the level of sanctification he has already attained: he forgets all that is behind; he has only one thing in view, the shining goal of the crown of righteousness; he strives for it, he pursues it unstoppably. How many now un-

If we are perfect, he continues, let us be so minded. In this, then, Christian perfection and mature manhood in Christ are ordered, that we confess Christ as our righteousness, recognize our own imperfection, and pursue sanctification with all zeal.

Our sanctification is therefore not completed in this life all at once, nor at a certain time, but it should continually grow and increase; let us grow in all things in him who is the head, Christ - Ephesians 4, 15. 4, 15. God will multiply your seed and increase the growth of your righteousness, 2 Cor. 9, 10. Grow in the grace and knowledge of our Lord and Savior Jesus Christ, 3 Petr. 3, 18. This growth in sanctification is to take place through daily renewal. Although our outward man decays, the inward man is renewed

day by day. 2 Cor. 4, 16. This renewal is God's work, in that God sustains us in faith through His Holy Spirit and drives us to all good, and at the same time it is also our work, if we willingly follow the impulse of the Holy Spirit, faithfully use the means of grace, pray diligently, repent of sins committed out of weakness, resist evil lusts and practice all virtue.

Finally, we quote a few words from Luther, Erl. A. Vol. 24, p. 73: "This life is not a piety, but a becoming pious; not a health, but a becoming healthy; not a being, but a becoming; not a rest, but a restlessness. We are not yet, but we are becoming; it is not yet done and done, but it is in progress and pregnant. It is not the end, but it is the way; not everything glows and shines yet, but everything sweeps.

Herrmann Fick.

### **Consolation from the Catechism. \*)**

Anyone can make a comfort book out of his little children's catechism, which is usually called a little Bible, in this way: Take for yourself, you comfort-seeking heart, in your catechist, from the holy ten commandments the beginning of the same: I am the Lord thy God.' Consider with devotion what is contained in these short words, namely a general promise of the great Lord of heaven and earth, that he will do everything for us that a God should do; we should know that he does not demand of us in vain that we fear, love, and trust him above all things, and that we should not look for any other God, because he wants to be God enough for us. If he had said, "I am the Lord your King, your Father, your Physician, your Savior and Sustainer, your Caretaker and Provider, your

\*) From Christian Scriver's Soul Treasure.



Friend and faithful help, your refuge and fortress, etc., he had not said as much as when he said: I am your God. A God is and must be everything; he who offers himself for a God must be able and capable of everything. When I say a king, I mean a man who has great honor, power, wealth, etc., and who watches over and cares for his subjects. When I say a father, I mean a man who has children and loves them dearly, cares for them and takes care of them. When I say a physician, I mean a person who cares for the sick, visits them and tries to help them get well by all kinds of helpful means. When I say a trustee, a guardian, I mean a man who faithfully cares for the afflicted and insulted, widows and orphans, and other miserable people, and faithfully serves them with counsel and action, and so on. But when I say, One God, or My God, I understand more than heaven and earth, and all that is in them, can give me! By this I understand a king, father, physician, administrator, guardian, and everything I need for comfort, protection, help, strength, care, etc., for this temporal and that eternal life. When the Lord says: I am your God, he commits himself to be all these things to us, and more than we can think. Consider this, then, in your sorrow, O Christian soul, and when you open your catechism, remember that the first word is: I am God, I will guide you, feed you, provide for you, protect you, lead you and keep you, why do you mourn as if you had no God?

Then go on to the three articles of faith. Consider from the first that God created you without all your doing, worrying and thinking, at the time that pleased him, brought you forth from his nothingness, prepared you in your mother's womb so wonderfully and artificially, adorned you with many glorious gifts and powers of body and mind, Drawn you out of your mother's womb, been your refuge, father, guardian and caretaker from your mother's breasts, and now carried you into the twenty, thirty, forty or more number, as a man gnaws his son, through all the way you walked, until you came to this place (to this age); that all your days were written in his book when they were yet to come, and there were none of them, that you are still included in his fatherly care, and live and walk under his government and supervision, that you can never mean so well for yourself as he means for you, and so on. etc. Consider then from the other article, -that the Son of God Jesus Christ so loved you that he gave himself for you, and redeemed you not with silver or gold, but with his holy, precious blood, and bought you for his own. Consider, then, from the third, that the Holy Spirit has been given to you as a comforter, intercessor, forbearer, and helper, so that

He has called you to the fellowship of Jesus Christ through the Word, enlightened you, converted you, sanctified you, and sealed your heart through Himself, that He is promised to you that He will remain with you forever, and will not leave you until death, etc.

From the Lord's prayer, then, add the sweet name of Father, which the Lord Jesus has put in your mouth to name and call upon God. Consider that he has more love and faithfulness than all the fathers and mothers in the world, that he is an all-knowing Father, to whom all the concerns of your heart are known before you report them; an ever-present Father, who is not distant from you in any place where your fortune or misfortune takes you, whose goodness and faithfulness follow you everywhere; an almighty and rich father who can do more than you ask and understand; an all-wise father who knows best what is for your good, who, when all your counseling, thinking, worrying is cmS, has no lack of counsel and action and a thousand means, but which are hidden from you.

Then consider further, according to the fourth section of your catechism, that this Eternal Father made an everlasting covenant with you in Holy Baptism, gave you the right and glory of His filiation, and received you into His care, provision and government, oversight, inscribed your name in heaven, and loved and called you in Christ Jesus before the foundation of the world was laid. Consider then, finally, according to the fifth principal, that such covenant of grace is confirmed by partaking of the holy body and blood of the Lord Jesus Christ in the Reverend Lord's Supper, that you are assured of union and fellowship with Jesus, that the forgiveness of sins and the hope of eternal life are sealed, and that you are promised that you will be preserved by God's power through faith to blessedness, and that the God of all grace, who has called you to His eternal glory in Christ Jesus, will prepare, strengthen, establish, etc. you. etc. If you now consider all this and take it to heart, my Christian, how can you lack comfort in your sadness.

### Old God.

Behold, the Lord's hand is not too short that He cannot help, and His ears have not become thick that He does not hear (Isa. 59:1).

An old godly farmer's wife got paralysis in both feet, had to lie in bed for several weeks, and thought she would die of this disease. Once, when her children were in the field and they forgot to let the cattle out, the old mother heard the shepherd blowing and the cattle screaming. She thinks of the words of Scripture: "The righteous has mercy on his cattle." Oh, she thinks, I cannot do that now; if only I could get up and let my cattle out! - She remembers the story of

the gout-ridden man, and thinks whether God could not do as much now as He did before. Now faith began to argue with unbelief. Faith says: Yes, God is still the same old God. But unbelief says, "Yes, for your sake he will not do miracles. Well, she says to herself, if God is the same old God, then I will get up. - She tries this, gets out of bed little by little, and to her amazement she is

healthy and lively, drives the cattle to the shepherd, and prepares the midday meal for her children, who also look at all this with great amazement. The pastor wants to visit her as a weak patient, as usual, when she meets him in the courtyard with the words: "Der olr God lewet noch" (the old God is still alive).

(Wölbing's Christian Stories.)

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### **Good find.**

What was gain to me, that I counted loss for Christ's sake (Phil. 3:7).

Peter Paul Vergerius was born in Venice, and of low origin. But through his excellent abilities and diligence, he gradually rose to the position of Bishop of Justinople. He enjoyed great confidence with the pope, who sent him on several missions to Germany in order to hinder the further spread of the evangelical doctrine. He was already promised the dignity of a cardinal as a reward for his loyalty, when everything changed at once. Some envious people knew how to spread the rumor that Vergerius was a secret Protestant, and thus put not only his credit but also his life in great danger. However, he was so little a Protestant until now that he decided to publicly refute the Protestant doctrine in order to justify himself. But how wonderful are the ways in which God leads men to the knowledge of the truth. Vergerius eagerly thought about the refutation of the Protestants, therefore he read the holy scriptures, the church fathers, the books of the reformers. But grace had such a powerful effect on him that the light of truth suddenly went out in his heart, and the reason for the papal doctrine became clear to him. He openly confessed to be a follower of Luther, even though he knew that he would lose all his earthly happiness. Deprived of his bishopric and all property, he fled to the Grisons under constant danger to his life. Here he scattered the seeds of the pure gospel. But even here the pope persecuted him, and knew how to bring it about that he was no longer tolerated (1553). In his distress he turned to Duke Christoph of Würtemberg. He gave him a place of refuge and bread and favor, which he used especially to provide support for those Protestants who were in distress for the sake of the faith.

(The same stories.)

## 32

### The sleeping Lord God.

You of little faith, why are you so fearful? (Matth. 8,26).

Soon after a terrible northwesterly storm, a ship entered the harbor of Tönningen, completely unsealed and stripped of all necessary ship's equipment. The skipper, a Norwegian, had on his ship a wife with two children, one of whom was seven, the other four years old. They wanted to go to Holland, but were lost and arrived in this port half dead and robbed of all their clothes and linen by the waves. When the skipper disembarked with his passengers, he pointed to the seven-year-old boy in front of all the bystanders and said: "This child saved my ship. For when the storm was fierce and the danger great, I said, "Our Lord is dead!" The boy replied: "No, not dead, but asleep; He will probably get out of the way!"-The storm then overturned the ship so that it was more under the water than above it, and I admonished everyone to get ready to die, for here was their grave. The boy answered: "No, it is not yet so far, the Lord Jesus is still in the ship. "Immediately afterwards a wave threw the ship around again, and straight up into the water, and it was driven into the Eider and into Tönning harbor.

(Wölbing's Christian Stories.)

### God is.

Sinner, stop mocking;

Say no more: it is not God.

To eradicate God's existence, all your mockery will do you no good.

You will soon, yes soon pass away, Like the chaff, blown away by the wind:

But the truth will stand when the world also ends.

In the depths of your heart you clearly know: God lives.

If you deny it with an insolent mouth, your conscience will resist,

And punish yourself of the lies, Leaves you no rest nor rest.

Why will you deceive yourself, O wicked one?

### Ecclesiastical message.

On the 14th Sunday p. trin. (Sept. 21), Mr. H. Wunder, who had received an appointment to the Chicago congregation, was introduced to it by Father Selle. His former congregation in Centreville, Ills, although attached to him with grateful love, had recognized it as God's will that their beloved pastor accept this appointment, so that he could use the gifts given to him by God and the experiences already made and used in a smaller field of work.

He was able to apply his knowledge and skills all the more for the common good, and, although with painful regret, he was dismissed to Chicago in peace and with heartfelt blessings. May he also be a blessing for many here through his faithful conduct of office under the gracious assistance of the Lord!

#### Receipt

on monies received, from Aug. 14 to Sept. 21.	
From the New York Community . . . . .	\$17.00.
" Mr. k. Selle . . . . .	9.00.
" H. A. Pinkepank . . . . .	3.00.
" P. E. Brewer . . . . .	2.00.
" P- Traulmann . . . . .	5.00.
" K. K. N3. . . . .	00.

Together \$39.00.

The Berlin books and a small part of the ordered antiquarian works have arrived and will be sent to the respective orderers in the next few days.

I. H. Bergmann-

#### Get

a.) to Synodal - Mission - Cass:	
From Mr. G. Klügel at Altenburg, Perry Co, Mo. \$1.50.	
" M. R. . . . .	1.00.
" to an unnamed person by Mr. r. Quast, in the	
Month of June d- l. . . . .	3.00.
" of the ev. luth. Dreieinigkeits - Gemeinde, Frank-	
lin Co. Yes. . . . .	4.00.

" some Lutheran families in Ulbany, N. I. by.

Mr. O. Brohm<sup>4</sup>. 00.

" of an unnamed<sup>65</sup> .

" Mr. U. Habet in Pomeroy<sup>^</sup> O-8. 00.

" Community members in St. Louis<sup>7</sup> ,85.

6.) for poor students:

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### Distorting printing errors in No. 3.

Page 24. sp. 1. line 38. v. Above I. instead of "public? ordinary;

Line 42. instead of "most due" most glowing.

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# Year 8, St. Louis, Monday, October 28, 1851, No. 5.

## First message

from

our delegates from Germany.

It will be very welcome to the worthy readers of The Lutheran and especially to the pastors and congregations of our Synod to hear that our two delegates, after embarking in New York on the English steamer Africa for Liverpool on August 27, landed in Liverpool on September 6, at night about 12 o'clock, in good health and well preserved by the good hand of our God and favored by fine weather.

However, since this day coincided with Saturday, they could not continue their journey to Hüll, on the east coast of England, until Monday morning, where they arrived on Monday evening, after a quick trip through a wonderfully cultivated and beautiful region, across the whole of England.

Here, however, there was a new delay, since the steamship to Hamburg did not leave until Wednesday the 10th. The first day of the journey they had the most beautiful weather, and it was so warm that the summer time was stretched out on the deck; the second day, however, was very unpleasant; they had very adverse wind, rain and high seas, so that one of our friends became seasick until they entered the mouth of the Elbe. Friday the 12th early in the morning they arrived through the gracious They arrived happily in Hamburg, one after 13 years, the other after 8 years of separation, and greeted the old fatherland again for the first time.

Here they learned to their great regret that the synod of the Prussian Lutherans would not take place this year, to which they would otherwise have left immediately if they had fallen in this time; and since they felt quite tired and attacked, and also their laundry needed cleaning, they decided to spend a few days with the relatives of the Rev. Wyneken's relatives in and near Verden.

They therefore left on the 12th afternoon for Harburg, diagonally above Hamburg on the left bank of the Elbe in Hanover, and met here, to their great joy, four young men who, sent out by Löhe, were on their way to America, one to take over a preaching ministry in Michigan, the other to otherwise serve the church, and two to study in Fort Wayne. On Saturday, the 13th in the morning, they arrived in Verben, where especially between Past. Wyneken and his aged mother, who was close to 80 years old, the joy of the reunion was inexpressible.

In Hamburg, Harburg, in and near Verden, our friends met many times with sincere, righteous Lutherans, pastors and others, from all kinds of backgrounds, some of them already old friends of Rev. Wyneken, with where they spent lovely and blessed hours in fraternal fellowship.

However, the various news that they learned here about these and those gloomy and difficult conditions of the Lutheran Church in Germany moved one of our brothers to close his first letter:

"We have heard and seen little yet, but everything has convinced us how happy, how blessed we Lutherans and Lutheran preachers dock, are in America before the poor, oppressed, bound, tied up Lutherans and Lutheran preachers of unhappy Germany. There is trouble upon trouble, and heavy, great trouble, trouble of conscience, of which we know nothing in our glorious freedom. The fat sinecures, the peace and quiet, the comfort that exist here have little or nothing to tempt a Christian and a Christian preacher, for an almost unbearable burden of conscience hangs on them and a thousand and one difficulties to get rid of them. Praise God, therefore, all of you who, through God's gracious guidance, can serve your God undisturbed in America, and consider that thousands of your brethren are pining, consciously or unconsciously, day and night for that which you enjoy in the richest measure.

Yes, we should praise and thank our God that our church here in this country, removed from the state structure and princely papacy of the other world, is able to remain in the sole obedience of its members.

of the divine word itself and has to fight the right battle against the devil, the world and the flesh in and outside of it.

On September 16, our friends left by rail for their and our main destination, Neudettelsau near Nuremberg, to visit Pastor Löhe, whom we all honor and love dearly.

May the God of grace and peace bless their ministry of love there and give them mouth and wisdom, so that we may regain full unity of spirit with this dear brother and his friends and grow stronger and stronger in common confession, common struggle and common victory. Amen!

(Submitted.)

### From the faith of young children.

By Joh. Brenz.

"We have taught that people become Christians by faith. But because it looks from the outside as if the young children cannot have faith, this question soon follows: How then is it with the young children, whether they too can be Christians? Here it is to be noted that we do not speak of the young children of the ungodly and the peoples rejected by God, the Jews and the Turks. For what is their business outside, that we should judge them? But we speak of the "young children of those" who are in the Christian churches of God. For although sonship is by election, not by fleshly birth, yet these little children can have faith in a strange way, and truly become Christians. For the young children of the Christian churches are also a part of the same, and belong to it. For just as the children of the Old Testament, born of Abraham and his descendants, were numbered and counted among the commonwealth or people of God, according to this promise Gen. 17. given to Abraham: "I will be your

God, and thy seed after thee: therefore the children of the seed of Abraham, even before the eighth day, before they were circumcised, were reckoned among the people of God: so also in the New Testament the children of the people that know and receive Christ are reckoned among the number of the congregation of God. For God included the Gentiles with their children among His people, as Esaias Cap. 49: "They will bring your sons in their arms and carry your daughters on their shoulders. And Joel Cap. 2: "I will pour out my Spirit upon all flesh (not only upon the Jews, but also upon the Gentiles), and your sons and daughters shall prophesy," and so on. But God counts no one among the number of his people, because he believes in his Son, for "it is impossible to please God without faith. Therefore it follows that the young

Children can have faith, which God gives them by grace and through which they become Christians.

On the other hand, Christ took the young children in his arms, pressed them to his breast and blessed them, as Marcus writes. This is not a bodily but a spiritual blessing, namely that God is favorable to them, that they are justly esteemed for God and attain eternal blessedness. But no one can enjoy spiritual blessing without faith, and God is not so favorable to anyone as to count him righteous and give him eternal life without faith. Therefore, if infants are to be saved, they must have faith.

Last of all, infants have sin by nature. For they are conceived and born in sins, yet none the less do they receive heaven. Such, says Christ, is the kingdom of heaven. But no one can attain the kingdom of heaven without the forgiveness of sins, so no one receives forgiveness of sins except through faith alone. From this it follows that the children certainly have faith.

On the other hand, someone might say, "How can young children have faith when they do not yet have an understanding of either divine or temporal things? Nor do they understand that they are heirs to the goods left to them by their parents; nevertheless, they are the right natural heirs to those goods. What should prevent them from having faith, even though they do not understand faith, yet God pours out his gifts without regard to the person and without regard to the person?

of human wisdom or power! For let it not be thought that infants, accepted of God by grace, have such manifest faith as those who are now grown up, and are brought to judgment.

stand have come. In order that I may explain this in the best way, I will relate here what is written in Hosea Cap. 2: "In that day, saith the Lord, I will hear, I will hear the heavens, and the heavens shall hear the earth, and the earth shall yield corn, wine, and wine.

And the same shall hear Israel." And Paul says in Romans 8: "We know that all creatures long with us, and are still in anguish. From these sayings of the Holy Scriptures we find that there are two kinds of groaning of the creatures. One is hidden, which only God sees and hears in the creatures, as there is the groaning of creatures that have no life. The other groaning is manifest, which groaning those who groan feel and understand. This is the groaning of the godly, of which Paul says: "But not only they (the creatures) long for God.

^but we ourselves also, who have the firstfruits of the Spirit, long even with ourselves

after childbearing and wait for our lei-

bes salvation. So also there are two kinds of faith. For although faith in Christ is not in itself divided, for it is one faith, says Paul, yet

it is not equally evident in children as in those who understand. That is why we call the one faith, the hidden faith, with To whom God, according to his great goodness, has given the young children of his churches, whom he alone knows and sees. For if the young hubs, as the 147. Psalm, call upon God, not by faith unto eternal life, but according to their opportunity, given them of God, for bodily preservation, how much more the young children, created in God's image and likeness, and also adopted and born again of God by grace, for the sake of his Son Jesus Christ, who also was a young child, call upon God, not like the young ravens, without faith and only for bodily salvation, but by faith, as those who are of God? and have been born again, to enter the kingdom of heaven and eternal bliss. And so the fish, Jonah in the 2nd chapter, which is nevertheless an un-

If a child is a rational animal, hears God's command and obeys it, for so the Scripture says: "The Lord spoke to the fish, and it spat Jonah out onto the land," why should not a young child, who after all is created a man in God's image and is destined to possess the kingdom of heaven, be able to hear the word of the Lord, so that faith may be given to him according to his opportunity and manner.

The other faith is the more evident faith, which not only God sees in man, but also man himself, who has faith, finds and understands that he believes. Such faith is possessed by those who have now come to their senses. And this faith is given by the outward preaching of divine word, as Paul says: "faith comes from preaching, but preaching by God's word."

This doctrine of the faith of young children should be diligently observed, so that we may know that the children of the Christian churches not only have bodily life, as we see before our eyes, but that they also receive spiritual life from God and are adorned with the gifts of the Holy Spirit. For this reason, parents should also be reasonably admonished that, as soon as the children have grown up and come to the understanding that they can grasp the outward doctrine, they should make every effort to instruct them in the right true doctrine and bring them up in discipline and respectability, so that they do not lose again through their ungodly sinful life that which they received from God in their youth through faith and baptism.



So far Brenz. However, before we present these excerpts, the following related historical evidence, which Seckendorf (Historie des Lutherthums pag. 1532.) has kept for us, may find a place. When in the year 1536 between Luthero, in the name of the Luther. Church and Mart. Bucer and Capito on behalf of several cities in the Upper Netherlands that had previously been reform-minded, a concord came about by God's grace, among other things, the article of holy baptism was discussed. At Luther's request, Bucer explained: "They faithfully disputed the Anabaptists, and do not regard baptism as an empty sign, but as the true bath of rebirth, which is offered and given with water, from the work of God and the service of the servant. Some have objected to this alone, because one cannot say that faith in children comes from the word of God, since children cannot have such faith; but if one wants to take faith for all submission to God, one may also call the children believers; for they completely believe that the true rebirth and true sonship of God is thereby imparted to the children, that the Holy Spirit works in them according to their measure, as one reads of John that he was full of the Holy Spirit from his mother's womb. But those who pretend that children understand the words of the Gospel when they are baptized, believe the same actu (with consciousness) and thus become blessed, cannot agree with this. Luther answered. "This is his opinion, but as we are called believers when we are asleep, so there is a beginning of faith and a work of God in the children in their measure, which we do not know; this is what he calls faith, and he did not want there to be much dispute or discussion about how the work of God is done in them.

(Submitted.)

### Nature and the Bible.

At a time when the enemies of the Christian religion boast of their knowledge of nature, especially of astronomy (and the less they understand of it, the louder), and pretend that nature is the only source of all knowledge and wisdom, and that the same teaches men that the Bible is not God's word, indeed that it is in God - O abomination! - At such a time it will be pleasing to the dear reader to listen to some passages from the works of the greatest philosophers, naturalists and astronomers who have ever lived: from the works of men whose names are held in the highest esteem even by those enemies of God, and whom they elevate almost to heaven, but of whom they would certainly speak quite meekly, had they looked into their works, and if they knew how those men hit them in the mouth.

Those men are: Franz Baco, one of the first and most witty editors of philosophy and natural sciences in modern times, gb. 1560; Johann Keppler, the true founder of modern astronomy, gb. 1571; Robert Boyle, an excellent English naturalist, gb. 1627; and Isaac Newton, the greatest genius in the physical and mathematical sciences, gb. 1642; about whose life circumstances, literary activity and merits for the sciences the reader, if he likes it and has the means, can inform himself further in a Conversations-Lexicon or other corresponding book.

From the passages to be quoted here from the works of those men, the reader will see how, according to their judgement

1. Nature must not be overestimated as a source of knowledge, if infinite harm is not to result from it.
- 2) How the knowledgeable and experienced student of nature becomes humble and modest through the study of nature and is thus put in the right mood to accept revealed religion; and how nature leads to the Bible, in that the lesser revelation awakens a longing for the higher.
3. how astronomy is not in contradiction with the Bible.
4. how the greatest natural philosopher must lay himself at the feet of the Lord Christ with all his understanding and knowledge.

Ad. 1. Baco *de augmentis scientiarum* lin. I. says: We must not think that we can fathom the divine mysteries by contemplating nature. - If anyone thinks that by contemplating sensual and material things he will be sufficiently enlightened to know God's nature and work, let him beware of the deceit of false philosophy. - That is why some scholars have fallen into heresy, because they wanted to soar to the divine on the waxen wings of the sensual contemplation of nature.

And in the introduction to his *Novum Organon* he asks God that not through brighter burning of the natural light, through education of natural science, unbelief in the divine mysteries may arise, but rather that the mind, cleansed of vanity and fantasies, may submit to revelation and give to faith what is of faith.

Ad. 2. Robert Boyle †) states: What makes the experimental philosopher inclined to accept Christianity consists in this: By being always at work to give clear and sufficient explanations of the phenomena of nature, and by always seeing where it is lacking, a great and undisguised modesty is brought about in his mind; and as a consequence

†) *The Christian Virtuoso, showing that by being addicted to Experimental Philosophy a man is rather assisted than indisposed to be a good Christian.*

This virtue not only makes him very inclined to desire and accept closer instruction about things that seem obscure and hidden to him, but he also loses the courage to regard his mere and abstract reason as a respectable standard of truth. And although a pseudo-philosopher thinks that he understands everything and that nothing can be true that does not rhyme with his philosophy, an understanding and experienced naturalist, who knows what difficulties remain unsolved in the supposedly clear ideas and explanations even of some physical things, will not think of considering his knowledge of supernatural things as complete. And this mood of mind is just right for a researcher of revealed religion. A diligent contact with the works of God gives an experienced observer of them the opportunity to see that many things are possible or true, which he believed to be false and impossible as long as he worked only according to the reasons of an insufficiently instructed reason.

And Johann Keppler closes one of his astronomical works (*Harmonice mundi*), after he had previously said: It only remains that I finally raise my eyes and hands away from the table of evidence to heaven and devoutly and humbly implore the Father of light - with the following prayer: O thou who by the light of nature awakest in us the longing for the light of grace, that by this thou mayest place us in the light of glory, I give thee thanks, Lord and Creator, that thou hast pleased me by thy creation, since I was delighted with the works of thy hands. Behold, here I have completed a work of my profession by as much spiritual power as you gave me; I have revealed the glory of your works to men who will read these proofs, as much as a limited mind could grasp of its infinity. My mind strove to philosophize as truly as possible; if something has been put forward by me, born and raised in sins, which is unworthy of you, teach me to improve it; If I have been seduced into temerity by the admirable beauty of your works, or if I have sought my own honor among men in the creation of a work destined for your glory, forgive me graciously and mercifully; finally, grant me the grace that this work may be for your glory and the salvation of souls and never harm them.

Ad. 3. Keppler in another of his astronomical works (*Epitome Astronomiae Copernicanae*) says: Astronomy opens the causes of natural things, it investigates the optical illusions, because its business brings this with it; the holy scripture, which leads higher things, uses the ordinary way of speaking in order to be understood; speaks only casually of natural things according to measure, as they appear, as according to which the

The writing would express itself in the same way, if all people would have insight into the optical illusions. For also we astronomers do not educate astronomy with the intention to change the common use of language, but we want to open the gates of truth without touching it. We say like the people: the planets stand still, they go back; the sun rises and sets, it goes out at one end of the sky like a bridegroom from his chamber and hides at the other end, it rises to the middle of the sky ..., this we say with the people, i.e. as it appears to our eyes, although it is not really so; about which all astronomers are unanimous. How much less may we demand of the Scripture, which was given by God, that it, with disregard of the ordinary use of language, should measure its words according to the lasts of natural science, and confuse the simple-minded people of God with obscure and unseemly phrases about things which exceed the comprehension of those who are to be taught, and thereby bar itself the way to its own far sublime goal.

Ad. 4. I. Newton, who also occupied himself with theology in his free hours, and who wrote "Observations on the Prophecies of the Holy Scriptures. In this work he says: "We now have Moses, the prophets, the apostles, and even the words of Jesus himself. If we also do not want to applaud them, we are just as little to be excused as the Jews. For to believe the prophets is a sure sign of the true church. For God has foretold that in the last days the wise will respect it, but the ungodly, who live ungodly lives, will not understand it. The power of emperors, kings and princes is a human power: the prestige of church assemblies, synods, bishops and priests is only a human prestige. But divine is the prestige of the prophets, which name also Moses and the apostles deserve, and the main sum of religion is this: "And if an angel from heaven preach unto you any other gospel than that which we have preached unto you, let him be accursed." Gal. 1, 8.

Conclusion. What will the learned reader say if we give him the following passage from No. 17 of the "Freie Blätter", published by Mr. F. Schmidt?

"We must not stop without thinking of a name that shines brightest in the sky of the 17th century: Isaac Newton. - Compared with Copernicus, Kepler and Galileo, you appear as hypocritical and insane people, if you still think sun and planets circling around the earth; compared with Newton, you appear as hypocrites or fools, if you still longer dream of a personal God all-knowing, all-good, all-wise - the like. Father hand dreams. - Copernicus, Kepler, Galilei have broken through the ceiling of the sky; Newton has broken through the ceiling. The throne of the Most High, imagined behind it, was overturned. Copernicus, Kepler, Galileo showed you the world building as it really is; Newton let you see the master builder himself face to face. - Copernicus, Kepler, Galileo took the heaven from you and gave the world - the glorious one - for it; Newton freed you from the Lord God and put you at the bosom of the nature - the all-loving one". Do these words not sound as if Copernicus, Kepler, Galileo and especially Newton were the most atrocious atheists, even the founders of atheism, while they were, as the interested reader has seen from the above presented proofs at least of Kepler and Newton, pious, believing men, who abhorred all atheism with all their hearts? Does Mr. Schmidt have so little respect for his readers that he lies in front of them to the face of history, that he considers them too ignorant to notice it; and good enough to fill their memory with lies, and to arrange their ideas according to it? And he is not afraid of those men who would like to turn in their graves, because long after their death they are still so shamefully neglected, but who will certainly accuse Mr. Schmidt before God on the last day! Or does Mr. S. think that he has left himself a back door open, so that he lets follow those words: "For what is the law of gravitation, which Newton knew and revealed, what is that but the living, self-creating and maintaining nature in the place of the idol, which you thought to be creating and maintaining the universe? But is it not compatible to investigate and recognize the laws of nature and to love and confess Christ from the heart? With those men it was compatible, indeed, they were in intimate alliance with each other. Or does Mr. Schmidt think that those men only did not have such a bright mind or had not thought as thoroughly about the relationship between nature and revelation as he did, otherwise they would have been of a different opinion? If he means it, he is certainly alone in the world with his opinion. And has he written such madness, as lies in the words last quoted, only with unsobber senses, or really with sober senses? He believes in a law - the gravitation - law - and yet not in a law giver, as if a law could be without a law giver, and as if he, who speaks of a law, with it not also at the same time admits that a law giver is? So Mr. Schmidt contradicts himself, and according to him it is henceforth "hypocrisy, insanity", if someone still believes that one uses legislators to make laws, because they make themselves. And then, what is the law of gravitation, without talking about blasphemy? It is the determination of the Creator and Sustainer of things, according to which He wants to govern all bodies in such a way that they attract each other, each according to the proportion of its mass. By this law the movements of the bodies from the earth and the celestial bodies with inclusion of the earth can be partly explained. According to Mr. Schmidt, however, all other phenomena in the world, thus also the chemical changes and the growth of the organic bodies, even the activities of the soul, could be explained by it", yes - grasp it, "he can grasp it! - That law would have brought forth heaven and earth and all that is in them without a creator, sustainer and governor. So a law is a living thing that thinks and acts. Now, in the near future, Mr. Schmidt will report to his readers that a law has been passed without a legislator that a railroad should be built from here to the Pacific Ocean, and this law has also set to work itself without delay, and will certainly soon be finished with it.

This Mr. Schmidt is the same one who wrote the anti-Bible articles discussed earlier in The Lutheran.

One sees from this, Mr. F. Schmidt works not only on the religious enlightenment, but also on that of the common human mind, namely like the mole (according to the old conception) on the roots of the plant.

### Confessions of a God denier and meat idolater towards the end of his life.

If man makes himself God, and God considers man \*) a mockery, he must finally stand completely bald.

And also perish with shame.

Towards the end of the last century and in the beginning of this century there were two strong spirits in Germany according to the flesh, one a great poet, Göthe, and the other, a great thinker, Hegel; both of them did not want to know anything about the Bible, the Word of God, and especially about the Lord Christ, the Son of God and Mary, as the only God-Man, through whom alone forgiveness of sins, life and bliss come to them, as to all lost and damned children of Adam.

And that is why the devil deceived them, that they, according to God's just judgment, by virtue of their unbelief, used their great gifts in the service of the devil, the world and the flesh. One of them, with all the magic of charming poetry, has used the colorful, manifold world of the senses, and the other, with great effort of deceptive! And out of their school, of course, grew poets and thinkers, who, in shameless stripping of all pious shyness before God's word, in so-called scientific undermining of this foundation of the world. They have indeed surpassed their master in the shameless stripping away of all pious shyness before God's Word, in the so-called scientific undermining of this foundation of the Christian faith, in the open denial of the personal God, in the insolent mockery of the Lord Christ, in the mocking of the human misery of sin and the need of divine grace, in the glorification of the world and the flesh and both lusts and pleasures, and, above all, in the ludicrous idolatry of the human spirit and its inventions, arts and

sciences.

One of these spiritual sons of Göthe and Hegel was the well-known poet H. Heine. Heine, a Jew by descent, who lived in Paris, this Sodoma of the New World, and from there, for more than 20 years, enchanted and poisoned the adolescent youths of Germany with songs and poems, which he himself had previously slurped down from the goblet of Satan; for his and his companions' poems bear witness to a demonic enthusiasm, heated by lust and champagne at the same time; and since they at the same time flow along in seductive charm and enchanting melodiousness of language and are full of spiritual lust like carnal music, as they also glorify and idolize lust of the eyes and carnal lust in addition to unbelief and political restraint and licentiousness, it is of course no wonder that baptizing and a thousand blossoming young men of Germany, even if they do not live in any Christian church, are not so enthusiastic.

\*) Christum.

chen Zucht und Schule aufgewachsen waren, von diesem Taumelweine trunken und von den Zauberschlingen jener dämonischen Poesie also umstricket, und zugleich innerlich dergestalt entnervt und vergiftet wurden, daß, wie sehr zu befürchten ist, die Meisten dadurch ewig verloren gehen und eben erst die Ewigkeit diesen unsäglichen Schaden und diese Seelenvergiftung bis zum höllischen Verderben in ihrem ganzen Umfange offenbar machen wird.

When H. Heine, this seducer of Satan and this seducer of youth, lived healthily and cheerfully in Paris, and indulged in the coarser and finer pleasures of the flesh, surrounded by like-minded brothers and companions, he made no secret of the fact that he was a French Epicurean and Sadducee. He virtually declared how he smiled down pityingly on the "gloomy Nazarenes" and said straight out: "we do not want abstinence, not renunciation and toning down, - we want ambrosia (food of the gods) fragrant gardens, intoxication, harmony and enjoyment of life.

And in accordance with this confession he expressed himself in all his writings; and it would be going too far here if one wanted to prove with passages from them how he partly mocked and blasphemed the true God and Lord and his eternal and heavenly goods and joys, which the word of the holy Scriptures testifies to, and how he made a mockery of all Christian virtue and morality, and partly mocked the lustful flesh and the world of sensual stimulus and both fleeting

The first thing is that the people have raised their pleasures and lusts to heaven, as if the true, divine life existed in them.

Heine's confession, however, is quite different when he, probably as a result of his dissolute life, lay ill in Paris with spinal tumescence, when the sweet ambrosia turned into bitter wormwood, the fragrant gardens into the barren sickroom, intoxication and harmony into insipid sobriety and discordant sounds of pain and sighs, the enjoyment of life into painful and reluctant renunciation of life.

Then the conscience begins to awaken, this judging voice of God in his heart, which until then he had deafened by the lusts of the flesh; - then his reason comes out of its natural light, which until then he had almost completely extinguished (blinded by sophistries of the fleshly understanding seduced by the false light of the devil), to himself again. For he writes thus:

"In some moments, especially when the

When the cramps in my spine rumbled too strongly, I was struck by the doubt whether man is really a two-legged god, as the blessed Professor Hegel had assured me 25 years ago in Berlin. In the Wonnemond-what a strange coincidence for a man who declared earthly delight and enjoyment to be the destiny of man-I had to go to bed and have not gotten up since. In the meantime, I will freely confess that a

great transformation has taken place with me. I am no longer a god, I am no longer the "called German after Göthe," as Rüge called me in healthier days; I am no longer the great pagan No. 2. whom one compared with the wine-wreathed Dionysus \*), while my colleague No. 1. Göthe was given the title of a Grand Ducal Weimar Jupiter †); I am no longer a cheerful Bright One (Greek) who smiled down on gloomy Nazarenes (Christians). I am now only a poor terminally ill Jew, an emaciated image of misery, an unhappy human being."

It is evident from this confession that the conscience and the divine law of the 10 Commandments, which he certainly knew, had not yet thoroughly awakened and come alive in him; for the recognition of the person! eternal and almighty, holy and righteous God, against whom and his word and will Heine's whole life was only a great immeasurable sin; still missing is even the rational recognition of his innate sinful corruption and the sinful thoughts, words and works that stem from it; and even more missing is the remorseful recognition of his own curse-worthiness and damnability in relation to the holy and righteous God and his law. Thus, there is not even the slightest inkling that Jesus Christ is in the end something else than Heine had earlier admonished, since he called him "the Jew of Nazareth, who brought a gloomy worldview into the gladly enjoying paganism;" and even less can be discovered in that confession even the faintest glimmer of hope that in the end in this Jesus there is still a droplet of the grace of a thief for him, although he had earlier been his blasphemer and despiser. And one must assume, however, that never and nowhere even the smallest seed of the evangelical fabric fell into his heart when he lived, even if a Jew, at least in Germany in the realm of the gospel; and this could hardly have happened, since he walked straight against God and, through the deceit of the devil and the evil lust of the flesh, deafened and stifled even the natural light of reason and the voice of the natural conscience.

This serious truth, however, emerges clearly from that confession that his former opinion of man's divinity appears to be delusion and folly, that his joyful pagan enjoyment of life has withered and withered under his hands, and that the former sweet intoxication is now replaced by a dreadful emptiness and erasure.

sobering, a sordid weariness of life has followed; he now sneers and scoffs at the sham wisdom of his former teacher and recognizes it as a

\*) Dionysus was in the Greek god doctrine the so-called god of the joyful enjoyment of life, called Bacchus by the Romans.

†) Jupiter was the so-called. Baier of the gods.

Folly and madness. He is seized with bitter force by the truth that the goods of this world and the pleasures and delights of the flesh

are vain and empty, trivial and fleeting, and cannot possibly satisfy the human heart. His soul is seized by unbelief in his former unbelief; and behind him a lost life, before him a slow painful death, within him the awakening and frightened conscience, above him the holy and just judge and avenger of his sin and misdeeds, below him the yawning abyss of hell, his soul longs in vain for annihilation.

"So rejoice, young man, in your youth, and let your heart be of good cheer in your youth. Do what your heart desires and pleases your eyes, and know that God will bring you to judgment for all these things." Eccl. Solom. 11,9.

A poet has briefly put the system of the Hegelians into verses. So they think and say:

Man is free and hates compulsion, He gives Himself laws,  
He only has to follow his urge Then golden treasures bloom for him  
Eternity is fairy tale land, religion is a gangrene,  
You only need that for children.

Man is enough for himself. In every state and country,  
He is a god, yes, train by train, in the most correct sense,  
That's what a Hegel in Berlin, To raise humanity right. Full of humility, he recently proved it.

The world was already dark, otherwise it would have been seen long ago.  
That only man holds the creation, As long as it will exist.  
When once it flies off its hinges, your own fire defeats it.  
Then it's just insanity.

Man is God and no one more down here and up there,  
Admittedly, it is often difficult to praise this God to Me:  
One has delirium,  
The other is crooked from hunger, the third is nauseous.

But all this is already given. If you only look at it in the light, the gas clarification of a real son makes the darkness go away.  
That is what so clearly proves the fiery spirit of the young age,  
By steam it goes on and on.

Of course, now everyone sees the same, and it's not far away;  
The earth is the kingdom of heaven: what do they care about the stars?  
Paying homage to vice is use, and everything else is just smoke,  
The flesh is deified to us!

(Located in the appendix of his Catechism - Sermons.)

Conclusion.

But you, Christian husband, look, live godly with your wife, who is entrusted to you in honor, and whom God himself has built for you. Though thy wife first be miserably seduced by the serpent. And if she be a weak vessel (as Peter saith), despise her not; For God wants to make her an heir with you in his kingdom. Whether she be weak and infirm. Keep it too good for her, think that you are her bedfellow, have also much guilt, so she can also have patience with you. Therefore so love thy Dorotheam, As Jacob his piple-denied (dumb-eyed) Leam; Kindly always with her have, Till no cuckoo, woodpecker, or raven. In thy office be serious and diligent, Yet friendly in the house. Thou must not turn all to bolts, At times also by the fingers see. What thou mayest not turn in the house, See that thou bearest such patiently.

So did Joseph and Socrates and the meek Moyses. For he is not fit to be a ruler, who at times does not turn a blind eye. But do not let yourself be made a she-man, in his image God created you, and wants you to be a man, your wife to be your subject. Whether she is your crown and adornment, . Nevertheless she shall obey thee. But thou shalt be kind to her, vinegar shall finely crush a pearl.

So love is often extinguished, if it is not kindly refreshed. In bed there should be no quarreling, one should fall asleep peacefully. If one tightens the law too much, violence often happens to many a poor servant. Children are God's gift, so take good care of them. And raise them in the fear of God;

A pious child the more eager to obey. If your house is like a temple, adorned with a good example.

As soon as parents are godly. They also raise pious little children. They say, just as the old sang, so the young also chirp afterwards. If your son has done something wrong, punish him with reason and moderation;

For father's wrath shall be merciful. The child will know that he means it faithfully. And then he can trust his father, if he has done something bad. So you can often with timely advice prevent many a cold and harm. Therefore you should not be too giddy and tyrannical against your child.

Keep your daughter at home, don't let her go out much;

G'wöhn them to work and rock,

That she does not always play with the cam. Idleness seduces many, That she does what is not her due. In due season give her a maan; But that she may before keep house. Most kindly bear with her, That she may obey thee without constraint. A measure of all things is good too, Blessed is the father who takes it. Household care is a heavy burden, but God has taken it from you. So set your mind to work, In body let none be idle. Look to thine own, and keep it to thy counsel; For he that keepeth, the same hath. The penny that is often spared is of more use than that is gained. Consume no more than thou hast gained. Or thou shalt soon perish. Take heed how great be thy deck, After it turn, lay, turn and stretch. He who often celebrates St. Martin's Day, No goose nor hay may raise. Finally house, yard, field and meadow must in the bird and at the roasting spit. Not too hard the servants your hold, think that they are also Christians. And still have a Lord in heaven, He sees it and takes care of them. There shall be neither lord nor servant, Who here trusts in Christ is righteous, And shall see God in his kingdom; Servant or lord shall be his equal. Therefore be kind, gentle, gentle, kind; fierce anger makes people angry. Be in harmony with your neighbors. In need and poverty stand by them. And in honor shall save nothing at all. Or else it will go to the devil. What one saves in honor in adversity comes to shame and ridicule. Keep your authority always in honor, Even the churches and schools teach, How does the pious Centurion (captain) As is written in the Gospel.

If God takes your dear wife, You are still young, strong, good in body, Follow the all-father Abraham, Who himself took another housewife. For Paul says that it is better to be free than to burn, therefore free. Although in times past at Locris Mau. For stepmothers seldom counsel, And stepmothers of mine with fidelity;

Many a father's hurt, too, When he must see with displeasure That evil is done to his children. And he feels no mother's heart at all, That makes bad blood and great pain, And hurts a father cruelly; In the end it becomes a bad marriage.

Therefore I for my own person also advised, Who would have children, he does not free; But can it ever be no other way, Then take your like a lady. A' hard nut, a blunt tooth, A young woman, an old man, Together not rhyme well, His like each shall take.

Everybody mocks an old farmer, wants to make a fool of him. Yet he is miserable and a widower. Has also his cross, fear, trouble, and pain. Therefore, every man should test himself, so that he can attack it best.

Thy children may not fail, Then let them have a good name. With a pure heart serve God, And have for eyes his commandment.

With strong faith in him build, With good conscience trust him. When now thy time is before the hand, That thou shalt go to thy right fatherland From this life thou shalt give God of thy goods, For God's praise and honor, And for the preservation of pure doctrine.

Or make it by a will, before it is taken into other hands. Or else it will come to a rappus, where Christ will have to live in want. Live as thou shalt die tomorrow, But teach and woo as if thou wouldst live forever.

Let God's Word find you;

For without his gracious help and favor, all our work is in vain.

Our flesh does very little, if God himself does not guard the house. Through him all harm is prevented, All that we have, he gives by grace. Field, house, farm, property, money, wife, child, all are his gracious gifts.

His goodness alone can make rich, Those who trust in him and to whom he has gone. Then do as Simeon did, He went away in peace and joy, In the strong faith of Christ he grasped, Therefore gently in the Lord he fell asleep. Blessed is he who thus falls asleep, Saying, O Lord Christ have mercy on me, Let me have my rest in thee, When now my eyes are closed;

So comfort me at my last end, And take my soul into your hands. For thy blood hath washed me from all sin and iniquity.

When I am gathered to my fathers and buried on earth, All my sins graciously forgive me And a joyful resurrection bestow.

This is the right art of dying. Lord Jesus Christ grant us this. Amen.

### **Church News.**

#### **Explanation.**

The undersigned, who have hitherto been members of the Lutheran Synod of Indianapolis, resigned from the Synod at its sixth meeting, held September 5, at Manchester, Ripley Co., Ind. and feel compelled not only to give public notice of their resignation, but also to state the reasons for it.

The Honorable Synod of Missouri, at its last meeting in Milwaukie, ordered a delega



The synod sent a message to the Indianapolis Synod, so that it might consult with this body, which seemed to stand on the same ecclesiastical ground with it, as to whether an external union between the two should not be sought and how this could be established for the salvation of the church. This news was very welcome to the undersigned, firstly because through a union with this body, which alone among all the so-called Lutheran synods of this country resolutely and loudly holds the Lutheran confession in doctrine and practice and defends it freshly and cheerfully against all attempts of the lying spirit, only greater blessing can accrue to the church, and secondly because, if both remain separated from each other, Satan can easily creep upon the one and inflame it to zeal for partisanship.

So instead of building in One Spirit the ruined walls of Lutheran Zion, and building everywhere, both at the foundation and at the end, the walls of Lutheran Zion, the walls of Lutheran Zion, the walls of Lutheran Zion, the walls of Lutheran Zion.

than if the congregations were accepted and served in harmony, acting in accordance with the confession, the reason for confession would be clouded and the church would only be ruined; thirdly, because such a union is not only desirable for the blessing of the church, but it is also commanded by God's Word. For God truly demands an account of his church one day, as it follows the clear commands: Be diligent to keep unity in the Spirit, and serve one another, each according to the gift he has received.

The undersigned also did not fail to recognize the good faith which the M. Synod demonstrated by delegating the delegation to the Ind. Synod, since from the frequently occurring violations of the latter against the sound confessional practice it truly had reason enough to doubt the declared orthodoxy of the latter, and to support the delegation of a delegation to the latter.

to be charged.

How has the Synod received the concession of the M. Synod, which happened through the delegation of Prof. Crämer? Let us hear, and at the same time see from the following the clear reasons that had to move us to withdraw from the Synod:

Instead of returning the good faith that the M. Synod had shown towards the I. Synod, the Synod, as such, doubted the orthodoxy of the M. Synod and, therefore, did not enter into a consultation on rectification, without most of the members, who had such distrust, freely raising their misgivings against the above-mentioned delegate in public assembly and requesting him to remove them. From this the undersigned gained

2. the conviction that the Ind. synod is not at all certain about the doctrine of the church, of the sacred office of preaching, and also about ordination and related articles. of the church, of the sacred office of preaching, of ordination and related articles.

that there is no seriousness at all in coming to the right certainty about it. For if the latter had been the case, the above-mentioned articles would certainly have been thoroughly discussed and it would have been found that God's value and the symbolic books of our church, taken in their simple sense, as they read, teach clearly and definitely about them. Thus, however, the doubters have remained in their uncertainty and consequently are unable to give their congregations certain instruction on these most important articles of our Christian doctrine.

Finally, at the last meeting in particular, the no less certain conviction forced itself upon us that the Ind. Synod did not possess sufficient spiritual gifts and powers to carry out as a deliberative body the great, difficult and responsible service of paternally supervising and guiding the congregational association of the Synod according to God's Word and the confession of the church, also to vigorously participate in the external struggle of the Lutheran church against the papists, sects and false Lutherans, and to give thorough revenge to the pastors and congregations associated with it in difficult cases; For this reason, partly out of ignorance and clumsiness, partly out of indifference, many violations of sound ecclesiastical practice have been committed by it, and our consciences - we testify before God - have therefore sometimes been troubled in the past as to whether most of the members of the synod also have the essence of Lutheranism, or whether they do not possess much more than the other so-called Lutheran synods in the East, which are content with the mere name.

It pains us that the members of the Ind.

Synod, among whom are several members with whom we have been personally connected, must hear such a judgment from us. We can assure them all, however, that it is not a desire to abuse that has prompted us to write the above. We can assure them all, however, that it is not any maliciousness that has prompted us to write the above, but rather that love of the truth is the reason for our open resignation from their association and our entry into the M. Synod.

May the faithful God give the Indian Synod an abundant measure of His Holy Spirit, so that it may be salutarily frightened, especially before the actions of its last assembly. The faithful God will give the synod a rich measure of his Holy Spirit, so that it may be salutarily frightened, especially before the last meeting, and sincerely repent. Amen.

Cincinnati and White Oaks, Ham. Co., October 10, 1851.

TH..Wichmann.

G. Polack.

On behalf of the Lutheran Dreifaltigk. congregation in Cincinnati the church council: Rothkopf. Landwehr. Chr. Wichmann.  
Schack. Tooth.

### **Death notice.**

The Lord Jesus has created a gifted and  
faithful servant of his word brought home from hard labor to eternal rest.

On October 5. this year, towards evening, the former pastor of the Lutheran congregation at Staunton, Macoupin Co., Ills, then Mr. Johann Friedrich Reißner, passed away blessed in the Lord. Fourteen days before, on Sept. 22, he was preceded in death by his dear wife, weil. Mrs. Anna Margaretha née Hörmann had preceded him into heavenly glory. Both were successively attacked by a hot bilious fever, which was the external cause of their early death. Both departed in joyful confession of faith in their Lord and Savior Jesus Christ and with great longing for eternal bliss. The blessed brother in faith was born on February 9, 1820 in Harburg in the Kingdom of Bavaria. Only in his twentieth year of life and after many efforts was it made possible for him to turn to that profession which had been his main inclination, especially since his awakening to the faith, namely the profession of a teacher of the Word of God. Through the mediation of a Christian friend, he found admission to the school teachers' seminary at Beuggen on the Rhine and studied there for three years under the direction of the capable and experienced pedagogue Zeller. After this fine period of study, he was asked to be a school vicar in his native country and administered several vicariates with great conscientiousness, as his certificates showed. Through "the church bulletins about the Lutheran Church of North America" published by Pastor Löhe, and through the description of the local need for preachers and teachers, he was urged in his conscience to join in and consecrate his services to the church in North America, if the Lord would pave the way for him to do so. The minor difficulties of his journey here with his wife and child were overcome, and so in the spring of 1849 he went to America at his own expense, first to Fort Wayne. The following poems, which he wrote on his journey, show with what kind of spirit he approached this field of work. (After a short stay in Fort Wayne, he was sent to St. Louis, took the prescribed examination to his satisfaction, preached for election at the congregation near Perryville, Mo., was called by this congregation as its pastor and school teacher, and held this office for 1 year. In January of that year he answered the call of the Staunton congregation, where he had many a struggle to endure, but also enjoyed many a refreshment. He had received beautiful preaching gifts from the Lord, as all who heard him will testify. He was animated by a resolute, no fear of man and no complacency.

## 40

nenter zeal for the honor of his Lord and God. He was strict against what he recognized as evil, and although he may have been mistaken in the treatment of certain cases, there is no doubt that he followed his knowledge and conscience. His end clearly testified that no carnal passion prevailed in him, that he rather acted according to his best knowledge and conscience even at the risk of the most painful misjudgment. He had acted to the best of his knowledge and conscience even at the risk of the most painful misjudgment. He had the sweetest and most blessed peace on his sickbed and waited from hour to hour for the call of his Savior, who had a firmer hold on his faith. He was looking forward to the blessed state of being freed from all misery of sin, to see his God and Savior and to live in the beautiful heaven. On his last day he declared first thing in the morning, "today the dear Lord will take me home fully." And when his friends and his faithful church children, who were warmly devoted to him and did not leave his camp day and night, were saddened by this, he exhorted them not to be saddened, but to rejoice with him that he would soon be allowed to enter into bliss. He had the 5th and 8th chapters of the letter to the Romans read to him as his breakfast, as he said. And even though he became very weak afterwards and could no longer speak for the last few hours, his eyes shone with special joy when his going home was spoken of and prayed for. The days of the illness of their beloved pastor will remain unforgettable for the children of his church, they will be urged to take care of themselves and to apply the exhortation Ebr. 3, 7: "Remember your teachers who have told you the word of God, which end look upon and follow their faith.

As many bitter experiences as the deceased had to make in his preaching ministry, they did not pain him in death and will now be amply rewarded to him by the Lord, who will certainly have received this faithful servant of his with the words, "O thou devout and faithful servant, thou hast been faithful over a few things; I will set thee over many things, enter thou into the joy of thy Lord." - —

### Wisdom of simplicity.

Hold on to the example of the wholesome words, which you have dried up from me, of faith and love in Christ Jesus. Keep this good supplement through the Holy Spirit who dwells in us (2 Timothy 1:12,14).

A woman in Austria had cooked a liver one Thursday during Lent, with the express permission of the priest. Through the deceitfulness of the second clergyman, who pretended to be ill and asked for a warm soup as he passed by, she was put under investigation, and after being dragged back and forth from one prison to another, from one court to the next, she was Finally, she was torn away from her husband and children and transported to Transylvania. She gave evidence of a thorough knowledge and a heroic faith. When asked why she had transgressed the fasting commandment, she replied that otherwise God's gift would be spoiled in the warm season. When she was told that she should rather have thrown it on the dung heap, she replied: "The Lord said, 'Gather up the fragments that remain, that nothing perish'" (John 6:12); and again: "What comes into the mouth does not defile the person" (Matthew 15:11). (Matth. 15, 11). To the question: "What do you believe about the Pope?" she freely confessed: "I believe that he is a sinful man, like me. She was told that she would be taken away and scourged, and that she would have to pull the plow. She said, "In God's name, it is all right with me; the disciple will have it no better than his master."

(Wölbing's "Christian" stories.)

-24.00.

Four and twenty dollars from the congregation of Hern I". Brewer to have received for the support of Wilhelm Bartlmg, a college student, hereby certifies.

Dr. W. Sihl"er.

### Preservation

to the Shnodal-^issions-Casse: from Mr. Johann ^eyer in Colr Camp, Mo, - 1,00.

" " ^-,1 Meyer in Benton Co.	, Mo.
" „ H. H there2	.00.
" some members of the Lutheran congregation in Cole	
Camp, Mo.,	3.62)H
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" to the girls of the school in the Trinity	
Church allhier2	,35.
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Monroe, Mich.	3,00.
" of an unnamed1	.90.

d. for the construction of Concordia College near St. Louis.

by Dr. Sihler- 10,00.

e. for the maintenance of the aforementioned

by Hr. Johann Meyer in Cole Camp, Mo., College: IM).  
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Camp, Mo., 3,62)^.  
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>1. in contributions to the travel expenses' of the HerrenDeiegaren to Germany:  
by Mr. Prof. Biewrn2 .00.  
F. W. Barthel, Cassirer.

#### Receipt.

The young people of our parish have sent 4 pairs of pants and 8 shirts for the children of Jn- dian, worth - 6,00-.  
Monroe 14 Octbr 1851.

W. Hattstädt, !'

#### Paid

the 6th year Mr. Joh. Georg Hensting.  
the 7. yr. the HH. Bonn, I. Dornscif, Joh. Gebbardt, Hattstädt (7 Ercmplarr), Hensting, K. Kärkhoff, Wild. Richter, I. Scipp, Wege  
(K 15,00. including year 6.) -  
the 8th year HH. Gerh. Heinr. Brockschmidt, Adam Brück, H. Fritsch, Christoph Fischer jun-, Jacob Fistln, Wild. Jung, Past. I. I.  
Meißner, F. G.  
Meyer, Jacob Rauschrrt, Wrth. Richter (1st Halste), Gottlob Steindruck, Past. Stecher, I. H. M. Schmutter, I. P. Schulze, Jacob  
Threß, Caulvt Wolf, Johann Wesel.

#### Changed addresses.

kev. 51. kcoüsnneg, k. O. Douse^prinx, aoübson Oo. Ä1o" Uev. Al. tziast, Ooolcsto re D. O. Dnkazsvtte Lo. Uo.

Correction of a typographical error in s. Synodical reports of the Missouri 2c. Synod.

Page 26. At the end read: Sunday start: Friday.

### Books and pamphlets

to have in the erpdction of the Lutheran around the buried prices.

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The pastoral letter of the Herrn? Graubau toD

Buffalo v. l. 1840 together with the between il m andW

several Lutheran pastors of Mi,ouri gcwrchset- W ten Schriften " , W

Letter l>c. Martin Lutdrss von Einsetzung der D Kirchendiener an den Natd zu Prag in Böhmen W vom Jahre 1523. aus dem

Lateinischen üdeGrztztsW.  
by Paul Sperarus10 . D  
Timothy. A story for the confirmed youth. Edited according to Hiller, bound 'N.M

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## **Dr. M. Luther's testimony of**

What is the evangelical truth, what is the Church of Christ essentially and actually?

**In commemoration of October 31, 1517.**

The day of commemoration of the dawn of the blessed Reformation lies behind us; and as the same was ecclesiastically celebrated in the Lutheran Church this side of the ocean and certainly in many other places, so it is certainly appropriate not to let it pass by in silence in the "Lutheran".

For this beginning was not a work of man when Luther nailed the 95 theses to the castle church in Wittenberg - just as he never intended to reform the church - but it was a work of God when God began to let the light of his word, with which he had preserved his individual scattered children in the Roman church in a hidden way, shine again powerfully and victoriously into the long dark night of man's reformation, with which he had for centuries, in a hidden way, preserved his individual scattered children in the Roman church, began to shine again powerfully and victoriously into the long dark night of the church, which had been so horribly corrupted by the human statutes of the papacy.

Let us say that this beginning was a work of God, as was the progress so quickly and wonderfully blessed against all cunning and violence of Satan, the pope and his servants, the emperor and his powerful men. Spirit,

This chosen armor, this sword of the Lord and Gideon - neither he, nor later his like-minded friends and co-workers were anything else and wanted to be anything else than willing instruments of the Holy Spirit for the benefit and good of the church. And precisely because of the fierce attacks of their papist adversaries, they were driven deeper and deeper into the pure and clear Word of God, and were enlightened by the Holy Spirit through it ever more brightly, and with this light they broke through one fog of papacy after another and, with the battering ram of this Word, threw one bulwark of Satan after another over the heap. But by breaking, they built, by spreading, they planted, by testifying against the pernicious, soul-murdering errors of the papacy, especially about the merit of the works of the law and the keeping of the statutes of men with God's Word. At the same time, they bore witness to the one and only saving doctrine of the Church of Christ based on the divine Word and especially to the justifying grace of God revealed in the Gospel through the sole merit of the Lord Christ, which only and exclusively faith takes hold of, acquires and holds on to for the forgiveness of sin, without the help of works; For it was far from them to bring up a new doctrine repugnant to the word of God and foreign to the church of Christ, and by and for

They did not try to gather followers, as the papacy did under the pretense of the divine word and the church, and as sectarians and leaders of the mobs always do, but they were always eager and put great effort into showing and proving the unity and connection of their doctrine with the confession of the One Holy Christian Church from the beginning.

And this they did by thoroughly examining and illuminating with the light of the divine Word and the lamp of the doctrine of justifying faith, also the doctrine of the third article: I believe "A Holy Christian Church", and thereby dispelled the fog of papist errors and lies in which the poor Christian people were caught.

Then it became clear and obvious to all eyes, which did not wantonly close themselves to this old and new light, why the church of God is called the one, holy, Christian or catholic and how comforting and faith-strengthening this is.

She is and is not called the One because she (as the papists, putting her pope in Christ's place, thus as Antichrist in the temple of God, lied and falsified) has a visible head in it, as successor of Peter, the prince of the apostles, and as governor of Christ, who, according to divine right, by means of his servants and assistants (of the priesthood), has

The Church of God is one because it has one head in heaven and on earth, namely the Lord Jesus Christ, this one Lord and King who governs it through his laws and ordinances, so that all Christians are obliged to render him unconditional and unbreakable obedience in the event of the loss of their blessedness; But for this reason the church of God is and is called one, because it has one head in heaven and on earth, namely the Lord Jesus Christ, this one Lord and King, who, through the one Holy Spirit, by means of the one baptism and the one gospel, gathers them in one faith into one spiritual body, of which He is the head, and then constantly animates and governs it.

Furthermore, the Church of God is and is not called: holy, because it has in uninterrupted succession of bishops from the time of the apostles, according to the legal model of the Old Testament theocracy (God's rule, in which spiritual and temporal regiment coincided), a holy priestly and earthly mediatorial state with its apex and summit in the pope and from this in a certain ladder and order of rank down to the common priest, through whose service and office the laity (people from the people) are first sanctified and essentially transferred into the church; - But for this reason the church is and is called holy, because its head and foundation is Christ, its master builder, the Holy Spirit, the means by which it is built, God's word and sacrament, and finally and above all because it consists of pure saints, namely such people who are united with Christ in the right faith and are thus sanctified that Christ's righteousness and holiness are imputed to them, the Holy Spirit dwells in them and impels them to holy works pleasing to God, which proceed from faith. - —

Finally, the church is not and is not called catholic or universal because all Christians who want to be saved must be under the sovereignty of the pope and in the bosom of the Roman church under the jurisdiction of its ministers, and that therefore essentially and actually the Roman church is the only saving one; but that therefore the Church is and is called catholic or universal, because from the going forth of the sun unto the going down of the sun, among all nations, tongues and languages, it embraces all true believers in Christ, who, in the manner aforesaid, under one Lord Jesus Christ, through the same gospel and one baptism, are in one faith one body in one spirit, of whatsoever state, age and sex they may be - all children of the same Father, Brothers and sisters of the same Savior, dwellers and workers of the same Holy Spirit, priests and kings before God (whether princes and bishops or not), the chosen generation, the holy nation, the people of the possession, the spiritual Israel, the Jerusalem that is above, Mount Zion, the city of the living God, the holy Christendom, except these none can be saved.- —

From such evangelical purification and restoration of the doctrine of the one, holy Christian and Catholic Church by Luther and his friends, the error and foolishness of the papists became clear and obvious as the "correct" conclusion, namely that this church was essentially and actually visible because the pope, the priesthood and its offices, and finally also the people who used them were visible.

For from God's Word and Luther's teaching the exact opposite was revealed, namely that this one holy Christian or Catholic church on earth was essentially and actually invisible; partly because of the one head and Lord, who does not rule his kingdom on earth in bodily visibility, and partly because of the nature of this kingdom, which consists of believers, members of a spiritual body, in all places of the earth and at different times, whose faith, through which they are united to Christ and actually find Christians, together with the gracious indwelling of the Holy Spirit, no one can see, except God; and therefore the church also confesses and prays: I believe a holy Christian Church. For what one can see, one does not need to believe. "And even if this church of Christ becomes recognizable from time to time as a pillar and foundation of the truth through the pure and truthful preaching of the Gospel and the administration of the holy sacraments in accordance with it, and thereby becomes the spiritual mother of a new generation of believers here and there, Even so, they are and remain invisible in their actual being and essence, precisely as Christians who are inwardly united with Christ through faith, even if they outwardly practice this inwardly hidden faith through confession of the mouth and works of love and bear fruits of the spirit.

But since we are now living in a dangerous time, in which the Pabstacy, this antichristic secret of wickedness, as the history of the day repeatedly testifies, this side and the other side of the ocean, seems to get new strength and upswing again; - and since, unfortunately, even in the Lutheran Church, sentences are asserted from time to time in these and those booklets, which have an inner secret relationship with the papist doctrine of the Church, of which the writers are certainly not aware, and which at least indicate a clouding and darkening of the basic evangelical concept of the nature of the Church, which has been purified by Luchern: it will not be in the wrong place to draw from his writings, this fresh and living fountain of pure evangelical truth, from which the most important doctrinal fathers of the unfederal church in the sixteenth and seventeenth centuries were quite industrious. and 17th centuries, and to commemorate the work of blessed reformation begun by God, namely through his ministry.

For many Lutherans and even Lutheran doctrines of our day regard the church as little more than the totality of all orthodox congregations, which are governed by the so-called doctrinal state, as being distinct from the state of defense and nourishment, not only by God's Word, but also by a certain constitution and order in various laws. They therefore confuse this and that temporal and

visible manifestation of the church, which is also to be spoken of in its place, with the specific 'essence of the church, in which it is spiritual and invisible, and must therefore, from the view of such visible form, as if the actual essence of the church consisted therein, but not in the inward spiritual connection of the believers with Christ, logically fall into all kinds of errors, of which nothing further is to be said here.

#### 1. Schmalkaldic Articles. (Th.:3 Cap. 12 )

"We do not confess to them that they are the Church, nor do we want to hear what they command or forbid under the name of the Church. For, praise God, a child of seven years knows what the church is, namely, the holy believers, and the little sheep that hear their shepherd's voice. This holiness does not consist in choir shirts, plates, long skirts and other ceremonies of the church, which are made up of the holy scriptures, but in the word of God and right faith".

#### 2. from the large catechism.

"The holy Christian Church is called *Communione Sanctorum*, a communion... of the saints, because both are put together in the same way, but before times the one piece was not there, is also badly and unbearably translated: a community of the saints. If it were to be rendered clearly, it would have to be pronounced differently in German; for the word *ecclesia* actually means in German, an assembly; but we are accustomed to the word church, which the simple understand not of an assembled multitude, but of the consecrated house or building; although the house should not be called a church merely because the multitude comes together in it. For we who come together make and take a special place, and give a name to the house after the multitude.

So the word church is actually called nothing else than a common collection \*), and is not German, but Greek (as also the word *Ecclesia*), because **they** call it in their language as it is also called Latin *Curiam*. Therefore it should be called

\*) "General Assembly."



The name of the church, which is the German language and our mother tongue, is a Christian congregation or assembly, or, in the best and clearest way, a holy Christianity.

So also the word *Communio*, which is attached to it, should not be called *Gemeinschaft*, but *Gemeine*, and is nothing else than a gloss or interpretation, where someone wanted to interpret what the Christian church is called: for this, ours, who knew neither Latin nor German, made: *Gemeinschaft der Heiligen*, since no German language speaks nor understands like that. But to speak correctly in German, it should be called: a congregation of the saints, that is, a congregation where all are saints, or even more clearly: a holy congregation. I say this so that the words may be understood, because it has become so habitual that it is difficult to tear it out again, and it will soon be heresy to change a word.

This is the opinion and sum of this addition: I believe that there is a holy company and congregation on earth of vain saints, under one head, Christ, called together by the Holy Spirit, in one faith, mind and spirit, with various gifts, but united in love, without divisions and separation. I am also a part and member of it, partaker of all the goods it has, and a fellow member, brought and implanted by the Holy Spirit, through having heard and still hearing God's word, which is the beginning of entering into it. For before we came into it, we were of the devil, when we knew nothing of God and of Christ. So the Holy Spirit abides in the church of works, or Christianity, until the last day, by which he teaches us, and uses them to guide and drive the word, by which he makes and increases sanctification, that it may daily increase and become strong in faith and its fruits, which he creates.

### 3. from the polemic against Aleveld.

(Th. 18. p. 1208. u. 1210. Welsh edition.)

"The Scriptures speak of Christendom very plainly, and only in one way; over which they have brought two others into use. The first way, according to the Scriptures, is that Christianity is called an assembly of all believers in Christ on earth; as we pray in faith: I believe in the Holy Spirit, a communion of saints. This community or assembly is called all those who live in right faith, love and hope, so that the nature, life and nature of Christianity is not a physical assembly, but an assembly of hearts in one faith, as Paul says Ephes. 4, 5: One baptism, one faith, one Lord. Therefore, though they are separated from one another in body a thousand miles, yet they are called one assembly in the Spirit, because each one preacheth and believeth, hope, love, and live as one another. As we sing of the Holy Spirit, who has gathered together all languages into the unity of faith. Now this is really called a spiritual unity, from which men are called a congregation of saints: which unity alone is enough to make a Christianity, without which no unity, whether of place, time, person, work, or what it may be, makes a Christianity.

Here we must hear Christ's word, who, speaking of his kingdom before Pilate, answers thus: My kingdom is not of this world, John 18:36. This is a clear saying, so that Christianity is distinguished from all worldly communities, that it is not physical. And this blind Romanist makes a physical community out of it, like the others. He says even more clearly Luc. 17, 20:21: The kingdom of God does not come in an outward way, and no one will say, "See here, or here it is. For perceive that the kingdom of God is within you. —

Therefore, whosoever shall say that an outward assembly or unity maketh a Christianity, speaketh his own by force; and whosoever shall testify the Scriptures thereto, leadeth divine truth to his lies, and maketh God a false witness." —

### 4. from the polemic against Emser.

(Th. 18. p. 16S2.)

"I don't want your mere nations either; they are too lazy and do no good. I will show this to you by one that has been the finest of all. When I called the Christian Church a spiritual assembly, you mocked me as if I wanted to build a church like Plato wanted to build a city that would be nowhere; and you warmly accept your coincidence, as if you had almost succeeded. Say: Wouldn't that be a fine city, if spiritual walls, spiritual towers, spiritual guns, spiritual horses, only everything were spiritual? And is your final opinion that the Christian church should not exist without a physical city, space and goods.

Answer I: Dear Murnar, shall I deny the Scriptures for the sake of ration, and set thee above God? Why don't you answer my sayings? As: *Nov est resxootus persovsruw sxuā veum* (with Him is no respect of person ), Ephes. 6, 9. *Lr UeZnum Dei Lntrs vos est. Lt ReZvum Del of venit omn observatione. Nee ckioevt: Loeē lcke sut lily est* (the kingdom of God is within you and does not come with outward gestures. Neither will you say: See here, or there it is) Luc. 17, 20. 21. And Christ Joh. 3, 6. What is born of the spirit, that is spirit. Do you ever call the Kingdom of God the Christian Church, or us, in whom God lives and reigns? How then shall I follow your reason, and deny Christ, who here clearly says: "It is the Spirit.

Is there no place, space, or outward way in the kingdom of God, and is not here or there, but a spirit in our inward being? But you say it is here and there."

### 5. from the writing of conciliis and churches.

(Th. 16. p. 2777. u. f.) Just as they write of the fathers and concilia, and do not know what fathers and concilia are,

but only want to cover us up with empty letters; so they also cry of the churches. But that they should say what, who, where the church is, they would not do so much service, neither to the churches nor to God, that they would ask or seek for it. They like to be taken for the church, as pope, cardinals, bishops, and yet let them be vain disciples of the devil under this name, who want to practice nothing but vain trickery and mischievousness. Well, putting aside all kinds of writings and division of the word church, let us this time remain simple with the child's faith, which says: I believe in a holy Christian church, the communion of saints. Then faith clearly indicates what the church is, namely a communion of saints, that is: a group or collection of such people who are Christians and holy; that is, a Christian holy group, or churches. But this word church is generally un-German with us, and does not give the sense or thought that one must take from the article.

For Acts 19, 39, 40, the chancellor called Ecclesiam, the congregation or the people who had come to the market, and said, "It may be done in a proper congregation. When he said this, he let the congregation go. In these and other places, *ecclesia* or church is called nothing else than a gathered people, even though they were pagans and not Christians: just as the councilors bring their congregation to the council house. Now there are many nations in the world, but the Christians are a special called people, and are not badly called *Ecclesis*, churches or people, but *Sancta, Catholica, Christiana*, that is, a Christian, holy people, who believe in Christ, therefore they are called a Christian people, and have the Holy Spirit, who sanctifies them daily, not only through the forgiveness of sins, which Christ has acquired for them (as the antinomians fool), but also through the taking away, blessing and killing of sins, from which they are called a holy people. And now the holy Christian church is so much as a people that is Christian and holy, or as one is wont to speak, holy Christendom: item the whole Christendom. In the Old Testament it is called God's people. Esa. 1, 11. 12. 43. 2c.

And if such words would have been used in the children's faith, I believe that there is a Christian holy people, then all misery would have been easily avoided, which is torn under the blind unclear word (church). For the word: Christian, .holy people, would have been clear

and brought with it both understanding and judgment as to what was church or not church. For whoever had heard this word, holy Christian people, could have immediately judged that the pope is not a people, much less a holy Christian people. So also the priests and monks are not a holy Christian people, for they do not believe in Christ, nor do they live holy lives, but are the devil's evil, shameful people. For he that believeth not in Christ is not a Christian or a Christian. Whoever does not have the Holy Spirit against sin is not holy. Therefore they cannot be a Christian holy people fine, that is, *Sancta et Catholica Ecclesia*.

But because we use this blind word (church) in infantile faith, the common man falls upon the stone house called churches, as the painters paint it; or perhaps they paint the apostles, disciples and the Mother of God, as on the day of Pentecost, and the Holy Spirit hovering above. This still works; but this is only a time of holy Christian people, as in the beginning. But Ecclesia means the holy Christian people, not only in the time of the apostles, who are now long dead, but until the end of the world. That therefore there should always be on earth in life a holy Christian people, in whom Christ lives, works and reigns by redemption, through grace and forgiveness of sins, and the Holy Spirit by vivification and sanctification, through the daily expurgation of sins and renewal of life, so that we do not remain in sins, but can and should lead a new life in all kinds of good works, and not in old evil works, as the ten commandments or two tables of Moses require: this is St. Paul's teaching. Paul's teaching. But the pope with his own has drawn both names and paintings of the churches to himself alone, and to his shameful accursed heap, under the blind word Ecclesia, churches 2c."

#### 6. from the scripture: to the Christian Nobility of the German Nation.

(Th. 10. p. 302.)

"It has been found out that pope, bishop, priest, monastery people are called the spiritual class; princes, lords, craftsmen and farmers, the secular class. This is a fine commentary and a fine distinction. But no one should be shy about it. And this for this reason: For all Christians are truly of the spiritual estate, and there is no distinction among them, except for the sake of the office alone, as Paul says in 1 Cor. 12:12 sqq. that we are all one body, but each member has its own work, that it may serve the other. This makes all of us to have one baptism, one gospel, one faith, and to be equal Christians. Eph. 4, 5: For baptism, gospel and faith alone make a spiritual and Christian people.

But that the pope or bishop anoints, makes plates, ordains, consecrates, dresses other than lice, may be a Gleisner and Oehlgötzen

but never makes one a Christian or a spiritual man. Accordingly, we are all ordained priests through baptism, as St. Peter 1 Peter 2:9 says: "You are a royal priesthood and a priestly kingdom. And Revelation 5:10: "Thou hast made us priests and kings by thy blood." For if there were not in us a higher consecration than the pope or bishop gives, a priest would never be made by the pope's and bishop's consecration, nor would he say mass, nor preach, nor absolve. Therefore, the bishop's consecration is no different than if he took one of the multitude, all of whom have equal authority, in place of and in the person of the whole assembly, and commanded him to exercise the same authority for the others; just as if ten brothers, children of kings, equal heirs, chose one to rule the inheritance for them; they would all be kings and of equal authority, and yet one would be commanded to rule.

And that I say it even more clearly, if a group of pious Christians were caught and put into a desert, who did not have with them an ordained priest from a bishop, and if they were to become one there, chose one among them, whether he was married or not, and commanded him to baptize, to celebrate mass, to absolve and to preach, he would truly be a priest, as if all bishops and popes had ordained him: Hence it is that in time of need any one can baptize and absolve; which would not be possible if we were not all priests: Such great grace and power of baptism and of the Christian state they have almost put down and made unknown to us by spiritual law. In this way, the Christians of old elected their bishops and priests from among the multitude, who were then confirmed by other bishops without all the pomp that now reigns. Thus St. Augustine, Ambrose, Cyprian became bishops."

(Submitted.)

About magic.

It is a sad fact that so many, even among those who are not averse to the divine word, take refuge in sympathy, i.e. in their own language, in those who can "need, discuss, or atone" for injuries, illnesses, etc. They look for help which, in their opinion, cannot be given to them by the right use of natural means and by faithful prayer, or at least not as quickly as by "magic. There they seek help, which, according to their opinion, cannot be given them by the right use of natural means and by faithful prayer, either not at all, or not so quickly, as by "sorcery; - that is the language of the Scriptures - for "atonement, need" 2c. If one then draws such people's attention to their doings as evil, contrary to the word of God, one is, in the best case, looked upon with wide eyes as one who does

not quite know what he wants. - —

"To need or to discuss is evil, contrary to the word of God! Father, get to know this thing first, before you judge it. The name of God, the word of God and help are here together; how can that be evil? My child here had tooth fever; all the remedies the doctor applied did not help; then my neighbor comes and says his little spell in the name of God - and behold, the disease subsides, so that now already after 2 days the child is lively again and walking around - you see for yourself! - —

Many a pastor has been answered in this or a similar way to a loving and serious admonition and warning. What is to be said to this, the "Mr. Pastor" will probably know - at least he should know! Others, however, would like to hear it; among them are those who are convinced that "needing" is a sin, but who cannot convince their husbands, wives, friends and neighbors of it; these want to be needed, perhaps they need it themselves - and these are those who, holding their hands in their sides, want to see who could object to it. - To all of these, the right "answer" is probably given by a little book with the title "Atonement, or the Healing Power of Sympathy. A discussion with appendix. Hof, 1846 by G. A. Gran." Since there are those among the readers of the "Lutheran" who would like to give the right answer to their "customs" by which they are plagued, they may seek the same from the above-mentioned discussion; and at the end, the same is printed here. - Readers of the "Lutheran" should, of course, not be "users"; but if, unfortunately, one or the other were, then I wish him from the bottom of my heart that through this "conversation" he may come to the realization of such sin and earnest repentance. God forbid!

W. St.

Ch. Have you also heard that our vicar has a quarrel with the B ... . People?

Me. I have heard about it. I was also told the cause. The B ... Margareth suffered from gout so badly that she cried out. Instead of sending for the doctor, they let the R ... came and paid for it. The vicar found out about it and gave her a hard time.

I also believe that he was right. What Christian people want to be, should not be equal to the world, but should rely on God's word and a believing prayer more than on penitents and sorcerers. Repentance is a sin in a hurry. I believe so.

Me. You go too far with this assertion. How can that be sin with whom God's word is, and moreover not with careless use, but in all seriousness.

Ch. Yes, unfortunately! Seriously. I have seen it too! People are usually much more devout in the presence of a penitent or a lucid man.

## 45

The penitent means ill with his bag, and the sick person and his relatives naturally give out their money only in the earnest hope that the penitent's art and word will bring the desired help. The penitent means ill with his bag, and the sick person and his relatives naturally give out their money only in the earnest hope that the penitent's art and word will bring the longed-for help. The fact that God's word is with the penitent only makes matters worse.

Do not use magic, do not say: God's word is with you.

word, the greater the sin, Because God finds abomination in it!

Have mercy Lord!

You probably know this verse from the old hymnal! We learned it in school, and even if we no longer sing it in church, we sing it all the more diligently at home. Don't we?

Me, (turns red and tries to hide his embarrassment, but he pulls himself together and replies:) I remember a saying; I don't know where it is, but I know the words: "It is sanctified by the word of God and prayer. I think this could also be applied to atonement.

Ch. Surely you did not fetch your scriptural wisdom from the desert and from the pinnacle of the temple? The one there - there was no one in the white shining robe - also understood the thing! Ei, ei, Michel! - Do you want to wash the devil white with God's word, and put a holy glow around sin? The second commandment - beware - it hits you on the mouth!

Me. The second commandment?

Yes, the second commandment, for it commands us not to take the name of God in vain, and prays that the Lord will not hold him innocent who takes His name in vain.

Me. But is it already decided that atonement is an abuse of the divine name?

For one who has really learned and understands his second commandment, it is decided. Ask your boy, he will tell you from the explanation of the second commandment that already the old Luther counted sorcery among the sins against the second commandment; and atonement is also sorcery.

Me. How so?

Because the penitent pretends to possess superhuman powers and to be able to do superhuman things. It does not matter to him whether these powers are from hell or from heaven, whether these things are for the benefit or the harm of the neighbor. Yes, even more: The atonement amounts to a mockery of God, because one does or speaks so many senseless, strange and outrageous things in connection with the divine name that one must come to the thought that it is aimed at a mockery of the majesty of God.

Me. I always thought only the devil- call and conspire to the devil, and,

to do evil supernaturally with his help would be sin?

Of course, it is much more criminal to use the infernal powers of the devil to do superhuman things, but it is already a great sin to misuse the triune God's word for all kinds of forbidden things.

Me. Yes, if one misuses the word and name of God to bring about evil, I will accept that it is a sin; but if one wants to do good with it, such as healing diseases, can the use of the divine name and word be a sin?

Yes, even then it is sin; for once it is not yet admitted that such healing of the sick is really something good, and then God's name and word must be used only according to God's will. Any use that goes beyond this will is sin. God has assigned a certain range of powers to man, and he should stay in it and use it according to God's will. If he strives for something higher, if he wants to acquire something superhuman, he falls into the sin of Satan, who also wanted to be God. Both are true: whoever does against God's will is of the devil, and vice versa: whoever is of the devil (has a devilish attitude) does sin.

Me. Tell me, do those who do penance also sin?

However, those who take refuge in sorcerers and penitents also sin, because only those will do so who have more faith and trust in them and their word and work than in God and the promises of His holy word.

Me. One would think so, of course. But I can imagine the case that they do not put their trust in the magician for help, but in the triune God, whose name and word the magician speaks.

Chr. If people believed this, why did they need the magician? could they not call upon the triune God for themselves or for their own?

Me. They could, of course, but they think that the magician's words are more helpful.

I would put up with this opinion if the magician had a special order from God for his actions. But he does not have it; for first, God calls on every man in his holy word: "Call upon me in time of need, and I will save you. Secondly, if God had given special people the task of praying for others and speaking his holy name and word over them, he would not have done so. If God had given special people the task of praying for others and speaking his holy name and word over them, should he not have chosen the servants of his holy word before all? Do you not know, as the Holy Scripture says, Jac. 5, 14 - 16: "If anyone is sick, let him call the elders of the church to him, and let them pray over him and anoint him with oil in the name of the Lord, and the prayer of faith will help the sick person, and he will be healed.

the Lord will raise him up, and if he has committed sins, they will be forgiven him."

Me. Yes, but it is precisely James who, as the servant of God, makes prayer effective and powerful when he says: "Confess your sins one to another, and pray for one another, that you may be healed."

Quite right; but only remember that this is not a discussion, as with the sorcerer, but a brotherly opening of conscience complaints, whereby one takes on the burden of the other and brings it before the mercy seat of God. If such prayer is to be effective, it must come from true faith, which alone makes one righteous before God; for it is said, "The righteous prayer is able to do much if it is earnest." If this is done, the glory is given to the Triune God, to whom alone it is due, and it is acknowledged and confessed that the power of the living God, not the art and power of the magician, has helped.

Me. I would think that even without this explicit confession of faith, the actual occurrence of help would indicate the presence of faith to which help is promised.

Chr. You are wrong! Not everything that helps is good. If someone steals so that he does not starve, that also helps, does it not? but can you therefore approve or praise stealing? do you find in it an act of faith?

Me. Preserve!

So you see, the help that has occurred is not yet proof that the thing is right and divine; indeed, it would look like blasphemy if one wanted to assert this in a thing that is connected with a desecration of the divine name and a mockery of his majesty. If the help is given, then the helper can truly not be God \*); also not the nonsense that one has spoken or done in the process; also not a mere force of nature that would be awakened by nonsensical words of repentance. Here comes help from the realm of darkness, which does not offer its help in vain, but rather, for the small evil from which it has delivered us, throws a far more terrible one at us, that we lose God's grace and fall into the service of darkness. No, one must not need everything that helps; and the fact that people are helped at times who turn to penitents and sorcerers excuses them no more than the other excuse, that no harm would come to anyone if they turned to a wise man. Many other things do not cause any harm, and yet they cause the greatest harm to the one who does them.

Of course, this does not mean that God, according to His almighty action, did not also work this healing; but it does not happen according to His good, merciful will, but according to His holy, unjust will of punishment, so that the despisers of His word believe the lie. In a similar way, He also works on the invocation of the papist priests, so that the people become all the more firm in the papist superstition.

## 46

Me, What do you mean?

I am referring to the damage we do to ourselves when we incur God's displeasure and Galt becomes an abomination to Herm. You know the saying, Deut. 18:10-12: "Lest there be found among you a diviner, or a dialer, or one who heeds the cry of the angel, or a sorcerer, or a conjurer, or a soothsayer, or an interpreter of signs, or one who inquires of the dead; for he who does these things is an abomination to the Lord."

Me. I remember it.

Well then, you also know that God has announced war on all superstitions, whatever they are called, from A to Z, from the diarist to the sorcerer and conjurer, that he wants all who groan to superstition to be eradicated from the congregation of his faithful, because he is most displeased with them, because they are an abomination to him.

Me. I must confess that I find your conclusion correct!

If this is so, it is also obvious that whoever approves of such things and resorts to them is displeasing to God Himself.

Me. The conclusion would like to be probably correct, so little it is considered.

In any case, this is very striking! One is usually so afraid of touching what one is disgusted and repulsed by; one does not like to touch a carrion, one thinks twice before cutting off an offender Why does one not beware of that which is an abomination to the Lord and makes him abominable?

Me. I share your astonishment; but still I could imagine that one, who is close to starvation, could also consider a carrion as a delicacy in order to live.

**(Schlich m next number.)**

Catholic Germany is getting its act together.

**(From the "Pilgrim from Saxony.")**

You have certainly already been informed about the formation of the Catholic Association of Germany, dear fellow believers! You know that the first so-called "Pius Association" was formed in Mainz in 1848 and that it spread from there. You also know that in October 1848 a large assembly of deputies of this association from many cities met in Mainz, and that there they united into a unity and called themselves the "Catholic Association of Germany". This Catholic association was also recognized by the Church; the bishops of Germany promised its protection and the Pope gave it his apostolic blessing on February 10, 1849. In May of last year, the second meeting of this association was held in Breslau. From the year 1850, however, only one general assembly of deputies of the Catholic Association of Germany will be held; besides this one

but in each province at least one provincial assembly is held annually. A mission of associations has also been organized, partly to strengthen and revitalize the already existing ones, partly to found new associations in places where none have yet been established for lack of inspiring persons. All this is well known to the dear pilgrim readers.

But do you also know what kind of spirit prevails in this association and what we can learn from the Catholic association? I would like to give you a brief outline of this and leave it for your consideration.

At the meeting in Mainz it seemed as if we, i.e. we Lutherans, had nothing hostile to fear from them, for they confined themselves only to securing their own rights. The Mainz report also used mild, conciliatory language. However, this language has already fallen silent; in Breslau completely different voices have become loud. The well-known convert D. Haas openly called the Protestant church a "sinister place". D. Malkmus from Fulda speaks of "a revolution that has been unleashed for three centuries against the European church and state system" - that is how he sees the Reformation - and thinks that "only through the spirit of the Catholic Church can it be banished and chained again. So do you hear it, dear fellow believers! Our church - a "sinister place" - and the divine work of the Reformation - "a principle of revolution"? And at the same time the arrogant self-assessment: "All salvation must come from Catholicism, the happiness of Germany depends on the Catholic association. Already the hope is being expressed triumphantly that we will overcome and let ourselves be transplanted back into the garden of the church.

Take heed then, watch and pray, dear brothers! The enemy is gathering his hordes anew and sharpening his sword. Do not think that there is nothing to fear from them. Their number is not small. In Mainz, only 98 associations were represented at the meeting, in Breslau already about 90, and 200 deputies were gathered. Of the 98 dioceses of Germany, 90 have already accepted the association and its cause is very desirable. And its power and art are not to be underestimated. But do not become despondent!

Don't despair, you little bunch. Although the enemies are willing to disturb you completely And look for your downfall, which will make you quite fearful and anxious It will not last long.

You can see from the above that the spirit of that association is not a friendly one for our church, but rather a hostile one. It is

hardly to be expected otherwise. But what are we to learn from the Catholic association?

Two things: first, right wisdom, and then, right holding together. .

At the meetings held in Mainz and Breslau, general and special meetings alternated. The general meetings were also open to non-members. In Breslau, for example, at least 3000 people are said to have been present. Only the deputies are drawn to the special ones. The general assemblies are devoted solely to lectures; the special ones, on the other hand, are concerned with deliberations. Remember this, dear friends! This order is undoubtedly very expedient. Discussions thrive best in smaller circles that stand on the same ground of opinion. Public assemblies, on the other hand, accomplish little if they grant general freedom of speech. Rather, their only purpose is to stimulate and impress.

At the Breslau meeting, the deputy for Breslau said: "The local Central Association not only comprises 2000 male and 600 female members, but has also branched out into 110 associations in the province. All these associations are secure in their existence and exert their influence for miles around, because general meetings are held every 8 or 14 days, which are a true school for faith - namely the Roman - and morals. Count Stollberg reported that Westphalia already had 40,000 members. The main association in Cologne has already been joined by 147 branch associations. The main association in Augsburg, which had only existed for 5 months, had 31 branches in the short time; the main association itself counts 6000 members. Regensburg has 15 affiliated clubs. Würtemberg has 50 clubs with 3000 members. 28 clubs are in league with Speier.

Bautzen also has its Catholic association and Catholic Lusatia has contributed quite a bit for the Pope, since collections were organized last year.

Count Stollberg testifies wholeheartedly that a better future can be expected through the effectiveness of the Catholic Association. And on what is his expectation based? On the Catholic consciousness that has reawakened with the Catholic Association. It is their pride and strength to confess: "I am a Catholic." And what kind of heavenly help the association is looking for can be seen from the motion that was made in Wroclaw on May 10 of last year: "The Catholic association should continue its holy work under the protection of the Queen of Heaven, the Blessed Virgin Mary and Mother of God. The assembly adopted this proposal and chose the Blessed Virgin as its patron saint. That is why the previous speaker said to the Wroclaw proceedings: "Let us prayerfully greet this star" and sang with a loud voice the old Latin



## 47

Greetings to you. Star of the Merte Virgin always, and holy Mother of God, Blessed Gate of Heaven.

There you see the whole Roman leaven rising to its full bloom! We leave the association its "star of the sea" and faithfully adhere to the star that has risen from Jacob, follow its heavenly light and speak with a confident heart:

Take comfort in the fact that your matter is God's, command him to take vengeance, and let him take it badly, he will help you through his Gideon, whom he knows well, and preserve you and his word.

But there is one thing we can learn from this: how we too should not refrain from unanimously rallying around the banner of our faith and ecclesiastical confession. Are we not at least put to shame by the zeal with which the Catholic association gathers and unites? Let us, then, step on the biblical, clear, firm, evangelical foundation of faith of the Reformation, and stand on it, clothed in the weapons of light. Let us remain in the apostles' teaching, in fellowship, in prayer and the breaking of bread, and confess with humility and faith the confession of the Lutheran church, of which we are servants and members through the grace of Jesus Christ. Do you hear it? Should not our hearts also be lifted up that we may confess: I am a Lutheran? - God forbid! - —

Of Chrysantus and Darin, the two martyrs.

towards the scene of triumphs, towards the high Capitol,  
light of the Nilz Polemius the Alexandrer Hochmuth full.

Rich in servants, rich in dignities, rich in  
L silver and gold

d in his arms he carries a young boy hold.

here in Rome, at the imperial seat, Chrysantz grew up as a young man;  
Sees how holy martyrs died, collects  
Science to heap,

Serves the gods, asks the priests, is the father's crown and glory.

ok, there he rolls up, the heathen, once the gospel!

eads there, reads with amazement; - a new world arises for him,  
ght shines on him wonderfully and the heather darkness falls.  
d a longing for holy baptism lends him wings.  
ere did the saints scare away the murderer impetuosity?

ere, where in the rocky cliffs nothing frightens the quiet little bug.  
Where Carpophorus the priest before the enemies  
Fury covers itself:  
secret of his salvation is revealed to Chrysantus.  
he returns differently than he went.

ah, Polemms recognizes, a Wandet be geschehu,  
ike before and always Chrysantus is to be looked at.  
monoring the gods as he usually does, -holy, mild and wonderful  
e youth, and a stranger, to whom otherwise he was a son.

the father grief-stricken now follows the friend's advice.  
old the meal to which a wreath of virgins sits down.  
hrysantus, choose One, choose who seems the dearest,  
e, among all None, O Chrysant, be denied thee."

deep in his heart, the young man hotly calls upon the Lord,  
t happens? Suddenly a deathly silence began:  
the virgins, they all sank into a deep sleep, -  
None ate and none him with a false stimulus  
met

snare, alas, Polemius laid for the pious son.

Daria, gifted before thousands with sweet speech tone,

nt to him with her beauty and clever sense,  
o pick a rose, carry it home as a prize.

Daria with golden mouth, Daria so beautiful and wise,  
Daria forgets the magical tone of the words and

. Flight.

hrysant's admonition she dies of the imagined speech flow.

IS, no image of silver is transformed by the new casting.

t things! both talk, here Chrysant, there Daria,  
their word quickly becomes a fountain of life to many far and near.  
Every day from the baptism flocks rise from the  
Heathland.

ne can dampen this fire. No one this water's power.

the praetor, full of rage, seizes Chrysant and beats him in fetters.  
with selected tortures torturers strive.  
Daria, the noble, pure one, will enter the house of the  
Disgrace dragged;

u poor saints, the shirt of death is woven for you.

ook! A strong lion, just escaped from the garden,  
down in front of her door, shoos the impudent foot away,  
one flamed fire at the sides to scare him,  
he escaped: and intestine, is condemned to death now.

O chrysanthemum, where are you going? - What blooms on the head of thine? - —

O Daria, and you too? - Is it blood? - Oh, should it be flowers? - —

Oh the red crowns of the marches! - Alas, alas, who sees this spectacle!

the stones flew violently and the holy couple passed away.

The following is one of the songs of **Blessed Pastor Reißner**,

which could not be printed in the previous issue due to lack of space:

The King above the firmament, He saith, Go ye into all the world.

And preach my name.

Baptize those bought with my blood, sprinkle with the flood of grace,

What comes from sinful seed.

This bath,

Full of grace,

r disappear, heal from the trap,

Purifies and soothes all.

Given to me is omnipotence,

In heaven and from earth resounds

The thunder of my honor

Go through the world, I am with you,

I thoroughly, I take care of my empire myself

Gladly proclaim the doctrine,

The her

From me

Have received, to obtain light from the spirit, who gives you help and assistance.

Pull only confidently, I am with you

I, who am rich above all things, King of the World, King of Heaven.

**He who** has done you with power.

He makes a path for you in the hearts, so that they are submissive to me.

With you

Am I

All days, as I say, until the end, the course of the world turns.

Lord Jesus, see I also go, Fill my heart and mind

With forces from the height!

Lead me to hearts ready to behold that glory which I see in you, Lord. Your word, My refuge,

Let me praise, show strength, that it ignites, overcomes many hearts.

Pour upon me, O Lord, the spirit of joy, Which else your word is called the anointing!

Let me receive them now.

The body and soul forces consecrate,

Make my heart, my tongue new, Let me cling only to you.

At the hour

Make known.

When I teach you what honors you, what is pious, when the crowd comes together.

Protect me from pride and glory When I see your gospel

## 48

### Teach with strength and vigor.

Not to us, not to me, no, to you it is due, that one praises you, triumphs you.

Give honor to your name.

And me

Gieb here

Humility, love, grace, loyalty to the shepherd and true consecration of the spirit.

So you will go with me, and then let it happen soon.

That I am sent

To the herd you bestow upon me, To the office you grant me.

Yes lead me without complaint

To her,

The you

Shall blossom, shall glow only the foundation and cornerstone of the community!

Hold me in your right hand

The power and pledge of the Holy Spirit

I beg you to teach me, confirm me from within. But let also outwardly

Gar vigorously prove.

That I

From you

Be skillful, richly adorned with the gifts, As faithful shepherds have.

### How faith, which is active through love, is now found in few.

Where are those who love God (Luther asks) and are not attached to money and goods? Look at the whole world, even those who are called Christians, whether they despise money and goods? They want to make an effort to hear the gospel and to act on it. We have the gospel, praise God; no one can deny it. But what do we do about it? We think only that we know how to speak of it; nothing more comes of it, and let us think it is enough that we know it: we have no care that we also do according to it. If anyone should lose a florin or two, he worries and fears lest the money be stolen from him, but he could do without the gospel for a whole year. And there is no such diligence and earnestness here as we keep the same, lest it be taken from us.

The world cannot hide its unbelief in gross, outward sins: for it is seen that it loves a florin more than Christ and all the apostles, even if they themselves were there preaching. I can hear the gospel daily, but it does not create daily benefit in me, but it may well come, if I hear it a whole year, that at One Hour the Holy Spirit may well give it to me; now if I obtained it this hour, I would not alone obtain five hundred florins, but more than all the world can give me; for what would I not have, if I had the gospel? I would have received God.

who makes silver and gold, and all that is on earth. That is much more than if I had the church full of guilders.

How Luther does not consider a believer who does not prove his faith by deed.

It is not possible (he answers) that he who considers Christ a righteous Savior should not lend and do good. But if he does not do good or love, it is certain that faith is not there. Therefore a man knows from his fruits what kind of tree he is, and by his love and works it is proved what Christ is in him and whether he believes in him.

Therefore, faith removes sin much differently than love, faith alone removes it by its own action; but love and good works prove and demonstrate that faith has done this and that it exists, so that Paul may also say in 1 Corinthians 13: If I had all faith, that I might also remove mountains, and had not charity, I should be nothing; why? Without doubt, because then faith is not there either, for they do not remain from one another: therefore see that you are not led astray, but are led by faith also to works.

"With what do you want to prove me wrong, if I say to your face: There is no God? Thus an insolent denier of God once asked the venerable Bishop Borowsky in Königsberg. "I don't know whether I should make a special effort for this and not rather leave the answer to the Holy Scriptures, in which you are already mentioned anyway. - Of me? - The Bible was brought and read aloud: "The foolish say in their heart: There is no God.

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## Year 8 St., Louis, Mo., Nov. 25, 1851, No. 7.

Testimonies of Roman Catholic writers of the state of the church corrupted by the papacy before the dawn of the blessed Reformation.

There are two reasons that move the "Lutheran" to collect these testimonies and to present them to his readers; one is the great zeal and the serious efforts of the papacy and especially of its most distinguished pillars and supports, eulogists and heralds, the Jesuits, who in the present time are again roaming land and sea and putting all their strength into it, especially in Germany and here in the country, to preserve the old papists and to recruit new papists from other churches or from the unchurched house. For this is the sole aim of the so-called internal missions, the Catholic associations, the magnificent cathedrals with their colorful services and captivating sermons in the large cities, the educational and teaching institutions, the orphanages and the hospitals of the merciful sisters, the boastful extolling of the outward unity of the papist church and the blatant trumpeting of newly recruited papists in their magazines.

And what wonder is it, if some churchless wandering game falls into the yarn of these spiritual hunters, superstition for unfaithfulness.

What wonder if these and those souls, already drifting and weary in all kinds of fanatic churches, finally get caught in the web of this spider like dull flies? What wonder is it that these and those souls, already drifting and weary in all kinds of enthusiastic churches, finally, like dull flies, fall into the web of this spider? What wonder is it, then, if, for example, in Germany, men of literary repute from the so-called unirite or evangelical church become Roman, since, moreover, they could not possibly find solid ground and healthy nourishment in this shaky, glued-together, faith- and ecclesiastical undevelopment, which one likes to call union, and were not inwardly enlightened by the firm and certain, bright and clear word of God about the true and proper nature of the one holy, Christian or catholic church? What wonder, then, if all these souls, deceived and seduced by the Jesuit preachers and scribes, thought to find this one holy Christian church in the Roman papist one? if they believe the constant clamor of these servants, sold to the pope by Satan's special enchantment, who cry out without ceasing, pointing their finger at their most holy father and lord toward Rome: "Here is the Lord's temple; here is the Lord's temple!"

In the end, is not the Roman Church now different and better than it was before Luther's testimony against its ruin by the papacy and before the beginning of the

Reformation was? Not so; for even if, out of human prudence, it has abandoned gross abuses and lies of fact that were generally prevalent in former times, such as, for example, the shameful stuff of indulgences, it has, on the other hand, precisely through the decisions of the Tridentine Council. Although, out of human wisdom, it has abandoned gross abuses and lies, such as the shameful indulgences, it has, on the other hand, through the decisions of the Tridentine Council, in view of the bright and shining truth of the Gospel, through Luther's and his friends' ministrations, again brought them to light, and against the clear teaching of the Word of God, their false doctrine filled with human statutes and commandments through the deceit of the papacy, which until then had been taught and practiced more in the books of the church teachers and in the schools, was ecclesiastically confirmed and established, so that anyone who teaches otherwise is cursed. And at the same time this holy Roman papist church did not fail to exterminate the witnesses of the evangelical truth against their errors often in heaps with fire and sword or to torture them to death individually and slowly under cruel and unheard-of tortures in the dungeons of the Inquisition and to show itself as a loving mother in such a way that it has eaten its own children and is rather the whore who is drunk with the blood of the saints.

Therefore, because the Roman papist church has actually become worse inwardly, although it now preens and adorns itself so beautifully outwardly after the manner of a whore and attracts ignorant and inexperienced souls to itself.

Therefore, from this point of view, it will do no harm to let their own children speak from their own bosom about their state, which was so deeply corrupted even before the dawn of the blessed Reformation.

The other reason for bringing such testimonies is to stir us lazy, ungrateful Lutherans, who by God's grace confess and teach the faith, the confession and the doctrine of the one holy Christian church from God's Word purely and loudly, so that we may become more diligent and grateful to God and a little more zealous and lively in spreading this good confession. For it is very much to be feared that we have become somewhat rusty and moth-eaten in this, and it is very questionable whether, for example, the Lutheran synods here at home and the Lutheran churches over there have as much zeal for the spreading of pure evangelical morality in a right God-pleasing way as the Jesuits over there and here have for the spreading of papist errors in all kinds of ways, since, according to their principle, the end justifies the means.

Or should it not be incumbent upon us to do the one thing and not leave the other? not only to pasture and water our church children faithfully and righteously on the green pastures and with the fresh water of God's pure and clean Word in doctrine, punishment, consolation and admonition, and to defend them against the cunning attempts of the papists and enthusiasts, but at the same time to prove right earnestness and zeal, partly in order to supply our fellow believers, who are still scattered here in the woods and prairies, spiritually, and partly in order to win even churchless people, God willing, for the pure doctrine of our church, from which healthy faith in the Lord Christ follows?

Should it really be so impossible not only to remain divinely certain of our doctrine, which is based on God's Word, and to defend it courageously and vigorously against papists and enthusiasts at all times, but also to spread it vigorously and flexibly and to prove ourselves alive and active in this labor of love in a sincere manner - not according to the practices of the spirits of the mob and the swarm? Should we not be much more eager to turn the dead and spiritually wild Lutherans or churchless people into Lutheran, i.e. orthodox and right-believing Christians, than, for example, the Jesuits and Methodists are eager to transform all kinds of people into Methodists and Papists in all kinds of ways? But since the cause of such inertia is in no small part ingratitude to God, who through and in our fathers also gave us the bright light of evangelical truth, through Luther and his ministries, and thereby delivered us from the darkness of the papacy, it will hopefully do us no harm, but rather lead to renewed gratitude to God.

We should encourage the Lord our God when, from the testimonies of zealous papists, we present to ourselves anew the image of the corrupt church before the dawn of the Reformation.

If we look back to the fifteenth century, we first encounter three church assemblies, the one in Pisa in 1409, the one in Costnitz in 1414, the one in Basel in 1431, all of which confess the prevailing corruption and testify to the desire for the reformation of the church "in head and members" in many cases, although it remained hidden to all that such a great and difficult thing could not be achieved by decisions of concilia, but that God had reserved it for the almighty reproducing power of His Word.

Cardinal Peter de Alliaco, in his book on the Reformation of the Church, which he presented to the Costnitz Council in 1416, writes clearly enough: "the Reformation of the whole body of the Church and of the Particular (individual) Church of Rome affects the important parts that concern the faith. For its general deformity touches more than moderately the faith and consequently also its production." And he adds: "It would be too dangerous to entrust our faith to the discretion of a man (the pope, that is).

And like these concilia, individual writers, some of them famous in the Roman church, testify partly from the fifteenth century, partly from the following centuries, to the ruin of the church and the need for its healing.

For example, the Jesuit and Cardinal Bellarmine, a determined enemy of Lutheran doctrine, wrote: "Some years before Lutheri and Calvin! heresy, there was almost no seriousness in the church courts, no discipline in the customs, no learning in the Scriptures, no reverence in the service, indeed there was almost no religion left."

The popes of that and earlier times were also among the greatest abominations and abominations of mankind. Sixtus the Fourth, who had himself called God on an inscription, filled his coffers by establishing and protecting public whorehouses in Rome; Innocent the Eighth, called the father of the fatherland by one of his poetic parasites, fathered 15 children with his whores; Alexander the Sixth was a bloodsucker and poisoner, and his entire government was a chain of sky-scraping misdeeds and gross vices. Julius the Second was a man devoted to drink, ambitious, instigating and leading unjust wars, lying, even perjuring himself; Leo the Tenth, finally, a luxuriant, splendid, educated by the writings of the pagans, smooth, refined, but at the same time so unbelieving man of the world that, in view of the great treasures flowing to Rome through the shameful indulgences, he said to his friends: "Behold what a great treasure!

The riches have not come from the little tale of Christ.

The bishoprics and larger ecclesiastical offices-very significantly called *beneficia*, *benefices*-were mostly sold by the popes to ignorant and contemptuous people for money or given away according to favor; and Pope Hadrian the Sixth himself, in the letter he sent to the German estates through his legate Francis Cheregatus, testified without concealment "that the ecclesiastical offices in

Germany have long been given to unqualified people and more often to comedians and grooms than to learned men."

These bishops, who had thus come into their positions by purchase or favor, naturally had neither desire nor skill to maintain their office and to preach and teach the people in particular. Instead, it was their ruling custom to behave in all respects like the secular princes; they took up arms, went into the field, rode on the hunt, lived in luxury, lust and opulence, eating and drinking, whores and boys. The papist bishop Martinus Cromerus testifies to this: "No one does his job and most of them do not even understand it. We all neglect the divine service and the blessedness of the people entrusted to us, and we misuse the goods of the poor and the inheritance of Christ shamefully: we throw our official duties on the vicars, and would to God that we would see only to godliness and scholarship in the appointment of them, and not rent them to other vicars. But what is worse, the matter has come to such a pass that we are afraid to be considered and held as priests. We give ourselves up to all kinds of vices and knavery without shame and boast of our sins."

Therefore, Cardinal Peter de Alliaco testifies against the Conciliar of Costnitz that the terrible word is now heard back and forth as common speech: "The church has come to the state that it does not deserve to be governed by anyone other than people rejected by God."

These hired vicars of the bishops were just as ignorant and unskilled as the bishops themselves in leading the holy ministry. Most of them did not know the holy ten commandments, the faith and the holy Our Father, but only the Latin church prayers like parrots. Most of them did not know the holy ten commandments, the faith and the holy Lord's Prayer, but only babbled the Latin church prayers like parrots and only mechanically performed the church service like servants and day laborers.

J. Bossuet, Bishop of Meaux, a determined enemy of the Lutheran doctrine, writes of their sermons: "Most of them (at the time of Luther) preached of nothing but indulgences, pilgrimages, alms, which had to be given to the religious, and thus took these works as the basis of godliness, which are, however, merely secondary things. They did not speak adequately of the grace of Jesus Christ, as they should have done." And the same Cardi

nal says the following about them: "One should have a conscience about the preachers for hire "because they stain the church with their lies and make it ridiculous. One should not leave the sermons, which for their honor belong to the prelates, to so many and wretched preachers for hire and beggars." Among these "lies", which the Cardinal remembers, were especially all kinds of fables or legends about the saints, of which the learned preacher-monk Jakobus Echard of Paris writes: "All monastic orders have their fables, which have been so polluted by the length of time that some people have a conscience not to believe them.

Instead of the true, faith awakening and salvation making story of the Lord Christ, the only holy and righteous one, these miserable hirelings thus told the people mendacious, superstition nourishing legends of the so-called HekUgen, leading to work and away from Christ; Instead of awakening the impenitent and the spiritually "dead" with the thunder of the divine, of salutarily frightening them with the curse of the law and the wrath of God, and of powerfully shaking them with the eternity of the punishments of hell, they only told them about the heat of the fictitious purgatory, from which, however, the venal masses of souls saved them; Instead of painting Christ, crucified and risen also for them, as their sin-payer and curse-bearer in the Gospel, before the eyes of the souls thoroughly crushed by the hammer of the law, eager for salvation and hungry for mercy, and for the faithful appropriation of his all-genuine and fully-valid, In order to comfort them with the faithful appropriation of His all-sufficient and complete merit, which wipes out the guilt of sin of the whole world, they understood nothing but to praise the glory of the papal measure, through which all sinners can draw from the treasure of the surplus of sufferings and works and the overflowing of the Holy Spirit. Instead of the believers in Christ, they understood nothing but to praise the glory of the papal mass, through which forgiveness would flow to all sinners from the treasury of surplus sufferings and works and the overflowing merit of the saints, which the pope alone had to administer, both for sins committed and for sins yet to be committed. Instead of the believers in Christ and the justified then to the To fatherly exhort them to follow Christ, so that by virtue of the Holy Spirit, who now dwells in them in a quickening manner, their wills may be freed from the dominion of the devil and their flesh, and a new spiritual nature may be planted in them, to exercise their faith in the new obedience through love and all kinds of fruit of the spirit and good works and to show themselves in this way towards their neighbor, as Christ had shown himself before towards them - instead of this they deceived the people with the lie of the meritorious works of praying, fasting and giving all moses 2c. as well as outward obedience to the statutes of the pope, i.e. the church. And so, by praising Christ, first as the only Righteous and Blessed One, and then as the most glorious example of holy and perfect? And so, by keeping silent about the love of God and man, they at best presented him as a holy and perfect example of the love of God and man.

The saint is the stern judge whose wrath and judgment can be appeased only through the intercession of the Blessed Virgin Mary, his mother, the holy apostles and other saints, which is why they should be called upon and venerated as intercessors.

And in connection with this they went even further and further fabled that also the found bones and other (alleged) remains of the saints and their pictures must be publicly exhibited and venerated in the churches, and that through their touch a miraculous power emanates from them.

Their main work, however, was that they read masses for souls for money, in order to redeem the souls from purgatory, as they pretended, of which the pious pope Alvarus Pelagius, among others, wrote: "Many masses are read today, whether it is for the sake of profit or out of habit, or out of favor or to cover the knavery or for their own righteousness.

If the doctrine and life of the chief and lower shepherds were in such a state, we should not be surprised if that papal bishop mentioned above, Martin Cromerus, as a true witness, states the following. It is to be wondered at that the common man does not trample on the Christian religion and shout it out, since it is so far from the priests, even the most distinguished ones, being able to instruct the ignorant or to lead the erring on the way, that some hardly know why they are called Christians and what the Christian religion consists of. What wonder is it that those who know neither the sheep nor the pasture nor the office of a shepherd do not feed them? Day and night we have to deal with unremunerated interest and tithes, and have chased the holy Scriptures far away from us into misery. The people certainly now learn more evil than good from the priests."

Since the precious, pure and bright Word of God, by which the Lord governs His church through His and their servants, was thus obscured and buried under the statutes of men and papist poems, and since the teachers, as reported above, knew and were able to do nothing else but publicly present these papist commandments and human poems to the people: so of course neither the right repentance towards God, nor the right faith in our Lord Jesus Christ, nor the right, God-pleasing spiritual and faith works could be produced in the people by such service and work, but rather two kinds of ruin had to necessarily result from it, as the history of that time also clearly shows.

The educated and scholars, moreover, in the second half of the fifteenth century, friends and acquaintances with the writings of pagan wisdom and scholarship from the Greeks and Romans of antiquity, despised-

They ridiculed and scoffed at the Moravian and human poems of the papist priests and preacher-monks; they scourged their folly



and stupidity with witty writings, but by ridiculing superstition they fell all the deeper into unbelief; They threw away with the papist chaff and filth also the seeds of divine truth, which were still hidden under it, rejected, as a new edition of the old Epicureans and Sadducees, with the papacy also the church of God, which carried the cross under it, and with the servile yoke of the Antichrist at Rome also threw off the gentle yoke of their Lord Christ.

(conclusion follows)

. (Submitted.)

### About magic.

(Conclusion.)

So you think that if people have no other help, they might as well resort to sorcery?

Me. Yes, that is my opinion.

To me it seems a dangerous opinion, because it opens a back door to sin. According to you, people are thirsty when they are ill, when they have used all the medicines, prayed without ceasing, and called on their pastor and the church's intercession, and it has not helped to take recourse to illicit means, such as sorcery or talking? Do you at least think that they would be forgiven if they did so? I do not think so, but rather that if all the proper means, medicine, prayer, and intercession do not help, they should think: God does not want it. It is a punishment that I have to bear, it is a tribulation through which I have to pass for my salvation. Not my will, but Thine, be done," prayed our Savior, and so should we pray in all our physical ills.

Me. Yes, it would be good if all people had such a sense of salvation, but there are not many of them.

You are right; but why do most of them lack this attitude of the Savior, say why? Because they do not believe. The faith that cannot be patient in tribulation, that cannot surrender to God's will in it" - I don't buy it cheaply.

Me. If I understand correctly, Christian, you also want to count the people who take refuge in sorcerers, penitents, conjurers and clever people among the unbelievers.

Certainly; for if they have faith in the sorcerer's millet, that is superstition and not the right faith in God; if they had it, they would hold fast to the promise, "That all things work together for good to them that love God;" but because they do not trust this promise of God, they do not see that the sickness with which they are afflicted is the same as the sickness with which they are afflicted.

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God's affliction of them and yours is a sign of His love and grace, and they turn to forbidden means, seek help from the unbelievers, superstitious, unbelievers, and forget that the Christian is given a commandment: "Do not pull on the strange yoke of mild unbelievers. And have no fellowship with the unfruitful works of darkness, but rather punish them."

Me. When people find themselves in trouble, they just don't know how to help themselves!

A true Christian knows where to find help when he cannot help himself. Even if he has forgotten everything he learned in confirmation classes and in Christian teaching and heard in sermons all his life, he still knows one thing: that the one in whose name he was baptized is called Jesus, i.e. Savior, Helper in all distress. Trusting in this name, believing in this name, asking and praying without ceasing - this has promise. In such faith the apostle Paul says: "Therefore we glory in tribulations, knowing that tribulation brings patience. Patience brings; but patience brings experience; but experience brings hope; but hope does not leave to shame." And Jeremiah in Lamentations 3:26: "It is a precious thing to be patient and to hope in the help of the Lord."

Me. So do you think that casting spells 2c. and seeking help with such people can never be excused?

Certainly it is not excusable, least of all in the case of Christians, who in baptism have renounced sin and all help that is not of God, and are to be converted from darkness to light and from the power of Satan to God, to receive forgiveness of sin and the inheritance together with those who are sanctified by faith in Christ". But of course, some people find repentance a cumbersome thing; they find it more convenient - that I speak so - to run to the sorcerers and master sorcerers, who do not inquire how the breastplate stands, but with whom it is perhaps said: the worse the better.

Me. You make it too bad: it sometimes seems to me as if our conjurers, sorcerers, penitents, had something in common with the old prophets? - —

Chr. I don't know what? You would have to compare them with the lying prophets, which the Lord rejects, Deut. 13, 1.-5. I find just the opposite, The true prophets, were servants of God, who followed not their, but God's will, who acted not, in their power, but in God's power, who acted not in their name and for their name's honor, but for God's honor! The sorcerers, measure the power to themselves, act on their own. First, seek their honor. The former led to God: the latter lead away from God. And how is it true with the unselfishness of the prophets of the sorcerer and penitent's word: "It must be silvered, otherwise it does not help?"

Me. After all, the Holy Scripture says: "A laborer is worth his wages."

That is true, but it is important to say that it must be silvered. That word applies only as an admonition to those who have experienced help, but not for the helpers. To give you an example of a prophet: Elisha did not accept the least reward from the rich Naaman, the minister of the Syrian king, whom he had cleansed from leprosy, in spite of his pleas, and the boy, who secretly let himself be given a gift, had to pay for it with lifelong leprosy. 2 Kings 5 Or if you prefer an example from more recent history, I would remind you of the blessed Stilling, who, in the many thousands of eye cures he performed, had the experience that almost all of those he treated for free were healed, while in the case of the others, the operation usually failed.

Me. Well, I think I have also read about people in Scripture who performed miracles for money.

Chr. Yes, she tells about such: but what kind of people were they? Black devil artists, like Jannes and Jambres in Egypt, who imitated Moses miracles, Ex. 7, 1L - 12, 2 Tim. 3, 8. - The sorceress at Endor, to whom the prophet Samuel is a terror, 1 Sam. 28. - Bar Jehu or Elymas, Acts 13, 8. - Simon, Acts 8. - The sorcerers at Ephesus, Acts 19, 13 - 19. Apostlg. 19, 13 - 19. To all of them, as well as their followers, the judgment is pronounced in the Revelation of John 21, 8? "But unto them that are pusillanimous, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone, which is the second death." A clean company, would you like to be a part of it?

Me. Certainly not.

And yet, all who forsake the living God and seek help from creatures, who, out of unbelief in God's help, despair and throw themselves into the arms of the devil and his servants and become idolatrous, share in this. Michel, it is a serious word: "Cursed is he that trusteth in man, and taketh flesh for his arm, and turneth away his heart from the Lord: And: "Outside, apart from the heavenly Jerusalem, are the dogs and the sorcerers and the fornicators and the murderers and the idolaters and all who love and lie.

Me. Dear God, if magic and atonement are sins, then there is a curse on every house in our gate.

Chr-. That may well be, and as hard as it sounds, I must tell you: if the people do not repent and do penance, everything that the Lord has threatened in His word will happen to them.

Me. I am not surprised that so much misfortune befalls some people who are known to be the devil's spit wives.

You said better: you are not surprised that so few people come to true living faith, because most of them still hold on to the unspiritual and old vettelic fables, and are stuck in superstition up to their ears, in which the devil holds them so captive that they can hardly move a foot without being afraid of it. I claim that a catechism of superstition would count more pages than the largest

catechism of faith; but superstition will also give enough fuel to hell.

Me. Today you are zealous about superstition; I think your zeal should rather be directed against those who do not believe anything.

Chr. Everything has a fine time; today the B . . . people have thrown superstition between my feet. Another time, another thing. But I doubt whether zeal against unbelief is more necessary than against superstition. The unbelievers throw out the baby with the bathwater, but don't know which is worse, serving the devil with fruit and trembling, or one. They are like a fool who does not know that he is in chains and bonds. I'm getting pretty sick of this stuff, both of the one and of the other. Let's leave it, dear Michel, and let's not forget ourselves above the battle. We don't want to pull on the yoke of the unbelievers or the superstitious. We would rather keep it with those who sing with our man of God, the blessed Luther: "A strong fortress is our God 2c." Only today, in Kraußold's prayers for catechism lessons, I read Luther's beautiful interpretation of the 1st article of the Christian faith, which pleased me so much that I must read it to you, because it fits in with our conversation. I must read it to you, because it fits in with our conversation; it reads:

"I believe in God Almighty Creator of Heaven and Earth. That is: I renounce the evil spirit, all idolatry, all sorcery and misbelief. I put my trust in no man on earth, not even in myself, nor in my power, art, goods, piety, or what I may have. I put my trust in no creature, be it in heaven or on earth. I put my trust only in the mere, invisible, incomprehensible God, who created heaven and earth and is alone over all creatures; again, I am not astonished by all the wickedness of the devil and his company, for my God is over them all. I. believe nothing the less in God, whether I be forsaken or persecuted of all men. I believe nothing the less whether I am poor, ignorant, unlearned, despised, or lacking in all things. I believe, nothing the less, whether I am a sinner, because this, my faith should and must hover over everything that is and is not, over. Sin and. Virtue, and above everything, so that it may be pure in God.

and keep himself pure, as the first commandment urges me. Neither do I desire any sign from him to tempt him. I trust in him continually, as long as he consumes, and do not set him goal, time, measure or way; but place it secretly in his divine will in a free right faith. If he is almighty, what can I lack that he cannot give or do? If he is the Creator of heaven and earth, and Lord of all things, who will take or harm me? Yes, how will not all things come to good and serve, if He grants me good, to whom they are all obedient and subject? Because he is God, he does and knows how to do it with me in the best way. Because he is a father, he also wants to do it and does it with great pleasure. Since I do not doubt this and put my trust in him, I am certainly his servant and child and heir forever, and I will have it as I believe. Amen.

Correction of an article in the "kirchliches Informatorium" of Rev. Grabau, concerning the affairs of the Lutheran congregation at Detroit, Mich.

Under the title "kirchliches Informatorium" (Church Informatory), a monthly journal has been published since July of this year by Conrad Bär in Buffalo, edited by Rev. Grabau. In its second, third and fourth number, it contains an article entitled "Rotterei im deutschen evangel. lutherischen St. Matthäus Gemeinde, in Detroit im Jahre 1851", in which not only the undersigned, but also the former president of our synod, Prof. Walther, and the synod itself are portrayed in a rather grayish manner as the heads and protectors of the rotten. If Schreiber alone were personally attacked, he could, despite all the disgrace heaped upon him, justifiably remain silent about it, since it cannot be easily seen from the article in question itself, and it is on record in our previous and this year's synodal negotiations, that he was involved without his will, without his doing. He has been professionally involved in this matter without his will and without his consent, but the synod had already received the report he submitted to it last year. The Synod, however, already last year carefully examined the report he submitted to it on the procedure he observed and unanimously approved the latter, and, to top it all off, all the doubts raised this year by two ill-talking young brethren against the truthfulness of that report have proven to be unfounded. But apart from the person of the undersigned, the Synod itself, in its officials and its entirety, is not only attacked, but also violently reviled and defamed, and not everyone is likely to know it so well that he could smile at the accusations and accusations made against it in the above-mentioned article. Therefore, the sacredness of the

It is the duty of love and the truth to open the mouths of those who sin so grievously by speaking lies, and of those who are annoyed by them, and to present the matter in the right light. The article in the Informatorium, written by Pastor Winkler, is to be followed step by step. It begins with a historical introduction about the alleged origin of the so-called Rotterianism, in which the private confession must be the real and seemingly only bone of contention, contrary to the truth verified by the records. For this gives Pastor Winkler the opportunity to knight us poor Missourians, and prompts him to remark: he wanted to be all the more lenient with the weak, because one and the other started to refer to the Missourians and their largeness with respect to the 11th article of the A. Conf. Now, of course, there will be no mention of a larceny that we are guilty of with respect to a part of the Lutheran Confession. Confession is spoken of as a settled matter. But Pastor Winkler should only prove with a single example that we, be it in doctrine or in practice, are really far in this point. If he does not do this, or if he does not retract his empty assertion, it will be seen as groundless and vituperative, and will harm not us, but only himself, among all sincere souls. - Furthermore, he says that Schreiber had already known the whole state of affairs in his community regarding private and general confession. Confession had known exactly. But Pastor Winkler only remembers in what way he had heard about the confession. But Pastor Winkler only remembers in which way he received some information about this matter. He was once with Pastor Winkler in Detroit, when one of his parishioners, who was present and already known to him from Germany, called him aside and complained that their pastor was now driving many people out of the church through the stormy introduction of private confession, and told him that he would like to talk to him about it. Schreiber told him that he would not be too shy to talk to him himself, and led him to Winkler, preferring to leave so as not to intrude. When the man had departed, Winkler simply told him that only a few of his parishioners still needed the general confession, but that the confession had been spoiled for them by the way it was said before and after, and that he had now told them to adopt the common absolution after the sermon. The undersigned could not approve of the latter and so the conversation took a different turn. - Certainly, if Mr. Past. Winkler's memory is not entirely unfaithful, he will gladly retract the untrue assertion that I had previously known exactly the entire state of affairs in his congregation with regard to private and general confession. - By the way, it is quite false,

that the dispute, in which the undersigned is involved, first of all concerns private confession, just as little as it concerns the articles of Christian freedom and of the spiritual priesthood, although Pastor Winkler knows how to mention them cleverly, only so that he can claim that people have learned things from our writing against Pastor Grabau's pastoral letter, which would have stamped them as the Korah rot. This is yet another assertion that must first be proven or, since that would be impossible, must be retracted if it is not to bring the just accusation of blasphemy and blasphemy against Pastor Winkler. - The information that the undersigned received about the origin of the dispute in a letter that the above-mentioned parishioner unexpectedly sent to him on February 17 of last year reads quite differently. In it, the man complains bitterly about Pastor Winkler, namely that he is like a wolf among the sheep at home. The matter is this: not long ago a young man from Berlin, named Schubert, came to Winkler, first pretended to be a missionary, then it turned out that he had already served three congregations in Wisconsin, but had left them because of too much effort and that he belonged to the Union. This was confirmed by Winkler without. Winkler allowed him without further ado to hold reading services and to found youth clubs. Dissatisfaction arose in the community about this, and Winkler was "so enraged" that he immediately banished those who gave him ideas about his procedure, and even expelled their children from school and singing lessons. As always, he carried out this ban without bringing the matter before the congregation, but nevertheless threatened anyone who would have the slightest association with these unlawfully banished people with banishment. They are celebrating in the greatest consternation and do not know what to do or how to help themselves; he should therefore ask me in the name of many others to come to Detroit where possible and assist them with advice and action. - The undersigned did not take this message at all, but wrote back that they should be at peace with their pastor, for God's sake, as much as they care, that they should modestly hold God's word up to him if he had banished them unjustly, and that if he did not listen, they should refrain from me, who I do not believe to be called upon in this matter, and should turn to an orthodox body for advice and assistance. However, it is certain from the records that the dispute has arisen for the sake of the causes touched upon. For so it says in the same document of March 6 of last year, of which Pastor Winkler writes, that therein complaint against the pastor, judgment against him and demand of execution of

the judgment, with attached threat to need other help, if it did not happen, everything was already ready and together:

"Since we have been troubled since your last departure from the church with regard to the banishment of several members, we find, after ample consideration and in the tender feeling of Christian charity, that you have not only committed partheistic gross misconduct contrary to every Christian order, which tempts us to call upon you in Christian love to explain, according to God's holy word, that you could thus act against these souls without any reason and cause. We find just the opposite of what you charged these expelled ones with, and just now you were grossly negligent in allowing an irreligious man to set up reading services 2c. - which, because it was declared to him to be against the rules, brought forth the agitated hatred and must have put you in a false light." —

Nowhere, however, has Pastor Winkler in his counter-scripts on file presented this complaint as a fictitious one, taken out of thin air. On the contrary, he clearly refers to it when it literally says in a letter of March 16 of last year:

"From two writings handed to me - one of March 6 and one of March 12, it appears that of their seven, namely Bro. Stricker 2c. appear against me as plaintiffs - not because of doctrine and life, but, as they say, because of "gross abuses" in the handling of church discipline."- Now it is only known to men that our time, as far as church discipline is concerned, is completely in a sorry state; that the present generation is generally a sexless one and wants to be, and that therefore the establishment of Christian discipline is hindered from all sides. No wonder, then, that the procedure of an individual pastor in this regard is judged differently by different people. The undersigned is aware before God that he has always proceeded to the best of his knowledge and conscience when excluding any member. He has always publicly presented the reasons for such a procedure, and even now, after repeated examination of the matter, he cannot see that injustice has been done to a single expelled person.

Accordingly, it is certain from Pastor Winkler's own words which was the true point of contention, and even if he himself brings in the private confession further below, not a syllable of it is mentioned in the mentioned book. Of course, Winkler explains this now after more than a year to the effect that people would have been ashamed to mention it, but what does he gain by this? From his own account, everyone must recognize that the complaint referred to the frequently mentioned ban cases, as he also expressly declared in the reply that he would have this matter investigated and decided by an honest, faithful, ecclesiastical court. Although the complainants in their reply seriously denied that they had

They had no other way out than to accept Winkler's suggestion, to which end they did so, since they could not calm themselves down about the banishments that had occurred, without Schreiber knowing or suspecting the slightest thing about it, they turned to the president of our synod with the request to send them a man who would be a member of a committee on their side, by which, according to the local constitution, the matter should be judged and settled. Winkler, of course, says in his comment to the letter of March 6 that according to 1 Tim. 5, 19, no Christian church court could have heard these plaintiffs if they did not bring Christian and unsuspicious witnesses from the community who were recognized by themselves. But if this remark is to have any meaning or purpose here, it would unfortunately have to be to make the ignorant believe that we would have erred against 1 Tim. 5:19 in granting this request. But let each judge for himself whether this means accepting an unwitnessed complaint against an elder, when the pastor and a complaining, numerous part of a congregation, at the former's request and according to their constitution, agree to appoint members of a committee to judge and decide the matter, and a synod, which has been informed of all this by record, sends, at the urgent request of the one part, a man to serve them as a committee member. Indeed, it will be difficult for Pastor Winkler to deceive even a single simple-minded person with such shallow sophistry. On the contrary, all honest people will have to confess that the president of our synod, in granting the above request, did not act contrary to Christian love and divine order, but that he entrusted the undersigned with this matter without his knowledge and will, will be found natural by everyone who considers that the same man was pastor in Frankenmut, 90 miles north of Detroit, and thus was Winkler's closest neighbor among the older members of our synodal association!

(to be continued)

## Second message

from  
our delegates from Germany.

Just now the second private letter of one of our friends d. d. Erlangen of October 11 has arrived; and since this occasionally refers back to an official report for the "Lutheran" that was sent earlier, but which has not yet come to the attention of the interim editors, it is clear that it has either been lost or has somehow been delayed on the way.

Therefore, we can only provide our readers with excerpts from these letters that are important and interesting.

As far as the results of your negotiations with Pastor Löhe and his friends are concerned, they had not yet been concluded when

the letter was sent. However, as it read, "some mutual misgivings have fallen away and Löhe has now also explained himself better on several important points. The reason for the interruption of their negotiations was a necessary conference that Pastor Löhe held with fine friends on October 9 in Schwabach regarding their resignation from the national church and where our delegates were also present. A rescript had been received from the Oberconsistorium in response to their presentation, "which acknowledged all strict Lutherans as justified in their appeal to the Lutheran confession and promised that the Lutheran Church of Bavaria should be put into the right constitution." "It was therefore decided by Löhe and his friends, and with our complete and cheerful agreement, that one wants to remain in the union of the regional church and wait for the change, only that one publicly and solemnly renounces all religious communion that is still found in the regional church and that one also intends to carry out this renunciation in practice.

In the answer to the Ober - Consistorium it says literally:

"As resolute as our will is to await the further development of a truly Lutheran Church of Bavaria with confidence in the Royal Supreme Consistory, we must just as resolutely confess to our paternal Colonel 'that we 1. are not able to recognize any communion with the Reformed and the Uniate; 2. that we cannot consider any pastor or other Christian who consciously persists in such communion to be Lutheran; and 3. that we must follow this conviction in all our official practical circumstances, however difficult, sighing and tearful this may become for us here and there.

I hope," writes the correspondent, "that this path will lead to a better goal than a hasty withdrawal; indeed, the better we have come to know the German regional churches, the more clearly we have had to realize that it is not staying in them, but running away that would now be contrary to conscience; for the orthodox believers are only slightly restricted and harassed in their conduct of office, and even the practical implementation of the confession is no longer impossible for them, let alone the confession itself. In any case, the decided Lutheran preachers must first see what happens to them when they, faithful to their church, administer their office."

"Here in Bavaria, the so-called strict Lutherans are divided into two camps that are sharply opposed to each other, the adherents of

Löhe's and the Erlangeners; the Nuremberg preachers also hold with the latter. But what the latter do to the symbols, in that they cap to make the provisions of them more distinct (clearer and more distinctive) and to develop them further, the Erlangeners take away from the symbols almost to the same extent, although both deny that they are unauthorized to do so.

In Erlangen I have already made the acquaintance of Professors Thomasius, Hofmann, Schmid and Höfling, who have received me with an unexpected extraordinary love and friendliness. They all speak as if with one voice. Although they agree with us in the doctrine of the church and church authority, they all deny that the office of preaching is directly instituted by God; rather, they derive it from an ethical (moral) necessity and from a merely implied will of the Lord. I have already had many a hard battle with these learned gentlemen because of this, until now with the sole success that they have moved a little closer to us, without, however, being in complete agreement with us.

There is a mighty brewing here, and God obviously has a great work in mind here; may men not dampen and spoil it by their unfaithfulness.

Although there is now a new rain and movement in the Lutheran Church of Germany, our friend writes further that one thing is found almost everywhere in all the clamor of the Lutheran Church, namely, that one does not childishly sit down at the feet of our old teachers and, before one wants to seek everything from the Scriptures, does not first hear these teachers who have told us the Word of God, look at their end and follow their faith Ebr. 13:7. It is true that the Germany we left 13 years ago is no longer recognized; everywhere, alongside the most terrible development of the kingdom of darkness and hostility to God, the orthodox confession has acquired formal friends; Everywhere, as they say, people want to be strictly Lutheran again; even the ecclesiastical authorities in the main states of Protestant Germany declare that the Lutheran confession rightly exists and should be protected again; but there are few who use this time of visitation quite faithfully. There is no decisive going back to the Reformation.

Some talk of nothing but necessary further development; others are indolent and want to wait until God does what he wants to do through them and what he has called them to do. It looks here as if a morning is dawning again, but under fog and rain."

On the journey from Verben to Nuremberg, our friends visited Dr. Guericke in Halle and spent the most enjoyable hours with him on "2 days". At him -

it says - we found at our maturity the first believing divine scholar, with whom we soon recognized ourselves completely at one, and who himself also expressed great joy at recognizing and feeling intimately at one with us."

In Dresden, we found the most open entrance with Dr. Harleß (known to be Oberhofprediger and Vice President of the Royal Saxon Consistory). Consistory), this highly placed man, the most open entrance. He received us like brothers, and soon it became apparent that our American Lutheran church with its doctrine and practice (within our synod) was a joy of his heart. We found ourselves in complete agreement on all points that were discussed. He took the most intimate part in our proceedings and he- He explained to us - and he has already testified to others in Germany - that the German Lutheran Church is in need of help from the healthily flourishing American Church, just as vice versa.

Finally it reads: "The blessing of our delegation is already visible for here and over there. Many prejudices against our American church and its condition have already fallen, and many hearts for it have been won anew."

Our friends wanted to stay in Erlangen for another 14 days, so that Professor Walther would have time to work out a booklet containing the presentation and defense of the Lutheran doctrine of the church and of the ministry of preaching on behalf of our synod, and then make a second visit to Pastor Löhe, in order, God willing, to come to a complete understanding and reconciliation with him and his friends.

On November 28th, beloved God, they wanted to return home from Bremen to America with the last steamship of this year. May the Lord guide them through the protection of His holy confinement and bring them back blessed and safe into our midst!

(Submitted.) **Free sheets.**

Under the heading: "*Thanksgiving*" Mr. Schmidt delivers in his infamous "Schandblatte" an article full of the most horrible and atrocious blasphemies against the almighty and righteous God, so that we may not share them in order not to offend the moral feeling of our readers. Truly a clear proof of God's infinite goodness and long-suffering lies in the fact that he still allows such an impudent, poisonous blasphemer of his holy majesty, such as Mr. Schmidt, to live and still grants him all kinds of benefits.

By the way, we no longer dispute with such people as Mr. Schmidt, since Christ says in relation to them: "You shall keep the holy things.

Do not give your gold to the dogs, and do not cast your pearls before swine. Matth. 7, 6. The word will also be fulfilled in him in his time: Do not be deceived; God is not mocked. Gal. 6, 7.

### **Church consecration.**

On the twelfth Sunday after Trinity our newly built church in German Township, Fulton Co., Ohio, was solemnly dedicated, receiving the name "evang. luther. St. James Church." A little over five years ago I first came to that area to seek out German Lutherans, having previously been made aware by a man that several Germans had settled there who longed for Lutheran worship. A small congregation was formed. But since the members were mostly poor, it was not possible to build a church right away. We therefore had to hold our services in the house of the oldest member of the congregation, which was the most suitable, and then in the district schoolhouse, which was gladly opened to us. However, the need for a church building of our own soon arose. Two years ago, after an acre of land had been purchased as a burial ground, arrangements were made to build the church on it. But when the people were to lay hands on the work, several withdrew because the church was to become "purely Lutheran". They preferred a mishmash. As saddening as this was to me and the faithful members of the congregation, we were glad that the dishonest ones



revealed themselves, and the church building was not stopped for that reason. Through several years of preaching and reading the "Lutheran", several came to the knowledge of the truth, and they decided to do everything, and to finish the church even without the help of those who belonged to the false union, even if they had to incur some debt. Although there were still some obstacles later on, with the help of the Lord, we had the joy of meeting for the first time in the new house of God on the above-mentioned day, where I preached on the gospel of the feast. Unfortunately, because of the long distance, I could not bring a neighboring brother minister to attend, although I wrote to one about it. The church, although only a log church, is a beautiful building in a convenient location.

May the Lord grant that also in this crowd many will be born again to eternal life. May He keep the congregation, which He has happily led through many a storm, still further by His pure word, and make them ever stronger in the right love of the truth for the sake of Jesus Christ. Amen.

A. Detzer.

## 56

From where the love against God flows in believers, which encourages them to serve God willingly.

It stems from the undeserved grace of forgiveness of sins which God shows them/^" >

Through the preaching we come to become his people and people who willingly obey God; for when we hear that God is no longer angry with us or wants to condemn us for our sins, as we deserve, but offers and gives us his grace and mercy, then the heart, which before was fleeing from God and was his, can now have a childlike, joyful confidence in him: And when a man is thus comforted and established by faith, he gets new thoughts, new courage and mind toward God, begins to love and call upon him, and to wait for his help in all troubles; he gets a desire and love for his commandments, and is ready to do and suffer what he should for God's sake For he is now governed by the Holy Spirit, so that he may not be driven or compelled with law and punishment, as before; and though obedience is still weak, even impure and imperfect, and much disobedience is still stirring, yet he takes comfort in grace and forgiveness through Christ, and by the help and power of the Holy Spirit contends and resists the sinful inclinations, and overcomes them, until sin and death have ceased altogether, and is put to death in this sinful and mortal body.

Luther.

### Brock basket.

"Gather up the fragments that remain, that nothing perish." John 6:12.

As our dear Lord Christ was not only a rich host, but also a thrifty steward, so shall His own follow Him. And as the Lord in the kingdom of creation does not let a crumb go to waste, so shall his children do in the kingdom of grace; and for this reason "the Lutheran" also wants to open a basket of crumbs, into which he and others will throw these and those crumbs that have previously fallen to them from the rich table of grace of the Lord. And he wants to make a start with it today.

For the sinner in Adam everything on earth is too good, because according to God's justice hell is due to him. For the righteous in Christ, however, everything on earth is too bad, for he is promised (and already possessed in justifying faith) heaven according to God's grace.

If you want to argue rightly, man, about Gelles' choice of grace, just mention Christ's nail mark.

The devil seeks in three forms to tear man away from faith in Christ, to destroy him temporally and eternally, and to make him as wretched as he himself is; first, as a roaring lion in the threats and persecutions of the world and in the terrors of the conscience; then as a glittering serpent in the seductive heresies and cunning attempts; finally, however, and here most dangerously, as an angel of light, especially in the implantation of spiritual pride, in which he shows himself to be at once the finest and strongest devil. For in not a few papist and Methodist saints, this devil casts out the devil of avarice, lust and anger, and these also willingly give way to him, since he then, in his powerful delusion, possesses all the more surely those who have just been blinded by his false light.

A spiritual man, who has already been spiritually resurrected with Christ and placed in the heavenly being, is straight away the antithesis of the carnal man, who is still spiritually dead; For he is a stranger in his native land and at home in a foreign land, poor in riches and rich in poverty, weak in strength and strong in weakness, low in majesty and high in lowliness, sick in health and healthy in sickness, sad in happiness and happy in sadness, yes, dying in life and alive in death. Thus sweetly, though never fully, he died to sin, according to the old man, and lives, according to the new, God in Christ; for God's will alone is his home, riches, strength, majesty, health, and life.

### Changed" Address,

Uev. k'. Xerv Lavuriu, Henr)- Oo., O.

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## **Year 8, St. Louis, Monday, December 9, 1851, No. 8.**

**Evidence from Scripture and the symbolic books. The first is that the preaching ministry is the exercise of the spiritual priesthood in the public service or office.**

For four months now, Pastor Grabau has been publishing a monthly journal in Buffalo, which he calls "kirchliches Informatorium, ein geistliches Lehrblatt für alle Christen" (Church Informatory, a spiritual teaching journal for all Christians), in which he thus undertakes to teach all Christians as an informant (schoolmaster); and he must certainly possess unusual desire, strength and skill for this, in order to justify the title of his journal.

In No. 3 of this journal, he has delivered an essay under the following name: "Proof that our symbols do not teach that the holy ministry comes from the spiritual priesthood of a congregation. The first part of this article is entitled "Proof that our symbols do not teach that the holy preaching and key ministry comes from the spiritual priesthood of a congregation.

He first explained that the actual and nearest seat of the keys and the holy ministry is "the revealed gospel of Christ. The first thing he did was to explain that the true seat of the keys and the ministry of preaching is "the revealed gospel of Christ," which is to be publicly proclaimed according to Christ's command, which ministry is carried out through the preaching ministry ordained by the Lord.

And this is gladly and willingly conceded.

He then indicates the place in which the preaching and key ministry is shown to be alive and effective, namely the church; indeed, the "preaching ministry" is "the means of grace to serve the church. to call and enlighten and gather, because faith comes from preaching.

And even this is not to be denied according to Art. 5 of the Augsburg Conf. Conf. provided that it is also stated that it is essentially not through the ministry of preaching as such, but through the preached gospel that faith is generated and the congregation of believers is gathered.

After that, the informant says that the keys are given to the whole church of Christ only in the sense, according to the Schmalkaldic Articles, that it is the "ordered spiritual place, in which they (the keys) show their power for the comfort and salvation of souls by means of the gospel and preaching ministry and are in use, in which they dwell and rush; in and at the church of Jesus, which is gathered in his name (Matth. 18, 20.) the keys are to be found, but it is not itself the source and power of the keys, nor do the individual members of the church have such power, but in the order of the gospel and the ministry of preaching it has Christ himself and his keys in its midst or in the midst of it".

Here, it is necessary to pay attention whether the master informant has understood the symbolic books correctly and has also taught them correctly, or whether he has not rather mixed truth and falsehood.

First of all, so that we do not anger him unreasonably, we would like to admit that neither the individual church members as such, nor their associations, have any influence on him.

It is not a matter of doubt that the collection of the keys is essentially and originally the reason and source of the power of the keys, but only the triune God, and that it is essentially based on and flows from the grace of the Father, the merit of the Son and the power of the Holy Spirit, or, more briefly, that it is based on Christ, who exercised it in the days of his flesh as the Lord in unrestricted power. And we gladly concede what the Lord Informator says later, that the Church of God does not "produce the keys from Himself," namely, when it is asked about their actual origin.

But it is wrong, i.e. contrary to the Scriptures and the ecclesiastical symbols based on them. It is wrong, however, i.e. against the Scriptures and the ecclesiastical symbols based on them, when it is said in the above that the church is only the "ordered spiritual place in which the administration of the keys takes place; that they are called a "power and authority of the church only because they cannot be found or seen elsewhere than in and at the church of Jesus, which is gathered in his name;" for how does such a restriction agree with the words of the Lord in Matth. 18, where, in connection with v. 17, he thus addresses his church: "'Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven;' and whatsoever ye shall loose from earth shall be loosed in heaven."

For from these words it shines to one

## 58

It is clear to everyone that the Lord Christ does not regard His church, i.e. the congregation of true believers in Him, regardless of their class, age and sex, as a stone temple in which the keys of the kingdom of heaven are to be swung or which will only be opened by the key of release, but the words are simply that He communicates to His congregation, even if only two or three are gathered in His name according to v. 20, the power of binding and loosing, i.e. the power to retain sins and forgive them. 20, even if only two or three are gathered in his name, the power of binding and loosing, i.e., the power to retain sins and to forgive sins; and this power given by him, the master of the house, to his church, as his household honor, is to be used in such a way that, when it hears his voice on the basis of the holy scriptures and also hears his voice on the basis of the holy scriptures, the church will be able to forgive sins. If the church lets his voice be heard on the basis of the holy scriptures and also keeps his order indicated in vv. 15-17 in the fraternal admonition and punishment, its binding is his binding and its loosening is his loosening.

And from this it is already clear that this key power given to the church by Christ is not in and of itself due to a special decree from Him to any of His favored and gifted church members, since He Himself, according to John 20:21-25, did not assign the persons of the gathered disciples or their later received gifts of grace and miracles for the purpose of their apostolic profession, but their faith in Him as a congregation of believers, as the church.

St. Peter also testified the same to the "chosen strangers back and forth," i.e. the Christians converted from the Jews, who lived in dispersion in various regions of Asia Minor (1 Pet 1:1) and were hardly able to partake of the spiritual benefits of the properly established ministry. For he wrote to them in 1 Peter 2:9: "But you (in contrast to the unbelieving Jews v. 7, 8) are the chosen generation, the royal priesthood, the holy nation, the people of ownership, that you should proclaim the virtues of Him who called you from darkness to His marvelous light.

Here, too, it clearly emerges that and how even this and that locally scattered heap of the faithful, no matter how much they may lie "covered with shame" under the cross, are not only

The Holy Spirit, through the mouth of St. Peter, powerfully and inexorably proves just the opposite.

For here, too, it is evident that all these little groups, since they were in Christ through the Holy Spirit and this was in them, had been entrusted with the power of the keys. For here too it is evident that all these groups, since they were in Christ by faith through the Holy Spirit and the Spirit was in them, were familiar with the power of the keys, by virtue of which they were empowered to stand as the holy Christian people, the holy Christians.

to proclaim Christ and his virtues in all kinds of ways.

From this it is evident that the power of the public proclamation of the gospel, together with the administration of the holy sacraments, is also vested in Christ. From this it is evident that the power of the public proclamation of the gospel, together with the administration of the holy sacraments, or the ministry of the church, the parish office, was placed by Christ in the congregation of his faithful, but not, as it were, lowered directly from heaven and inserted between Christ and the congregation as a kind of pope or priest and mediator.

But in fact and truth: this service and office does not flow from the congregation - the housewife has not received the authority from the householder to appoint stewards for the execution of this service and for the public administration of the keys according to the order prescribed by Him: there is nothing left but the legal "Levitical Episcopalian-Papist assumption, which, however, runs directly counter to the basic evangelical concept of the nature of the Church of God, that from the apostles, as the first specially sanctified ministers and ministers of a kind placed above the congregation by ordination, The church, i.e. the non-priests, are only entitled to the keys and their public administration according to divine prerogative. i.e., the non-priests have access to the salvation goods and blessings of the gospel only through the mediation of this estate. For there is no tenable point of view that mediates between this legalistic delusion, which has spiritual arrogance for its father and spiritual imperiousness for its mother, and the basic evangelical truth, according to which the power of the keys of his church, i.e. not only the entirety of all Christian congregations, but also any small group of believers (Matth. 18:20), is entrusted by Christ.

This truth, that the assembly of the faithful, whether local here or there, large or small, has the power of the keys and is not merely an object for their public administration, is not only founded in Scripture, as indicated above, but is also attested to by our ecclesiastical symbols on the basis of the latter. It is precisely on the basis of the latter that it is also attested to by our ecclesiastical symbols. First, Schmalkald. Article Th. 3, Art. 7, "the keys are an office and authority given to the church by Christ 2c.", likewise in Luther's Small Catechism in answer to the question: "What is the office of the keys?" it is the peculiar authority that Christ has given to his church on earth 2c.; finally in the appendix to the Schmalkaldic Articles, "of the bishops' authority and jurisdiction and further in the appendix: of the authority and supremacy of the pope (p.473,) it reads thus:

"About this it must ever be confessed that the keys do not belong and are given to one man alone, but to the whole church, as then such with brightness and certain causes

can be sufficiently proven. For just as the promise of the gospel is certain and without means (immediate) to the whole church, so is the promise of the gospel to the whole church.

Thus the keys belong to the whole church without any means (i.e. without the mediation of a priesthood originally set up by Christ over the church), since the keys are nothing other than the office by which such a promise is communicated to everyone who desires it, just as it is in the work for eyes that the church has the power to ordain church ministers. And Christ speaks at these words: what you will bind re. and indicates to whom he gave the keys, namely the church: "where two or three are gathered together in my name u. item Christ gives the highest and last judgment to the church, when he says: Tell the church, because where the church is, there is ever command to preach the gospel. Therefore the churches must retain the power to demand, elect and ordain church ministers. And such authority is a gift that is actually given to the churches by God and cannot be taken away by any human authority of the churches, as St. Paul testifies in Ephes. 4, where he says: "He ascended up on high and gave gifts to men, and among such gifts as are proper to the church, he numbered pastors and teachers, and hanged that such should be given for the edifying of the body of Christ." Therefore, where there is a true church, it follows that there is also the power to elect and ordain church ministers, just as in case of need \*) even a bad (ordinary) layman can absolve another and become his pastor, as St. Augustine writes in a history that two Christians were together in a ship, one of whom baptized the other and was then absolved by him.

Here belong the sayings of Christ, which testify that the keys are given to the whole church and not to some but to persons (among them Melanchthon means the bishops), as the text says: "where two or three are gathered in my name, I ask in the midst of them. (Matth. 18, 20.)

Finally, this is also confirmed by the saying of Peter, when he says: "You are the royal priesthood 2c. (1 Peter 2:9) These words actually refer to the true church, which, because it alone has the priesthood, must also have the power to elect and ordain church ministers."

Here, then, the spiritual priesthood of the faithful is quite clearly indicated as the means-cause, from which then, as its effect, the church service or the parish office flows, which by ordinary calling -of which

Necessity, however, does not produce a right and power of the spiritual priesthood of the faithful, which they do not already possess originally by faith, but brings it to light in its essence and its extension only where there is no church servant and therefore its right and power, i.e. the public administration of the keys, which is transferred to it by the congregation and therefore derived, is not violated.

The priesthood is also exercised through the public administration of the holy gospel and the holy sacraments.

And this connection is also testified in clear words by the Apology (Art. 12, p. 320), since it expressly includes "preaching" among the spiritual sacrifices in the New Testament, along with "the suffering and good works of the saints" and refers to St. Peter: "You are a holy priesthood, that you offer spiritual sacrifices."

Summa it is and remains, on the basis of the Gospel, firm and certain truth that the church of Christ, the congregation of the living God, which is a pillar and foundation of the truth and which consists of "some of the children of God now and then in all the world from the going out of the sun until the going down" - has the power of the keys and therein also the power, obedient to the command of Christ, to appoint and order the public administration of the same.

And the most enlightened and experienced, the most gifted and capable believers have no more share in this power, which Christ has given them, than the weakest children in knowledge, even the singers in the cradle; for it is not through gifts, knowledge, divine wisdom and experience, but solely and exclusively through faith in Christ, by virtue of which He is in their midst, that these and those small groups of true Christians or spiritual priests have this power.

But now the new question arises, to whom the official administration of this key power, i.e. the common preaching of the Gospel together with the administration of the holy sacraments, is to be entrusted and presented by this group of believers?

For each of them confesses willingly and with joy that it is Christ's, therefore divine, command and order that this power of the keys be publicly wielded, as for which, according to Ephes. 4:11, He has also given gifts and indicated the disposition and qualities of those (in 1 Tim. 3 and Tit. 1) who are to be entrusted with such a ministry of public administration of the keys by Him through the church; and neither the individual believer, of sound and sufficient knowledge, nor these or those larger or smaller assemblies of the same nature, think to contradict in any way the fifth article of the Augsburg Conf. Conf. which testifies that God has instituted the ministry of preaching and that it is the express will of God, the order and institution of the Lord Christ.

The Lord Informator now also emphasizes this very much, after he has previously remained silent about it and wisely ignored it or did not consider it due to lack of overview of the context of the doctrine, that the Lord appoints pastors or ministers through his church for the public administration of the keys, who at the same time

His own are his and their servants; his own, in that they are called by his command and according to his order, are also ambassadors in his stead, stewards of his secrets; servants of the church, in that the Lord has conferred upon it, as his household honor, the power and has communicated to it to set the stewards, so that they also baptize, preach and administer Holy Communion on its behalf, or (which is the same thing) publicly administer the keys and exercise their (the believers') general spiritual priesthood also in this form. For it is impossible that the Lord Informator will uniformly contradict the holy scripture, the ecclesiastical Confession, experience and history want to claim that the servants of the Lord and His Church received this authority directly from Him down from heaven.

In order to answer the question, to whom the church, by the command of the Lord, is to confer the key power of public administration first conferred upon it by Him, or in other words, whom it is to appoint as pastors, the answer, according to 1 Timothy 3 and Titus 1, is recently this: orthodox, doctrinally competent, and blameless persons from among its members, who must, however, first be tested as such. And in such a test, even of doctrinal fitness, where such an appointment is to be carried out locally, all adult confessors of the church faith in this or that local church have to participate.

For "Test the spirits, whether they are of God, according to the word of God"; thus St. John, 1 John 4:1, wrote to all; "As with the wise I speak; judge ye what I say," thus St. Paul, 1 Cor. 10:15, addressed all the Corinthians: "Beware of false prophets;" thus the Lord Christ preached to all who listened to him.

But what happens, if this or that local group of confessors of the church faith, which is gathered in the name of Jesus, after thorough and conscientious examination of the person to be appointed, gives him the public administration of the power of the keys or the office of the word and the sacraments? This, that it is granted the power and authority essentially and originally conferred upon it (the assembly) by the Lord Christ to administer the keys publicly and to hand them over to this spiritual co-priest, who has been found to be orthodox, doctrinal and blameless, in order to exercise them in their place as a service or office.

This gives rise to mutual rights and duties of teachers and listeners, pastors and church children towards each other, based on God's Word, so that what is the right of the pastor towards the congregation is the duty of the latter towards the pastor, and vice versa. However, we do not intend to discuss this matter at this time, since it is beyond the scope of the proof given in the heading. Only this much

For example, that it is the right of the pastor, founded in God's word, that his church children owe him unconditional obedience, as God himself, where he publicly or especially teaches God's word purely and loudly, in case of God's wrath and disfavor and in case of the loss of their salvation; for in the action of the divine means of grace he is God's mouth and hand to the congregation, and here

belongs the word of Christ: "He who hears you, hears me!" and all the passages of Scripture that testify to the glory of the New Testament preaching ministry. And then, by virtue of divine command, he is to establish the sacred ministry of preaching.

The parish priest has been entrusted by his congregation with this service of the divine word and the accompanying and sealing sacraments, so that no member of his congregation has the right and power to encroach upon his office and to perform any of its duties arbitrarily, 'in improper reference to his spiritual priesthood. On the other hand, it is the right of the parishioners to their pastor and the duty of the pastor towards them that he not only intervene in matters of middle importance, e.g. in the arrangement or alteration of church services.

Carimonies, which do not argue against the confession, in church building and administration of the church.

The church should respect the Christian freedom of the members of the church and not undercut their participation by presumptuous, overarching authority, but also in more important matters, as for example in the exercise of the ban, recognize their right to participate, which is clearly founded in Matth. 18, 18, and not deprive them of it. - —

Thus we have the proof, both from the Holy Scriptures and from the ecclesiastical symbols, that the Lord Christ has essentially and actually given the keys of the Kingdom of Heaven to His Church, i.e. to the assembly of believers and saints, to the royal priests, the children of God, and has also empowered them for public administration in the manner described above, i.e. that the office of preaching is a special orientation of the spiritual priesthood.

But whoever teaches otherwise proves first of all that he has already lost the evangelically pure, healthy knowledge of the actual essence of the church, as an assembly of the saints, a congregation of the faithful, and sees it only in the derived, temporal and temporary form of the magisterium and the audience; and then, that he is consequently on the way to the legal-Levitical-Papist delusion, as if there existed, besides and above the common Christian state from the time of the apostles, a special priesthood, which is spiritually propagated from generation to generation through ordination, and to which, essentially and actually, besides and above the congregation, the key power and its public handling is commanded and entrusted by the Lord, so that the congregation can only exercise this power by means of the bishops.



The church is not to be blessed by the priests and parish priests for their spiritual benefit; indeed, in the end, the gospel and the holy sacraments express their spiritually blessing and invigorating power only when they are administered by ordained priests. For between this delusion and the simple evangelical truth of the key power communicated by the Lord Christ to the church, but not to the so-called clergy, as this truth is unanimously testified to by our ecclesiastical symbols throughout the Scriptures - between that delusion and this truth there is, as I said, no middle position that would not prove untenable by the attacks of astute papists.

But he who has only loosely grasped or even abandoned this truth, which again rests on the evangelical knowledge of the nature of the church, and does not recollect himself in his aberration, does not hurriedly return to the right evangelical basic concept of the nature of the church and now holds it all the more firmly, must consequently be driven deeper and deeper from step to step toward that delusion which has its origin in hell and is produced by the father of lies.

### **Testimonies of Roman Catholic writers about the state of the church corrupted by the papacy before the dawn of the blessed Reformation, together with the Memory of this dawn.**

(continued)

The common people, however, sank into the deepest ignorance about the way of salvation and God's order of salvation through the wrong teaching of their priests and fell into the most senseless and immoderate superstition. It really believed in the supremacy and authority of the pope, even that he was God on earth and had the power, as the essential owner and possessor of the Holy Spirit, to determine the state of Christ, to establish the priesthood, to establish doctrines, and to command laws, orders, and ceremonies, which, in case of loss of salvation, were to be kept by all Christians just as unbreakably as the institutions and orders of the Lord Christ himself, even that he had the power to change them himself and to deprive the people of the cup in Holy Communion. The people were deprived of the cup in Holy Communion. It believed that the pope, according to divine right, was above the church assemblies and that he - but not the Scriptures and the church enlightened by them - was the supreme judge in all disputes of faith and doctrine, and that all must submit to his supreme and final decision; it believed that his administration of office had nothing to do with his personal disposition, and that he, although perhaps living in gross and manifest vices, nevertheless possessed the holy spirit, and that he had the power to change them himself.

It believed that the shrine of the Holy Father at Rome, and not of the Lord Christ in heaven, was the essential and actual seat of the keys and their power, which he exercised through his servants the bishops. It believed that the heart shrine of the Holy Father at Rome - but not of the Lord Christ in heaven - was essentially and actually the seat of the keys and their power, which he exercised through his servants, the bishops, and that his ban, whether right or wrong, in any case excluded him from the Church of God and handed him over to Satan. It believed that a treasure of indulgences really existed, in the way already reported above, and that the pope was the essential and original administrator of it, and that one could buy forgiveness of sins committed or yet to be committed from him just as well for money as permission to eat butter or meat on fast days; it is believed that the pope by divine right also has power over all the kingdoms of the world, that he can set and depose kings, order temporal kingdoms, release the subjects of ancient princes from their oath and obedience to them 2c.

Finally, however - and this is, of course, the most terrible thing of all - the people believed that their faith in the pope and their outward obedience to his decisions, statutes and orders infallibly earned them blessedness. Was and is this not - for many millions of souls who still lie in the darkness of the papacy have no other faith - the summit or rather the abyss of papist idolatry and soul-murdering superstition?

And should it not be clear enough from this atrocious effect that the Holy Father at Rome - not thought of as a transient individual, but as a standing official - is essentially and personally the Antichrist, who, robbing Christ of his honor and revoking God's commandments through his commandments, and under the appearance of humility, nevertheless, as it were, the inveterate spiritual arrogant and domineering devil, has seated himself in the temple of God and presents and proves himself as if he were God?

What wonder, then, that from such atrocious superstition a wild and desolate nature followed, and that the poor deceived people, through the guilt of ungodly doctrine, showed themselves in their life and conduct to be an unrighteous and perverse race? After all, their disobedience to God's commandments was covered by obedience to the pope's commandments, and unbelief against Christ was exuberantly atoned for by faith in the pope; After all, he could get an indulgence for sorcery for 2 ducats, for murder for 8 ducats, for church robbery and perjury for 9 ducats from the pope's indulgences. What did the people need to fear the distant invisible God, since they had the visible God, the pope, in his servants always at hand, who could easily heal their possibly

frightened conscience by his pardon of indulgence, and whose ban was to be feared only for the sake of disobedience against him! -

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In addition, they were able to buy the services of the order for money from the mendicant monks running around, and a dying man had no qualms about rising cheerfully to heaven if he had previously bought the nice robe of a monk and was clothed in it.

But how then - someone might ask - was the light of the divine word in the church of the Lord completely extinguished in this terrible darkening by the atrocious papacy? Was then the voice of Christ in His Church completely suppressed by the servants and eulogists of Antichrist? In this Sodoma of papist corruption, was there no longer any witness of the truth, germ-punishing Lot? In this Babylonian prison of the church by the antichristic papacy, was there no longer any people of the Lord, and in the garden of his church, so terribly overgrown and covered with papist weeds, had he left no blessed somen, no tree of righteousness, rooting among itself and bearing fruit above itself?

Yes! Praise be to the Lord! - nor were there any; for the church had the promise of its faithful and almighty Lord Christ that the gates of hell would not overpower it, and that the little host, his saints, would finally take the kingdom. And therefore, in the midst of his unfathomable judgment, which he imposed on his church through the papacy, the light and luminosity of his word and especially of his gracious gospel did not go out completely, but pieces of it, Holy Baptism, the apostolic faith, Our Father, remained in his church. And from this, in the midst of the wildernesses and desolations of the papacy, the blessed seed grew and strengthened, children of God scattered to and fro from the exit of the valley to its decline, who stood in the fear of God, believed in the Lord Christ childlike and simple, and out of faith in Him walked in works of love, bore His cross in patience, and through special preservation of the Holy Spirit protected themselves from the soul-murdering spirit of the Holy Spirit. They were saved from the soul-murdering power of the papist heresies by the special protection of the Holy Spirit.

Manifold in form, deed and color, these flowers and trees of the Lord in the garden of his church were mostly hidden from each other and only overlooked by him, the heavenly gardener, with a glance, kindly illuminated by the sun of his face, watched by his eye, refreshed by the dew of his mouth, salutary cleansed by his hand through the knife of tribulation and the cross. There were hidden violets, the baptized infants in the cradle, and the babbling children, from whose mouths he prepared praise for himself; there were slender lilies and armored roses, namely also these and those noble and tender cloister virgins, whose prayers and songs came from a faithful heart and holy

There were also among the teachers of the high schools and among the priests, high and low, individual healthy fruit-bearing fruit trees, witnesses of the truth, whose voices we have already heard above; Among all ranks there were mighty, vigorous oaks and youthful, bold beeches, which in their rank and profession, though weak in knowledge, yet in righteous faith in Christ showed themselves to be plants of praise to the Lord, children of the one holy Christian church, which was hidden under the papacy. These noble fruit trees and impure ornamental plants in the garden of God, scattered to and fro in his holy church in that gray wilderness and under the weeds of the papacy - these saints of the Lord were the ones who, in view of the immense ruin of the church in doctrine and life, lamented without ceasing and sighed to God: "Guardian, is the night almost over? It was they who, with heartfelt sighs and tears, lifted up their prayers to the Lord and cried out, "Oh, that help would come from Zion and the Lord would deliver his captive people, so Jacob would rejoice and Israel would be glad.

And how? should not the gracious and merciful God, who through his Holy Spirit had given such pleading and sighing, such praying and interceding into the heart of his imprisoned church, at last also let the so long and anxiously longed for help appear and turn the prison of his people? Yes, certainly! But how did such redemption happen? How did he lead his spiritual Israel out of the babel of the papacy and break their ropes and free them from their bonds? By church meetings and their decisions, as Liese and those witnesses of truth hoped for the improvement and knew no other advice or help? Not so; for these, even in the best of cases, and if the

The popes, out of human prudence, gave in for a while, but only for a time, and they stopped these and those gross abuses and cut out individual ulcers that had ripened, without thoroughly healing from within the disease that had crept into the innermost marrow and pouring out new life forces into the languishing and wasting church.

No! Help was not possible here through the wisdom and power of men; and just as the father of lies had suppressed and falsified the pure Word of God and the teachings of the church through the revival of the antichrist papacy, so the thorough cleansing and healing of the church from within was only possible when the Father of Light had given his illuminating and healing word, and especially the beatific gospel of his grace in Christ, which only faith can grasp, in his

The Holy Father, who had allowed purity and sincerity to shine again into the papist darkness, in order to break through it and to present the antichrist monster of the papacy in the shame of its nakedness in the clear light before the eyes of all who wanted to see it.

But how did this happen? By crowds of evangelists, as in the time of the apostles, who went out at the same time to all corners of the corrupt church, accompanied by signs and wonders performed by their hands? Or by the cooperation of learned and famous teachers of the church, who recognized the prevailing corruption?

Not so. Because it pleased his wisdom to use a very small and poor tool before the world for this new illumination and shining through of his almighty and renewing word, so that all honor and glory remain mine and his word.

As John the Baptist was in the wilderness before, there prepared by the spirit and words of the Lord in silence and solitude, before he was to come forth with his herald's voice and with his testimony of Christ before the children of Israel, so the Lord also prepared beforehand in the quiet monastery and in the solitary monk's cell that witness of truth, our beloved Father in Christ and teacher, Dr. Martin Luther. Martin Luther, and prepared him in the school of his Holy Spirit through his word and then at the same time through all kinds of outer experiences and inner experiences, before he was to raise his voice as a trumpet as a preacher of righteousness, orally and in writing, in order to testify to the evangelical truth with irresistible force, unflinchingly and unceasingly, armed with power from on high and with, as it were, prophetic authority.

But before that, in the seclusion of the monastery, he had to experience thoroughly in his heart the consuming holiness and the curse of the divine law together with the impotence of the papist statutes and works to erase this curse; this hammer of the law, which-

In the first place, this hammer of the holy Ten Commandments had to thoroughly smash and crush all natural and monkish self-righteousness and sanctimoniousness in him, because it reclaims from man the divine image given by God in Adam and, since it finds it nowhere, pronounces temporal punishments, death and eternal damnation on all men as the righteous judgment of God. The consuming fiery zeal of the holy and righteous God against the sinner in Adam, even if he had lived so righteously, honorably and morally before the world until then, had to first remove the cobwebbed garments of papist penance and its meritorious amends, together with all monastic praying, fasting, watching, casteism, struggling and fighting \*) as it were in the

I myself also, says Luther, have been a monk for twenty years and have martyred myself with praying, fasting, waking, freezing, so that I alone would be able to pray for frost.

He was consumed in an instant and scorched to the marrow, so that he lay as powerless and dead under the wrath and judgment of God, under the curse of the law, in the anguish of conscience, in the fear of death, under the terrors of Satan and in the foretaste of the torments of hell. For he had to experience the spiritual death of his original sin, the invulnerable and unbearable holiness and

punishment of God for the sinner, the complete impotence of all self-help and all papist means of atonement through the work of the Holy Spirit by means of the law, thoroughly in his heart and conscience beforehand, so that he would be able to fully understand and accept the truth.

and despaired of all his own strength to work even a little bit for righteousness before God and to earn forgiveness of sin, life and blessedness, in short to become the poor sinner in Adam.

Nevertheless, the much-faithful, fatherly educating God, who thus prepared this his chosen armament, had seen to it that under these years of demanding, threatening, cursing, killing and condemning his holy law, and in the constant fear and labor of Luther's soul did not extinguish the little spark of faith that had been in him from his holy baptism, and which the Lord then, by means of the gospel, through his Holy Spirit, blew into a bright flame, after the law had finely worked on him in the main, and he had completely despaired of all his own reason and strength, in order to be able, by their efforts to obtain a gracious God and to earn the forgiveness of sins, life and blessedness even piecemeal.

Then God sends him an old brother in the monastery as confessor in his struggles and fears, since all his measuring will not give him any support; he comforts him warmly - as Matthesius writes - and points him to the third piece of the Apostolic Creed: I believe "the forgiveness of sins and this has been a living comfort in his heart, as he often mentions this to his confessor with great honor.

Then God gives Dr. Staupitz, Luther's spiritual superior, the simultaneously punishing and consoling words in his heart and mouth, because to him

have died." - Since I have sought God with great labor and breaking of my body by fasting, watching, singing and praying; for I would have martyred myself to death with it, if it had lasted longer - "but the more I sought and thought to come closer to him, the further I got from him. No, he cannot be found in this way; he wants to be unscathed by us; he must first come to us himself and look for us at home; he cannot be caught by our chasing and hunting. (Luth. Werke Altenb. Ausg. 7, Leipziger Ausg. 11, 51). 11, 351 b. 21, 21.) This also contains the refutation of the poisonous papist lies, for he wrote such things and the like at the time when some of his former monastic companions were still alive, who could have accused him of lying and spoiled his entire reputation - as if Luther had been a merry bon vivant by nature who had left the monastery only for the sake of marriage, in order to make him hated and despised by the Catholics, although against all historical and well-known truth.

Luther laments his distress: "You want to be a fictitious (painted) sinner and take Christ for a fictitious Savior. Get used to the fact that Christ is the real Savior and you are a real sinner. God does not play a shadow game and does not joke, since he sends his Son to us and gives him for us."

Then the Lord sends Luther new consolation from the same mouth, when he was severely challenged and tempted about God's providence and choice of grace, with the words: "In the wounds of Christ the providence is understood and found, nowhere else; for it is written: Him you shall hear. The Father is too high; therefore he says, I will give you a way, that a man may come to me, even Christ; in him believe, and cleave unto him; and it shall be found in his time who I am. For God is incomprehensible, and we cannot understand, nor conceive what he is, much less what his mind is; neither is he comprehended, neither will he be comprehended, except Christ."

Furthermore, when the word *poenitentia*, or repentance, was mentioned, Staupitz said: there is no true repentance but that which flows from the love of God and His righteousness; and this word stuck - as Luther himself later told Staupitzen when he sent his theses - in his soul "like the sharp arrow of a strong man."

The Spirit of God drove him more and more into the Scriptures. For this purpose, the Spirit of God drove him more and more into the Scriptures, and he was first illuminated, but the longer the more he was inwardly enlightened by the saving truth of the Gospel, especially in the letters of St. Paul, that the sinner in Adam is declared righteous and absolved of guilt before God and His judgment by grace alone, through the merit of Christ, which he grasps and acquires solely and exclusively by means of faith, without the help of works.

But only gradually did this beatific truth from God's Word become inwardly bright and clear to him; only slowly and gradually did he attain inward divine certainty of it and the right inward experience of justifying faith; lukewarmly the papist errors resisted in him against this beatifying truth of the Gospel; for a long time the hopeful workmanlike monk resisted in him against the all-sufficient and full merit of Christ; and although earlier the saying: "The righteous will live by his faith. Although the saying "the righteous will live by his faith" had already stirred his mind many times with its divine power and had passed powerfully through his heart, he was still such a "mad saint," as he called himself, when he stayed in Rome in 1510 on behalf of his order, that he had to climb the steps of the so-called Pilatus Staircase on his knees. He was still such a "great saint," as he calls himself, that he slid up the steps of the so-called Pilate's Staircase on his knees in order to receive the indulgence that the pope had promised to those who would perform such a work.

But then it happened, while he, in his

The first time he did this, his conscience, still trapped in the doctrine of man, did such a foolish thing that he suddenly felt no different than when a voice of thunder called out to him: "The righteous lives by his faith."

After his return home, however, he began anew to consider and ponder this saying in and with the Scriptures even more closely and sharply; and at last this sun of evangelical truth broke through the fog of the doctrine of law and man in his soul with great force and filled his heart with righteousness, peace and joy in the Holy Spirit, of which he himself wrote these memorable words: "Here I immediately felt that I was born anew and had now found a wide open door to paradise itself. I immediately felt that I had been born anew and that I had found a wide open door to paradise to go to myself; the holy scriptures looked at me much differently than before, so I soon ran through the whole Bible as I could remember them and gathered all their interpretations in other words, according to this rule, as that God's work means that God works in us; God's power, so that he makes us strong and powerful; God's wisdom, so that he makes us wise, thus the others, God's strength, God's salvation, God's glory, and the like. Just as I had previously hurried this little word "God's righteousness" with real earnestness, I also began to esteem it as my most dear and comforting word, and now the same place in St. Paul was in truth the right gate of paradise."

And he later testified to the same beatific truth of justifying faith in a letter to his friend and brother Georg Spenlein in Memmingen, in which he wrote, among other things: "Therefore, my dear brother, learn Christ and that is the Crucified One, learn to sing to Him and to speak in despair of yourself: 'You, my Lord Jesus, are my righteousness, but I am your sin. You have taken what is mine and given what is yours. You took what you were not, and gave me what I was not.'"

(Conclusion follows.)

Correction of an article in the "kirchliches Informatorium" of Rev. Grabau, concerning the affairs of the Lutheran congregation at Detroit, Mich.

(Continued.)

At the end of the letter of March 16 of last year, which has already been mentioned, Winkler had explained his opinion that the

matter should definitely be dealt with by a committee to be appointed. It said:

"The undersigned's choice has already been made: It is now up to you as plaintiffs to make your choice as well, so that the matter may be settled. - You may send your choice in writing either to me or to any other to a member of the church board shortly."

It is strange that he, as here, nowhere mentions whom he had appointed as a committee member, and yet in No. 3 of the ecclesiastical informatory he says that his election was not after the wish of those preachers of the Missouri Synod who had participated in this matter; indeed, he takes the trouble to prove at length with reasons why his election had taken place in this way and not otherwise.

must fall. Pastor Winkler knows very well that the undersigned only learned from his mouth on the 15th of Zum, at the end of his negotiations with him, whom he had chosen as a committee member. So there can be no question of satisfaction or dissatisfaction with his election. But that's the way it goes, when you want to present a bad thing as good at all costs, then you can't stop writing and lying even when it doesn't even serve an evil purpose. Winkler goes on to say that the complainants accepted the proposed way of investigation, but for weeks they did not let anyone see or hear that they were doing anything about the matter. This is also not in accordance with the truth. In a letter of March 21, the people, although "not as plaintiffs but as petitioners," had agreed to submit the matter "to an honest, competent, confessional, ecclesiastical court for investigation and decision," but had also asked that Winkler name his committee member so that their choice would not fall on the same man and again cause delay. Since Winkler did not want to grant this request in his answer of March 26, the people wrote to the President of our Synod the following day, asking him to take up their matter. The latter also sent word to the undersigned on April 5 that he was entrusting him with this matter and asked him to go to Detroit for this purpose. The letter containing this bears the St. Louis post mark of April 7, but instead of going directly to Bridgeport (the undersigned's post office at the time), it unfortunately went astray beforehand to Bridgewater, as can be clearly seen on the convert, and so it did not arrive at its destination until April 24. In the meantime, Winkler had written to the people under April 9 as follows:

"As was done on March 16 and March 26, you are hereby once again urgently requested to rummage through your part of the committee and to determine for us the time when our part is to be here. If nothing of the kind happens in the next three days, we shall be obliged to go our own ways in this matter without regard to later determinations on your part."

This seemed even to two of its board members

harshly expressed, so that they felt compelled to add the remark to the letter:

"We, the undersigned, understand the above to mean that you are to write us a reply within three days as to whether or not you wish to do anything in the matter."

The following day, the people replied and assured Winklern that they, too, were already at peace with their choice. The letter closes with the words: "Be assured that you will be informed by us immediately, as long as the desired date is indicated to us. By the way, our wish is' and remains the same and, according to your wish, shall be left to the committee to be determined for arbitration."

How could Winkler claim after this that the people had not let me see or hear them do anything about the matter for weeks? Of course, he now had to be patient until my arrival, which was protracted through no fault of his own. But far from this delay having been desired by the people in order to be able to continue their raging in the community, as Winkler depicts it, their displeasure with it is clear as day from a letter of April 23, which Schreiber received from them only a few days after the letter from the President. In it, they inform him that they have already had in their hands for ten days a letter from our President, written on April 5, in which he announces to them that he has appointed the undersigned as their committee member and has already informed them of this. They were now painfully waiting for his arrival, since they had so far seen themselves unable to determine the appropriate date for Pastor Winkler. The fact that under such circumstances the undersigned did not fail to set the matter in motion as quickly as possible will be readily believed. So he wrote to them immediately that he would come the next week, of which they should inform Pastor Winkler. On April 29th, however, he set out for Detroit in the company of his minister brother, Pastor Gräbner, where, following an invitation, he stayed with one of the people he had known for many years. Unfortunately, his letter to them had been left in the mail, and so they had not yet known of his arrival, nor had they informed Rev. Winkler about it. Moreover, he was not at home at all, but returned from his rural parish only the following day, May 2. When we finally got to speak to him, he had to convince himself, after a faithful explanation of all the circumstances, that neither the previous delay nor the silence about our arrival was his fault, and he also expressed this conviction at the time. But that is now, it seems, all forgotten. Yes, he is bold enough to go on to say in his report: the appearance of the undersigned was not only unexpected, but also most striking; he was not like

He said that Winklern had come like an official brother, but like a country judge, that he had harshly rebuked Winklern because of his proceedings, which were to be investigated first, and that he had even held a meeting on the evening of his arrival, and generally presents the matter as if one had merely said that one had come on behalf of the president without properly legitimizing oneself. What gross untruths this poor man is guilty of against his better knowledge and conscience. God knows that it was difficult for the undersigned to go to Detroit in this matter, since he owed Winklern nothing but thanks for many services rendered to the mission and his congregation. God knows with what sorrowful hearts we both, Gräbner and Schreiber, went to Winkler. He could see it in our faces and hear it in our voices. It is also a fact that the undersigned legitimized himself by showing the presidential letter of April 5. Yes, when Winkler had to convince himself by inspecting the envelope of that letter that it had really gone astray to Bridgewater, he himself could not help exclaiming: well, we are all innocent for once. Only when he began to portray his counterpart in the blackest light and to claim that they were not worthy to undertake such a maturity on their behalf, did the undersigned feel impelled to remark to him that as a pastor, even if the people were still so bad, he could only rejoice that they were allowing themselves to have the matter investigated by a proper church court and decided according to God's word. In doing so, he could not conceal from him that his last lines, which he wrote to the people on April 9, had hurt him from the bottom of his heart, since they were written not in a pastoral but in a judicial tone. If Winkler, whom we faithfully told that most of the complainants had come to see us on the evening of our arrival, is still able to call this a meeting, we certainly do not know what to say about it. May he revoke this soon, so that he does not look so much like a malicious violator. Admittedly, the following description with regard to the bringing about of a committee is no less wrong. Winkler says: the undersigned had demanded the immediate procurement of his part of the committee, and since that was impossible, he had demanded that the committee be in Detroit on Whit Tuesday or on Thursday after the second Sunday of Trinity, when he would return from the Synod. - It is indeed strange how brief he is here, and how cleverly, by omitting important secondary circumstances and falsifying the facts, he presents the matter as if everything had not been done to make the procurement of his committee member possible. Does Mr. Past. Winkler not remember how

How sorry we were that the letter, which was supposed to announce our arrival, was found only after the same? Does he not remember how much we - not demanded - but asked him to do everything possible with us, so that finally, after so many delays and obstacles, a communion would take place, and how we finally agreed that he should write to his part immediately, and since, according to Winkler's own explanation, he could be there in four to five days, we meanwhile went to Monroe, where a duty of love drove us, firmly hoping to meet Winkler's committee member upon our return. And has he forgotten that, once again going to his country parish, he left us a letter that was supposed to make us travel home without having accomplished anything, even before his

part had given any news as to whether he was coming or not?

When we nevertheless, in order to avoid any new delay, waited for the answer, when it was cancelled for this time and our synodal meetings got in the way, did he find it in the least unreasonable that we asked for a date immediately before or after the synodal time, because then our way led us through Detroit anyway? And what is to be said about the large-print lie about Whit Tuesday as the date, since Winkler knows very well that we have expressed our concerns about the Whit week, since the matter has already dragged on for so long, it would certainly be possible for him to leave home at least on Whit Tuesday, if the completion of the matter was really as urgent to him as was praised? - —

Indeed, the undersigned's heart bleeds that Winkler himself forces him to blame him for lie after lie. He would rather believe that his memory would carry him, only so that he would not have to publicly punish his neighbor's sin for the sake of truth and out of a sacred duty of love. That this is not the case, however, is unfortunately only too undoubtedly certain, since all these facts are not only still painfully in his memory, but were also then immediately written down by him for the sake of the report that he sent about them to the president, which he had to send to the President and which was signed by Pastor Gräbner, as an eye and ear witness, with the remark that not only did everything behave exactly as it did, but that many an obnoxious thing that could have been mentioned by Winkler was passed over in silence. - How completely different causes would we have to call upon God for vengeance for all these untruths. But that would be a terrible judgment, and so we have only one request to God, that he may grant the blinded man repentance for the sake of Christ.

(conclusion follows)



Whether all are rejected as unbelievers in whom love and works are not found.

Luther writes the following: "Because man remains in Christ, and receives juice and power from him, and keeps it through faith that the Holy Spirit works in him with his power and gifts, he must not be harmed by the rest of his weakness, which is aroused by the devil and the sinful nature. Because a person remains in Christ and receives juice and strength from him, and through faith retains that the Holy Spirit works in him with his power and gifts, the remaining weakness, which is aroused by the devil and the sinful nature, must not harm him, but in such a way that he resists it with a constant struggle of faith, and puts an end to such evil. But if thou forsake or pervert the doctrine of faith, (as the Papists and other sorts do,) and fall from Christ unto thy holiness, or live openly in sins and in shame, and yet boast of the gospel and the Christian name, know that thou art a false vine, and hast no part in thy vine, but art condemned with wood and fruit, and cast away, and belong unto everlasting fire.

Now a believer must also do good works.

If you want to be considered a righteous Christian before God and the world, who does not only carry Christ on his tongue or on his paper, or read him written in the book, but has him thoroughly in his heart: think that you prove it by deed and by life before everyone that your love serves and helps others; if this is the case, and such people who do this talk and boast about their faith, believe that it is true. But they don't do it, they don't boast and shout much, but that is their common language. I would like to be a Christian, and I hear the gospel and God's word well, but unfortunately I don't want to go that way, and I feel that the two, speaking and doing, word and life, are still far apart. I can preach, speak, write, sing, and read, but with such strong living faith and fervent love, it does not want to enter the heart.

#### Christian Principle.

Matthias Flacius, this steadfast fighter in a time when even the heroes were sinking, but also this man who was disgracefully despised by many lukewarm people and those who carried the torch, both old and newer, wrote to Milichius in 1550: "I sincerely desire to be of one mind with all men, but in Christ; if this cannot be done for me, then I will be of one mind with Christ, even if I have to have all men for enemies."

What Luther actually thinks good works are.

For fruits of true faith. Faith, regeneration and forgiveness of sin are followed by good works. And whatsoever is sinful or defective in them shall not be reckoned sin or defect, for the very sake of Christ; but man shall be called and be called righteous and holy, both according to his person and according to his works, out of pure grace and mercy in Christ, which hath been shed abroad and extended unto us. Therefore we cannot boast of the merit of our works if they are considered without the grace and mercy of God, but as it is written: Let him that boasteth boast of the Lord, that is, that he hath a gracious God; so all is well. We also say further that where good works do not follow, faith is false and not right.

#### Question and Answer.

In No. 4. of Volume 10 of the "Lutherischer Kirchenbote" the wonderful testament of the all-popular Lutheran songwriter Paul Gerhardt is included, but the following passage in the letter to his son is deliberately omitted:

"Above all, beware of the syncretists (men of faith and church, nowadays called "Unirte" or "Evangelicals"), for they are faithful neither to God nor to man."

Why do you think the "Lutheran Church Messenger" omitted this warning, which is very much worth heeding? Answer: because it was Lutheran.

#### Changed address.

Rev. IV Lenton U. O., Nolwes 6c>., O.

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# Year 8, St. Louis, Monday, December 23, 1851, No. 9

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## An interpretation

on John 1:1-14.

by Dr. Martin Luther, preached Anno 1542.

### Content.

Of Christ the Son of God and Mary, or of Christ's divinity and humanity; item, of the union of the two natures in Christ.

Job. 1, 1 —14.

In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things are made through the same, and without the same nothing is made that is made. In him was life, and the life was the light of men. And the light shineth in the darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. He came to testify of the light, so that they might all believe through him. He was not the light, but that he testified of the light. This was the true light that enlightens all men who come into this world. It was in the world, and the world was made through it, and the

The world did not know it. He came into his own, and his own did not receive him. But as many as received him, to them gave he power to become the children of God, who believe on his name. Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word became flesh and dwelt among us, and we beheld his glory, a glory as of the only begotten of the Father, full of grace and truth.

You have often heard that the dear child Jesus is both God and man in one person. This is what the evangelist teaches in this gospel. The blind, foolish (I should say, clever) reason climbs up to heaven and wants to know what God is, what he thinks, intends and does. I will soon tell you, says St. John, if you would only believe it, and I will reveal to you the most secret counsel that God has in the depths of His heart. But this is it, if you want to know it: In the beginning was the Word. There you have it. Yes, you say, who understands this outrageous and unusual speech? Dear, you also ask a high and incomprehensible thing. If thou art so simple-minded and unintelligent, then do thou to him

So: Where you hear the word Word, understand Son. If you know that the evangelist calls the word Son, read the text thus: "In the beginning was the Son, and the Son was with God, and the Son was God, who was in the beginning with God. All things were made through Him (the Son), and without Him nothing was made."

Do you now understand what the evangelist calls the word? Take it thus, and mark it, and thou shalt not fail; for in the end he himself makes it thus, "The Word was made flesh." That is, the Son of God became a human Son, the Father's eternal Son became a temporal Son, and the unapproachable Son became an initial Son. But you must understand this so that you do not make two sons out of God's Son and Mary's Son. There are not two sons, the eternal, unapproachable one, and the temporal and initial one; but one must be. He has two births, one eternal, from the Father; the other temporal, from the virgin; and yet is only the only Son, born from the Father eternally and from Mary temporally: she has brought into the world another Son than whom the Father brought from eternity. There are two births: another from the Father, another from the Mother, and yet it is a unique Son. Whom Mary calls her chosen, natural Son, the Father also calls his true, natural Son.

These are whimsical speeches! Yes, indeed, whimsical.

But the evangelist does not speak evil, the son; but the word, as though it were right. But he had to speak like this. For at that time there arose heretics who denied that the Son of Mary was the Son of God; therefore he calls the Son the Word, who was in the beginning, before all creatures were created, and says: In the beginning was the Word, that is, when all creatures, heaven and earth, and that which is in them, began to be, which were before nothing. But apart from the creature nothing can be but the Creator. For everything that exists is either the Creator or his creature. So here the text makes a huge distinction between the Word and the creature. The Word is not among the heap of those who have begun, but has already been in its essence. This is why the evangelist slandered Cerinthum and others who followed him, saying that their teaching was false and a blasphemous error and lie against the Son of God, of whom they said that he was not the Son of God, but a pure human being. It would be possible to preach a whole sermon on why the evangelist calls the Son of God the Word; but it is too long for this time, so the text has often been treated before.

Take heed, ye simple ones, when ye hear, In the beginning was the Word; that ye may know that it is so much said: In the beginning was the Son, and the Son was with God, and the Son himself was God, and was with God in the beginning. So also: "The Word became flesh," is so much: The eternal Son became a temporal Son; not two: and are nevertheless (as said,) two births. Therefore, in Luke 2:11, the angel calls the virgin Son, who lay in the manger, the Lord, when he speaks to the shepherds: "To you is born today the Savior, who is Christ the Lord". He is our Savior, not the angel's; but the angels confess with us that he is also their Lord and God, and they also worship him.

But briefly you should know: that the evangelist calls the Son of God the Word against the heretics, he does for the sake of Moses, who follows St. John, who also speaks in the same way as St. John, when he says: "Since there was no light, but only darkness, nor any other creature, God said: Let there be light, Gen. 1, 9, that is, God let a Word go, which was a perfect Word, and the Word, by which all things were created. Thus he smuggles against the heretics, that the word was before in the beginning, and yet the person who spoke was not; therefore the word had to be with the speaker, not with the creature that was not yet created, but was apart from, above and before the creature with God.

According to this you want to say: Are there two Gods? No. The Word is with God, but a distinct person. So strengthens and St. John confirms our faith that we are certain that the Father, Son and Holy Spirit are three different persons: but not three different gods, but one God. Therefore, we Christians worship only one God, having the advantage over all Jews, pagans, and Turks, that we alone know God rightly and truly. They only look at the creature and not at the Master. Therefore, Jews and Turks boast that they are the true people of God, because they worship only one God; they blaspheme and revile us Christians as idolaters and senseless fools who worship three gods. It is not true, they speak such things to our backs, at their disciples, do not know what they say, are blind men and blind leaders. We say and confess better than they, that no more, than a God who, reckoning against the creature, created all things.

Furthermore, we say that we Christians are not satisfied with how the Creator is to be counted and held in relation to the creature; but we know and teach from the Scriptures what God is in Himself, yes, that He has His divine essence in Himself. There we confess that the one and only Lord, King, God and Creator, through His Son, has thus portrayed Himself and made Himself known, that it is thus in the Godhead that the word is spoken by the Father, and the Holy Spirit (as it is said) consents to it, that there is a third, and yet

in itself only one; to be counted against the creature. Therefore Augustine and other old teachers say: *Opern Trinitatis all extra sunt indivisa*; that is: the works of the Holy Trinity are from the outside undivided; the Father, Son, Holy Spirit, is one creator, not three, against the creature. This is how far the Jews, the Gentiles, the Turks come.

We are not only to look at God from the outside in His works, but He also wants to be known for what He is on the inside. Within is one being, and three persons, the Father, Son, Holy Spirit; not three gods. Therefore, we worship only one God.

How does it work? It is unspeakable. The dear angels cannot sufficiently marvel at it for joy; it is put into words and preached to us. When we have put off the black, nasty, filthy, stinking maggot sack, we want to see it with the dear angels, have our eternal joy and bliss in it, and mock the Jews, pagans and Turks again, who now consider us to be lumps, as they neither know nor understand that there is only one God. But they are wonderfully pointed, astonished at their great wisdom and understanding, that they confess and worship only one God; yes, the wretched devil in hell Have the Gentiles, with natural reason, seen and noticed that there is only one God, as Paul says to the Romans in 1. Cap. v. 10.

Earth has its certain time, when one should plow, sow and reap" 2c. Only we Christians are supposed to be such blind, coarse fools, who do not understand that only one God is to be honored and worshipped, who created heaven and earth.

This Jewish, pagan, Turkish faith and knowledge does not do it, God is not satisfied with being called Creator of heaven and

earth. The Jews praised the God who had led them out of Egypt into the Promised Land; and to Christ they said  
They say Job 8:41: "We have one Father, God. Then the Lord Christ says v. 42, 43, 44: "If God were your Father, you would love Me, but you neither know Me nor know Me.

my father; yes, you are of the father, the devil. And John on the 16th Cap. v. 2. 3. speaks to his disciples: "They will give you and kill them, and think that they are doing God a service by doing so. But it is all because they know neither my Father nor me. Thus, Turks and pagans boast much of God's right knowledge and faith, but speak of it as one who has not known God. Blinded by color, yes, as raving, nonsensical people, blinded and hardened by the devil.

In short, God wants to be known according to His words, in which He has revealed His divine nature and will. "The world (says St. Paul 1 Cor. 1, 21.) did not know God in His wisdom, through its wisdom; therefore it pleased God well, through foolish preaching se-

to make them holy who believe in it. And in Romans, 1 Cap. 20, 21, St. Paul says that the Gentiles saw by the works of creation that there was one God, but they did not praise him as one God, nor did they think of him."

Therefore, God has poured out His divine nature and announced through the gospel that He has a vain Son, as He Himself said of the

He cries out from heaven: "This is my beloved Son, in whom I am well pleased; him you shall hear, Marc. 9, 7. As if he wanted to say: Receive him, consider him your Lord and God, honor and worship him; or you shall not have me as your God, if you still praise one thing so highly and gloriously, that I am your God, whom alone you rightly recognize and worship. For "he that honoureth not the Son honoureth not the Father which sent him, Joh. 5. v. 23. He that hath not the Son of God hath not life, 1 Joh. 5. v. 12. Item: "He that abideth not in the doctrine of Christ hath no God: he that abideth in the doctrine of CHrist hath both the Father and the Son, 2 Joh. v. 9. The Son, who is in the bosom of the Father, has sufficiently revealed His divine will to us, Jn. 1, 18. He instituted and instituted the ministry of preaching, baptism, and the sacrament, and confirmed and confirmed them with miraculous signs. Summa: He wants to be known, honored and worshipped only in the Son; whoever does or recognizes otherwise does not honor and worship God, but the devil.

Therefore, no one can know God rightly,

He will speak of his divine nature and will, because we Christians. In his time, he will find Turks, pagans, Jews, papists and all unbelievers who despise Christ and his word, 2c. For their sake, though he may have many, he will not reject the Son and the Holy Spirit. He who does not have the Son does not have the Father. He that despiseth the Son despiseth the Father also: for his divine nature, glory and power, is in the Son. He revealed this and made it clear enough, giving him Mary, the virgin of the lineage of David, as his mother, as can be clearly seen in the Scriptures. Thus the Holy Spirit begat Christ and glorified him. This is how he, the Lord himself, preached and performed miraculous signs. He raised the dead, gave sight to the blind, took upon himself the sins of the world, bore them, made amends by his suffering and death, and by his glorious victory and resurrection redeemed from the power of the devil, justified and saved all who believe in him. He has also put his word, baptism, sacrament, and key behind him for the comfort and salvation of his Christianity, and is still leading the nations to righteousness from death to life through them without interruption. The Father has ordained him to such an office. Whoever therefore does not honor the Son, nor worship Him, and does not recognize Him with the apostle Thomas as his Lord and God, is lost and eternally damned.

All this did not happen secretly in a corner, or only in the Jewish country; but the gospel of Christ, that he is the only begotten Son of God and the Savior of the world, has spread throughout the world through the preaching of the apostles and their descendants. By them, moved by the Holy Spirit, written in scriptures, (as praise to God,) confirmed also with signs and wonders; wherefore it shall abide in the sight of the Jews, and of the Gentiles, and of the Turks, and of the Papists.

Many Roman emperors, when they were still powerful, wanted to eradicate Christ, his word and church from the ground up, and they sang about it with great earnestness, and rioted horribly among them, so that many thousands of Christians were killed in one day in the Roman Empire. But he remained before them all, preserved his word, that for and for there are some who had to teach it, spread it, confess it, and against it always one tyrant after another went down and went to the devil. So the pope is also eaten up by the gospel, as the Jews were in the time of the apostles with their kingdom and priesthood. The Turk, too, is proud, and for a long time has done great harm to Christians, persecuted and murdered them, destroyed the church of Christ in many countries and kingdoms, and destroyed his word; yet there have been Christians among them, and still are. He also succeeded in punishing the sin and ingratitude of his people by God's decree. But before he was to suppress the Son of God, so that he would not be Lord and God be, before heaven and earth must fall. Therefore, both the pope and his mob, as well as the Turk, may want to lay themselves against Christ, and submit to disturbing his word and church; but it will certainly happen to them, as it did to the Jews and the Romans. When the hour comes, "the Lord who dwells in heaven will speak to him in his wrath, and will terrify them with his fury," Ps. 2:5, 6, "for he has made the Son king," and has given him the kingdom, that he should be Lord over all, and that all men should honor and worship him, and recognize him as their God, Creator and Savior. Those who do so have in God a gracious Father, and they shall be His sons and heirs, and have His only begotten Son for their patron, against the devil and all his scales. But if not, he has given to the Son who sits at his right hand "an iron scepter to smite his enemies and to break them like a pot," and to put them at the footstool of his feet, Ps. 2:9, as he did to the Jews, Romans, Egyptians, Assyrians, Grecians, 2c. and other kingdoms and monarchies.

So it is done inwardly in the divine being that the father has a son, begotten of him in eternity, and yet at the same time is Mary's son; thus, born of her in time, he is true God and man in one person. If you want to argue and be clever, you would neither know nor understand anything about it without God's word, much less believe. But because of your unbelief, the Son is neither greater nor less: he has escaped the power of all tyrants and the sharp minds of those who set themselves against him, his word and his church, but they have perished and gone to the devil.

Therefore, even if the Turk kills us all, we believe in Christ our Savior and the Lord and Creator of all creatures, and we defy him, saying, "Turk, if you do not want to laugh, be angry. But I will strike you dead. What more do you want? I will cut off the name of your Christ and the gospel. Thou shalt not do so; and in so doing, thou hast struck him in the eye that saith Zach. 2:8, "He that toucheth you toucheth the apple of mine eye;" whom thou callest thy God and Creator of heaven and earth, and praisest, and sayest thou worshipest him; he shall find thee well. I take comfort in the fact that I have a Lord who is true God and man: I will call upon him and confess him as long as I can move my tongue; he will surely bring me back to life, even if you strike me dead, and push you into the abyss of hell.

Therefore, God is not satisfied with this honor, nor is He satisfied that He is God, Creator of all creatures, as Jews, pagans, Turks and papists praise Him, and that He is the Creator of all creatures. He boasts; this is the ancient wisdom. But through the gospel he let it be proclaimed in all the world, saying: "Receive my Son, who is also the Son of Mary and lies in the manger, believe in him, recognize and confess him as your Lord and Savior, honor and worship him as you do me: whoever does not honor him, truly does not honor me. Now this is the new wisdom and faith of all Christians, by which they are saved. He who honors God otherwise is a liar and blasphemer. Know this well, and take it into your hearts.

v. 14. "And the Word was made flesh, and dwelt among us: and we beheld his glory, a glory as of the only begotten of the Father."

I have often said that the evangelist speaks of the deity of the Lord when he calls him the word that was in the beginning: not made, but when all things were made, he was already there, and so that through him, as the Creator, the heavens, the earth, and all that is in them were made, 2c. proves that our Lord Christ is the true God of the Father for ever and ever. No evangelist has so powerfully put forth this article, that Christ is God and man, as St. John, for he lived the longest, and even in his time the blasphemous heresies arose, when it was admitted that Christ was not God, which were not yet in St. Peter's and Paul's time. Thus St. John experienced the first heretic, Cerinthum, and was caused to write against him. Therefore, he suffered much more than the other apostles.

Now he speaks here that the same word, of which he said above (v. 1): "In the beginning was the Word, and the Word was with God, also became flesh, that is, man. I have often admonished you to learn to understand this article correctly, for it has been sharpened by the heretics (who have either denied one of the two natures, or have tried to separate the two natures in Christ), and have also admonished you not to let the two natures in Christ be separated. For so the holy evangelist wants to say here. For this is what the Holy Evangelist means to say: The value became a true, natural man, took on body and soul, as I and you have; but because he is also true God, the person who is also man must and can have no sin in him. Therefore, do not let the two natures, God and man, be separated in Christ, but remain together, as the text clearly says: "The Word became flesh;" does not say: The Godhead became another person, and another person became mankind.

So then the Son of God and the Son of Mary is one Son, not two: Christ is God and man, and is only one Christ, not two: one person, not two: God is man, man is God in one person, inseparable: God's child and man's child is one child. And there is great power in this article; for so

this person is separated, we are lost, 2c.

Saying: "The Word became flesh," he excludes the Father and the Holy Spirit, and keeps only the Son; saying: "The Word, which was in the beginning, became flesh, not the Father, nor the Holy Spirit. The Father is not the Son of Mary, neither is the Holy Spirit. These words we have not set down nor carried in the gospel; but they have thus remained from the beginning of the church of Christ. If you now ask reason why the Son and not the Father became man, it will not be able to tell you, indeed, it will become a fool about it. Then hear what the Holy Spirit says to you through St. John: The Word became man and suffered, and not the Father, 2c. How this happens, you shall believe, and neither know nor understand, but save until that blessed day of our redemption.

Reason, if it wants to measure and grasp this article with its intelligence, thinks: In the Godhead there is one indivisible being; how then can the middle person alone become man and not all three? I would be as wise as any heretic if I wanted to master these words: "The Word became flesh," to my liking. It means believed; not seen, measured, or grasped. In the Godhead there are two persons: the Son is the Word that was in the beginning: that same Word or saying, not the speaker, became man; therefore we do not allow the other two persons to be mixed into mankind.

### And dwelt among us.

The same person, namely, God's 'saying, or God's Son, when he became man/' did not soon go to heaven or hide in a wasteland, but lived among us. This does not mean a spiritual dwelling, as Christ John 14:23 says: "We will come to him and make our home with him," but a neighborly, civil dwelling. To say: He has had a dwelling place like another man, has gone in and out, so that he is seen walking in the streets and alleys, sitting, talking with the people, sailing on the water; not secretly, spiritually, but visibly among us. Just as when I am in the house, I am doing something, reading, writing, praying, eating, drinking, watching, sleeping, going out and coming in, like my neighbor. He was raised in Nazareth under Joseph and Mary, and helped his father when he grew up. Later, in the thirtieth year of his age, he began to preach and perform miraculous signs. He called 12 apostles and other 70 disciples and sent them out to preach. This is what the evangelist means when he says, "And dwelt among us.

Take heed to the word of the evangelist.

He does not want to separate the natures in the person, who is true God and man, of which he said: "In the beginning was the Word. And 1 John 1:1: "The Word of life, which was from the beginning." And soon after he says: "The Word was flesh. The same Word (he says), we have not only seen, but with our bodily eyes we have very well looked into the head, and with our hands we have touched it." If the same word was (as you say) before no eye was made, how do you say that you have seen him? Do you not hear that he wants the persons to be undivided; so that Mary not only gave birth to a purely purified man, but also at the same time to the true, natural Son of God. If she saw her natural Son, she also saw the true Son of God, the Lord of all. Although her eyes do not reach the Godhead, they do reach the person in whom two natures, divine and human, are inseparably united. As when I see a man covered or veiled with a garment, I see nothing but the garment; yet the man is essentially and presently there. Item, you give a bag full of coins to an outsider; you see the bag alone, and not the coins, and yet the coins are in it. Rather, this is because God and man are one person.

Origen compares this union of divine and human nature to a glowing iron. As fire heats the iron to need, and mixes itself into the whole iron: so the eternal word has taken on human nature, and filled the same completely with divine light and life, and human nature is thus completely united with the word, as an iron is fired through with heat and hammers.

### And dwelt among us.

That is, he became our brother, did as another man. Therefore, whoever touched him as St. John in the Lord's Supper touched the Son of God. So St. John lay in the arms of God: the apostles and others who heard him preach heard the voice of God. These and other texts are written to strengthen our faith that the two natures in Christ should not be separated. The man Jesus is not alone, but he is also the Word or Son of God, who became man and lived among us. So that you can rightly and truly say: The Son of God lies in the cradle, and lies in his mother's womb, lies in bed, walks on the earth, feeds his mother water, shavings, bread, fish, and so on. After that, when he was grown up and had been a boy, he carried Joseph's kind after him. This I say in so many words, to admonish you, that ye may well understand and imagine this article, for the sake of them that divide this person. The Jews do not have the man Christ alone, but crossed the true God and man; for he is one person in two natures.

When Philip the apostle asked the Lord to show him and the other apostles the Father (perhaps he had thoughts of his father, that he was an old man with a gray beard, like Daniel 7:9), the Lord Christ answered and said John 14:9: "So long have I been with you, and you have not known me. Philip, he that seeth me seeth the Father." Thus saith St. John unto him, The Lord hath not only



been accustomed among us, but hath become so near unto us, that we have even looked upon him in the face. He, as it is written, hated a black, brownish beard and brown eyes, and we touched him with our hands? therefore he was not a ghost.

If this article remains pure and unspoiled, we can build on it with confidence and recognize what a glorious, unspeakable treasure the Father has given us; otherwise we will be in the very danger in which Arius, the heretic who deprived Christ of divinity, and Manichaeus, who robbed him of humanity, stood. Where it comes to that, this treasure is already lost; whether one long cries, "A child is born to us, a son is given to us. Es. 9, 6. Item: "He gave himself for our sin." Gal. 1, 4. But these are sorrowful husks or bowls: the weight is there, where the Godhead is denied in the person of Christ, and then only one creature is given for our sins: and so the devil is powerful over us, and we must die in our sins and perish eternally. But if the shell is full, and this kernel is still in the shell, that God's Son gave Himself for our sin; item, laid down His life in payment for us, and shed His blood, which is God's blood, for us, then the weight is so strong that it crushes the head of the serpent and crushes it, destroys sin, strangles death, tears open hell and breaks it open. But if only the shell remains, we are not improved by his death or resurrection: indeed, if all the angels died for us, we would not be helped by it. The Word (that is, the true Son of God), who was in the beginning, must do it himself; he is the weight that tramples down sin and death and devours them eternally, to whom the devil and hell are a poison and pestilence.

For this reason he became man, so that he did not soon disappear or fly into heaven, but lived among us like another man, having hands, fingers and all kinds of limbs, like me and you. "Into the eyes of the blind he sprinkled, and put his hand upon him, even upon his eyes, and made him see" Ma2c. 8, 23. Item Joh. on the 9th Cap. v. 6. "he sprinkled on the earth, made a dung of the saliva, and smeared the dung out of the eye of him that was blind-

was born." So that he was a true man, who used all kinds of means for the preservation of this life, like another man; only that he was without sin. For the person is true God and man at the same time. This is our Christian faith, the highest comfort and SKay.

### And we saw his glory.

Oak, how mightily he prefigures and imagines this article to us. We have, he says, not only seen that he is a true man, who has lived among us; but we have also surely perceived that he is true God, for he raised the dead, made lepers clean, bad in a word. That therefore his deeds were divine, and his glory, which he displayed by such miraculous works, was the glory of the only begotten Son of the Father, full of grace and truth.

Now this is the fruit that we believers have of the Son of God becoming man. He is not a sinner, as we, who are conceived in sins, are born, and are children of wrath by nature: because there is in us eyes and deceit. But this could not have happened in Christ, that he had some emirs; for he was the only begotten Son of God, wholly pure, innocent, holy. And even though he took on human form, he was still pure at the same moment, conceived by the Holy Spirit from the Virgin. This is what the holy evangelist means when he says: "Full of grace and truth" and afterwards v. 16: "We have all taken of his fullness." That is, grace and truth so abound in his person that all believers enjoy and partake of his grace and truth.

Therefore, we must take care that we keep both the core and the shell, that is, his divinity and humanity. For if he alone is a pure and righteous man, we are not improved by Easter and Pentecost; that is, he has not made us righteous and saved by his resurrection, nor sent the Holy Spirit to purify our hearts so that they may be full of grace and true. Therefore we must take the feast of the birth of Christ as a basis, so that we may know what kind of person Jesus Christ is, namely, that he is the one who was in the beginning, through whom all things were made, and soon promised to Adam that the seed of the woman of the serpents should trample on the head; therefore he had to be born in time from the image of a woman, from the distinct tribe and blood of Adae, Abraha and David.

There are indeed three persons of the eternal divine being; but only the middle person, the Son, became a man. If you believe this, you will understand what kind of person hung on the cross on Good Friday, who was given to death for our sins and raised again for our righteousness, who makes us blessed in baptism and sacraments.

Testimonies of Roman Catholic writers about the state of the church corrupted by the papacy before the dawn of the blessed Reformation, together with the commemoration of this dawn.

(Conclusion.)

From this time on, this pure doctrine of the justification of the sinner before God, ignited by the light of the Gospel, became the inner lamp through which Luther's Word of God, through the grace of the Holy Spirit, became more and more enlightened about the context of Christian doctrine. Luther was enlightened more and more about the context of Christian doctrine by the grace of the Holy Spirit.

And since this was not an outwardly learned school faith, but a living, inwardly experienced faith of the heart in him, what David testifies in Ps. 116 came true: "I believe, therefore I speak;" for "in sermons, breasts and learned disputations, he could not conceal this enlightening and blissful truth, this great act of God the Holy Spirit. He could not keep silent about this enlightening and blissful truth, this great act of God the Holy Spirit, but had to confess it again and again, directly and indirectly, with joyful courage.

It happened that the papacy got in his way with its shameful indulgences. In the vicinity of Wittenberg, the Dominican monk Johann Tetzel was employed as the pope's indulgence merchant. In his impudent and ungodly speeches about the glory of papal indulgences and in his blatant impudence, he left everything behind that had been heard about it until then. For example, he claimed the following atrocious articles:

"He would have the same grace and authority from the Pope, if someone had weakened the Blessed Virgin Mary, the Mother of God, he could forgive it, if he put in the box what was due.

Item, the red indulgence cross with the pope's coat of arms, erected in the churches, would be just as powerful as the cross of Christ.

Item, if St. Peter were here now, he would have neither greater grace nor power than he had.

Item, he did not want to share in heaven with St. Peter, because he would have saved more souls with indulgences than St. Peter with his preaching.

Item, if one puts money in the boxes for a soul in purgatory, as soon as the penny falls to the ground and rings, the soul is led out to heaven.

Item, the grace of indulgence would be the very grace by which man would be reconciled with God.

Item, it would not be needful to have repentance, nor sorrow, nor penance for sin, if one were to redeem indulgences or letters of

indulgence."

Then it happened that some of Luther's confessors came to Luther with the indulgence slips they had redeemed and made presumptuous speeches that they did not want to desist from adultery, fornication, usury, etc. He therefore spoke to Luther. He therefore spoke

In the confessional and in the pulpit he at first only opposed the abuse of indulgences; and since this had little effect, he had 95 theses (sentences) against the abuse of indulgences posted on the door of the castle church in Wittenberg on October 31, 1517:

1. "Since our Lord and Master Jesus Christ said, Repent 2c. he willed that the whole life of his believers on earth should be a continual repentance."

5 The pope does not want nor can he impose other punishments than those which he has imposed at his pleasure or according to the canons (papal statutes).

Those who think they can be sure of their salvation through letters of indulgence will go to the devil together with their masters.

(33) Beware and beware of those who say that the pope's indulgence is the highest and most precious grace of God and a gift that reconciles man to God.

(41) Let papal indulgences be preached with care, lest the common man falsely think that they are preferable to other works of charity.

47) The Christians should be taught that the practice of indulgences is a free thing and not commanded.

The right true treasure of the Church is the holy gospel of the glory and grace of God.

Whoever speaks against the truth of papal indulgences, let him be cursed and maledicted.

On the other hand, we say that the pope's indulgence cannot take away the slightest daily sin, as far as the guilt of it is concerned.

94) Christians should be exhorted to follow their Head Christ through the cross, death and hell.

95 And so they enter the kingdom of heaven more by much tribulation than by the assurance of peace.

At the end, Luther adds: "For the sake of Christ, I still ask all and sundry to either show me a better way, if the same had been revealed from above, or at least to submit their opinion to the divine and the church's pronouncement. For I am not so bold that I would prefer my opinion to the opinion of all others; but I am also not so foolish that I would let the divine word follow the fables which human reason has invented.

Although Luther, urged only by his conscience, bore witness in these theses against the abuse of indulgences, and was not yet completely clear about the "Wesel" of indulgences and related doctrines of the prevailing church doctrine from the Gospel - indeed, although he did not yet at all doubt the supremacy of the pope, according to divine right, in them: nevertheless, at the same time, deep glimpses of evangelical truth were contained in them, as, for example, in the above-mentioned "Theses of the Church".

attracted 62. This special mixture of his sentences was certainly the cause that they, as if the angels had been messenger runners, became known in two weeks in all of Germany, in four to six weeks in all of Europe, and produced a powerful movement for or against; for it would hardly have been possible at that time for minds to be prepared and receptive to a writing such as he delivered three years later in the booklet: *Von der babylonischen Gefängniß der Kirche* [On the Babylonian Prison of the Church], in which he openly and unapologetically attacks the presumption and tyranny of the papacy, which is contrary to Scripture, with God's Word and brings it to the ground.

Now it is not our intention to prove the reception and effect of these 95 sentences of Luther historically more exactly on both sides. Only this much is to be noted here, that this effect was a twofold and opposite one, especially among the scholars, priests and monks. Those who had a heartfelt desire for the essential divine truth, which satisfies both heart and head at the same time, were charmingly illuminated and enlightened by the gospel shining through in these 95 sentences, so that a new rain and movement came into their souls; The blind followers and admirers of the papacy, on the other hand, whether out of sincere devotion or for the sake of belly and favor, took from Luther's theses the first offense and annoyance not given at all, as if he were acting hostilely and presumptuously against the pope, and attacked him several times with angry and poisonous writings.

But it was precisely because of this, under God's gracious guidance, that Luther was driven ever deeper into the Word of God and enlightened by the Holy Spirit. The Lord gave him an intrepid courage of faith from within and, in the course of the next few years, he was joined from without by these and those fellow witnesses and evangelical confessors who were inspired by him.

Neither Luther nor his later comrades-in-arms \*) - a Melancthon, Joh. Brentz, Bugenhagen, and others, had ever taken it into their heads to cleanse the corrupt doctrine of the church from the bottom up and to reform the church, although God had such a great thing in mind without their will and intentions.

That this does not include Zwingli, Calvin and others is self-evident. It is self-evident that this does not include Zwingli, Calvin, etc., partly because they were involved in the opposite errors to those of the papists, and partly because their testimony did not, like Luther and his friends, start from the true church of Christ still hidden under the papacy and did not hold the seeds of evangelical truth under the chaff of papist heresies, indeed the summa of the ancient and always new confession of the church, which always remains essentially the same.

Service led out. Rather, their witnessing and struggling stood on the following grounds and causes:

First of all, it was necessary for God's glory that the purity and truth of His evangelical Word be recognized by all, as it shines in, shines through and casts down, as the sun of the Spirit, all papist darkness and fog, which until then had enclosed and entrapped Christendom, and thus in general the Holy Scripture, which is bright and clear in itself and can be explained by itself, as the sole foundation and essential judge of all faith and doctrinal disputes. The Holy Scriptures, which are clear and self-explanatory, are the sole foundation and source of church doctrine, the actual and essential judge of all faith and doctrinal disputes, and the only rule and guideline for all God-pleasing actions and lives of Christians, without the equal influence of so-called apostolic traditions, human doctrines and human commandments.

On the other hand, their testimony was demanded by their conscience, cleansed by the gospel and faith, which could not possibly remain silent and would have to judge and condemn them inwardly if they had suppressed the knowledge of this and that evangelical truth and at the same time of this and that papist error, newly gained from God's word, out of fear of man and concern for their bellies, and by such cowardly silence had confirmed the insolent assertions of the defenders of papacy and at the same time had corrupted their own souls.

Thirdly, it was demanded in the same way by the love of the neighbor and the salvation of the brethren, in order not to withhold from them the light of truth for salvation, gained through the special illumination of the Holy Spirit from His Word, But rather to free them from the chains and bonds of papist error and, namely, through the evangelical doctrine of the all-sufficient and sole and complete merit of Christ for the justification of the sinner before God, who takes hold of it in faith and appropriates it, without the help of works, to help them to the comforting and reassuring certainty of the forgiveness of sins and eternal life.

Fourthly, the testimony of Luther and his fellow witnesses and comrades-in-arms against the corruptions of the papacy was necessary in order to testify at the same time to their unity of faith and doctrine with the One Holy Christian, Catholic Apostolic Church from the beginning, which was hidden from time to time in these and those righteous Christians and true children of God, even under the papacy, and which also soon recognized the voice of Christ as its bridegroom in the evangelical testimony of Luther and his friends. For they did not want to bring up something new and foreign to the Word and the Church of the Lord, as the troublesome papacy did and as the enthusiasts of all times and peoples also do with their peculiar little human feelings, but the ancient and yet

They only wanted to cleanse the eternally new faith, confession and doctrine of the Church of God, based on His Word, from the dirt and filth of the older Pelagian heresies and the newer papist human statutes heaped upon it; they wanted to bring the holy truth of this confession of the Church of Christ, which is always self-same and essentially unchangeable, out of the shuffle of old and new errors back into the light. They wanted to bring the holy beauty of this faith of the church of the Lord from the distorting deformity and

distortion of the ugly papacy into the light and to present it anew to the eyes of all who wanted to see.

These were the most important reasons for their testimony against the corruption of papism; and since papism, with its "powerful errors," under God's imposition and through Satan's action, is by all accounts today again gaining new power and strength, sometimes in a grossly conspicuous way, as in the zealous teaching and work of the Jesuits, sometimes in a more disguised way, as in Puseyism and its effects in England, sometimes in an almost imperceptible and more secret way here and there within the Lutheran Church itself, it may well be time for the healthy sons of the Lutheran, i.e., orthodox, Church to take their place. i. orthodox church should follow their fathers and, on the same grounds, bear the same witness against the essentially identical papacy of old and new times. General-Synod in its Lutheran Observer, this echo of reformed pamphlets against the papacy, would like to inflict as deadly a wound on it as a bear stung by a boy with a straw.

To such a healthy Lutheran, i.e. ecclesiastical witness against the antichristic and anticlerical old and new papacy belongs, namely, that the manly and defensible sons of the church first sit down at the feet of their fathers and, namely, of the great champion and faithful witness, Dr. Martin Luther and his equal son and fighter of the papacy, Martin Chemnitz. Martin Luther, and his equal son and fighter against the papacy, Martin Chemnitz \*), and learn from them how they wielded the sword of the Spirit, i.e. the Word of God, against the lies and errors of the papacy and really inflicted a mortal wound on it.

For only in this way can they, in the historical context, worthily join the ranks as the faithful witnesses of the present to the great pioneers and trailblazers of the past, who were undeniably inspired to such great and noble struggles and victories by the Holy Spirit. Spirit with magnificent gifts and, in particular, the

\*) In his *examen Concilii tridentini* i.e. examination of the decisions of the Tridentine Council, in which the papist heresies against the evangelical truth were ecclesiastically established and confirmed.

The first step was to ensure that the students were equipped with the necessary knowledge and skills.

Only in this way can it happen that they do not become scattered and isolated in the ecclesiastical action of doctrine and defense and do not run the great danger of wanting, each in his own way, to base everything anew on the Holy Scriptures. They do not get into great danger by each in his own way wanting to justify everything anew from the holy scripture, according to personal and peculiar favorite thoughts, to search for and find them in the word of God, and accordingly get into enthusiastic interpretation of the scripture in one way or another, be it according to these and those papist errors already overcome by our teaching fathers, or turned away from them, to the opposite side, because the pure doctrine is everywhere a narrow way, between two abysses.

For as estimable and important as some of the achievements of the newly awakened faithful theology of our time in the Protestant field may be, it is nevertheless very questionable whether even all of the products of it, which have grown on Lutheran soil, have emerged from the life reason of it and from a thorough understanding of the coherence of the Lutheran church doctrine, and are not afflicted with these and those sickly excesses of peculiar favorite thoughts and private opinions of their authors, which are not in accordance with the church doctrine of the Reformation and do not remedy the test of our confession in our symbolic books? - —

Ah! All of us who really want to be faithful and honest Lutherans, i.e., confessors of the orthodox church. All of us who really want to be faithful and honest Lutherans, i.e., confessors of the orthodox church, whether we are shepherds and teachers or not, do not want to forget that we are not a generation like the one that emerged from the bosom of the Lutheran Reformation, raised in the words of faith and sound doctrine, supported by the foundation of the church, inspired and permeated by the confession of the church, all of us feeling ourselves to be members of the church and, in the witnessing and teaching of its servants, hearing with joy the voice of the church as its spiritual mother. Rather, we are like the children of Israel, who are making their way home to Jerusalem from the Babel of either the rightly existing state union or the unit-pietist spirit.

It will then hardly harm even the most gifted Lutheran teachers and witnesses in our weak and sickly ecclesiastical world, if they, before they too hastily deliver their own and new things, first make warm friends with our orthodox and discerning teaching fathers and not only show their persons due respect, but also to lively appropriate the treasure of their knowledge, both in general and for the ecclesiastically healthy fight against the newly strengthening papacy, and to first sit and learn thoroughly at their feet before they undertake to teach others.

Yes! Truly, to all of us Lutherans, depending on the It will be highly important and beneficial for our profession, gifts and education, but especially for us preachers, not to seek our nourishment preferably or even exclusively in some often so ephemeral ephemera and idiosyncrasies of newer textbooks and booklets, but to turn back to the hearty and pithy food that we find so abundantly prepared especially in Luther's writings and in the orthodox teaching fathers of the sixteenth and seventeenth centuries for lasting satiation and at the same time lively stimulation. To them, as our fathers in the faith, we want to look up and learn from their mouths, who have told us the word of God; to them, the heroes of the Lord, the good fighters of Jesus Christ, who with the spirit of his mouth, the living and powerful word of God, attacked the papacy, like the swarming spirit, in its roots and destroyed it - to them, these our pioneers, we want to fight after them with confident courage; In them, who are pillars in the house of God, through whose mouth the kitchen of the Lord was presented as a pillar and foundation of the truth, we want to hold on to them and strengthen them, for they are, next to the holy apostles, the most glorious and most important ones for us. In deep and thorough knowledge of the divine word; in ecclesiastical penetration of its pure and wholesome doctrine; in fervent zeal to confess and defend it against the devil, the world and the flesh; in living in God's word and the same in them; in self-denying love for Christ and his church; in the holy anointing of their prayers and supplications. In the holy anointing of their prayers and supplications, in which they always carried the church of God on their hearts; in deep-intimate experience of justifying faith, through powerful hostility from without and high spiritual challenge from within; in a wealth of godly self- and world-view in such simple, edifying language; in an abundance of sanctified official wisdom and counsel for the evangelically healthy government of the congregations and treatment of individual souls, depending on their particular need. - —

Where would we find this richness in all the faithful books of doctrine, sermons, prayers, and devotions that have come down to us in more recent times, whose most intelligent sons have retrieved the old and tried-and-true from the rich treasury of the Lutheran Church and, by reprinting them, have offered many a noble treasure for general use and enjoyment?

Certain name Lutherans, of course, such as the previous leaders of the so-called Lutheran General Synod, despise this treasure, although they do not know it. General Synod, despise this treasure, although they do not know it. And although they, for example, trample on the Lutheran doctrinal codicil of the holy sacraments, which is true to the Scriptures, and yet have taken their wisdom only from those reformed deniers of it whom Luther already fought down victoriously more than 300 years ago, they still prattle and pretend that they do not know it.

The people of the world are constantly presenting "progress and development" to themselves and to others, without actually knowing what they are saying and what they are putting into practice.

If God would have all Lutherans in this morbid, pietistic and unionistic age first regain the healthy scriptural and confessional standpoint of the Lutheran Reformation, and from there a new rain and movement in all directions - that would certainly be the true progress and development. Then, in doctrine and life, church and state, art and science, healthy, Bible-based, orthodox and rightly believing, knowledgeable and experiential, anointed, doctrinal and defensible, in love active, in the cross patient, in hope joyful sons of the church would grow up, in whom the church, as her spiritual mother on earth, as well as God, the Lord, as her Father in heaven, would be heartily pleased.

May the gracious and merciful God help us to do so. Amen!

## How Luther does not consider a believer who does not prove his faith by deed.

We see from the example of the rich man that it is impossible to love where faith is not, and impossible to believe where love is not. For both want and must be with each other, that a believer loves everyone and serves everyone; but an unbeliever is everyone in heart, and he wants to be served by everyone, and all this wicked, perverse sin he covers with a little semblance of his hypocritical works, with the sheepskin, like the great ostrich, which is so foolish that when it covers the neck with a trip, it thinks that its whole body is covered.

Paul calls those who persist in sin children of unbelief, by which he means that they have stepped away from the faith and fallen away, so that we can see from this that whoever does not prove the faith by deed is considered just as much as a pagan, namely, a fallen-away Christian and an apostate from the faith; therefore the wrath of God also comes upon them here in time, just as it also happens to us Germans now that we must have enough trouble, pestilence, war and bloodshed. These useless talkers and vain teachers may well see to it that they are not counted among those who are idle and lazy; for though they are not so blind as the heathen, but well know that unchastity and avarice is sin, yet they go and keep not these things, and rely on faith, which they have without works.

or, although they know that faith without works is nothing and a false faith, fruit and good works must follow from it, if it is righteous, yet they go safely and rely on the grace of God, not fearing God's wrath and judgment, who wants to crucify the old Adam and read good fruit from good trees.

Although (I say) perhaps by this word, children of unbelief, Paul refers to those who teach and hold in vain that unchastity is not sin, as the blind Gentiles did, it must be said that all who do as the Gentiles did, and do not live chastely or mildly, will also receive the same reward, and this so much more than they know what is wrong, as he says to Romans 2. Do you think you will escape God's judgment by doing the very things you condemn in others? Yes, you are gathering wrath for yourself through your hardened heart."

### What the Papists Think of the Holy Scriptures. Scripture.

The papists hold the church - by which they understand the pope and the Roman priesthood - so high that once the Cardinal Hosius defended against Brenz the sentence: "The holy scriptures, if they lacked the authority of the church, would be as valid as Aesop's fables". Furthermore, the Jesuit Baile writes in his Controversiatechismus: "Without the authority of the church, I would not give Matthew more credence than Titus Livius" (a pagan historian). This is also quite natural, because these poor blind people have not experienced the testimony of the Holy Spirit, which the holy scriptures give to the heart of the readers, if they do not resist wilfully, and by which these scriptures themselves give testimony of their divinity. Joh. 7, 17. 1 Joh. 5, 6.

### Strange sample.

When Rousseau, the famous naturalist (gst. 1778), once in his youth was worried about how it would be with him after death, he threw a stone at a strong tree very close to him; if he hit it, he wanted to take it as a sign that he would be blessed, if he missed it, that he would be damned.

Räumer, in reporting this, quite correctly adds, "No wonder he met him."

### Ecclesiastical message.

tss

As the former assistant preacher and school teacher at Trinity Lutheran congregation in Cincinnati, Rev. Fr. Eppling, has received a call to St. John's Lutheran congregation at Trop, Spencer Co, Ja, and with the consent of Rev. Wichmann and his congregation has accepted, he was introduced there on 21: Sunday x. IIHuit. by Rev. Saupert of Evansville.

On the other hand, the congregation in Cincinnati with its: Pastor Friedrich Ottmann from Bavaria, until then a pupil of the seminary at Fort Wayne, as assistant preacher and school teacher, who was solemnly ordained on Advent 1 by Pastor Wichmann with the assistance of Pastors Polack and Klinkenberg in the midst of the congregation.

May the Lord make both of them a blessing and create much fruit through them to young and old for eternal life.

The address of the two brothers is:

?, 7^6(>J.,

ca-'e o/ Aeu.

, (L-rcrnn"//.

Mr. Jacob Trump, farmer who is said to reside near St. Louis, is requested to see me.

I now live in the house belonging to Mr. Renard, southeast corner of Third and Myrtle streets. Entrance from Myrtle Street, second staircase.

F. W. Barthel.

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## Year 8, St. Louis, Mon., Jan. 6, 1852, No. 10

Luther's proof that he and his fellow confessors were the right old church, while the papists were a new false church.

(From the writing: against Hans Worst. Walch XVII. 1656-1671.)

### From the churches.

So that we do not spend the time with Heinzen's devil's filth, but also present something useful and better to the reader, not for Heinzen's sake, or who put him on; because they are suo Huäioio oov- iewvatj, nures kadent, et non auäiuvt, (according to his judgment condemned, have ears and do not hear) let us take the matter before us ourselves, namely why the papists call us heretics through their Heinzen? And this is that they pretend that we have fallen from the holy church, and have instituted another new church. The answer to this is: Since they claim themselves to be the church, they are obliged to prove the same. If they agree with me! If they prove it to me with some reason (do not ask for much reason), we will give ourselves up, come and say: xeeevimus, wiserere no- 5tri (we have sinned, have mercy on us). But if they cannot prove it, they must confess, (they do it gladly or unwillingly,) that they are not the church, and we may not be heretics, that we fall from the vile churches: yea, because there is no remedy.

we must be the church of Christ, and they must be the church of the devil, or else. Therefore, the point is to prove which is the right church.

As long as the proof is not there, it is in vain for one part to boast of the church and the other part to call heretics; one part must be false and wrong - for there are two churches from the world to the end, which St. Augustine calls Cain and Abel. And the Lord Christ tells us not to accept the false church, and Himself distinguishes two churches, one right and one wrong, Matth. 7, 15: "Beware of the false prophets who come to you in sheep's clothing 2c." Where there are prophets, there are churches in which they teach. If the prophets are false, the churches that believe and follow the prophets are also false. Now we have never yet been able to obtain from the papists that they wanted to prove why they are the right church; but they stand on the saying Matth. 18,17. that one should hear the church, or else be lost: although Christ does not say there, Who, where, or what the church is; but, where it is, there it should be heard. This we also confess and say; but we ask, where and who is the church of Christ? *non de nomine*, not of the name, but of the essence we ask.

Just as if I asked a drunk, half-asleep, or a fool: Dear,

Tell me, who or where is the church? and he answered me ten times nothing else, but thus: One should hear the church. How can I hear the church if I do not know who and where it is? Yes, they say, we papists remained in the old churches from the time of the apostles; therefore we came from the old churches and remained until then: but you fell from us and became a new church against us. Answer: But how if I prove that we have remained in the right old church, even that we are the right old church; but you have fallen away from us, that is, from the old church, and have established a new church against the old church. Let us hear this.

First of all, no one will be able to deny that we, as well as the papists, are called of the origin of holy baptism, and Christians of the same. Now baptism is not a new one, nor invented by us at this time; but it is the very same old baptism which Christ instituted, wherein the apostles and first church, and all Christians hereafter, were baptized unto. Now if we have the same baptism, the first old (and, as it is written in the symbol, catlloLoao, that is, of the whole Christian) church, and are baptized in the same, then we certainly belong to the same old and whole Christian church, which is the same with us, and we are the same with it, coming from the same baptism, and there is no distinction on account of baptism. The

Baptism, however, is the most noble and first sacrament, without which the others are all nothing: as they must confess. Therefore "the papists cannot with truth reproach or heresy us another or new church, because we are children of the old baptism, as well as the apostles themselves and all Christendom, Ephes. 4, 5.

Secondly, no one will deny that we have the holy sacrament of the altar, the same and even as Christ himself instituted it, and the apostles afterwards and all Christendom used it; and so we eat and drink with the old and all Christendom from one table, and received with them the same one old sacrament, and have done nothing new nor different in it: therefore we are with them one church; or, as St. Paul 1 Cor. 13. Paul 1 Cor. 12, 13, "we are one body, one bread, eating of one bread, and drinking of one cup. Therefore the papists cannot call us heretics, or new churches, they must first call Christ, the apostles, and all Christendom heretics; as they do in truth, for we are one church with the old churches, in one sacrament.

Thirdly, no one can deny that we have the right old keys, and do not need them other than to bind and loose the sins done against God's commandment, as Christ instituted them, Matt. 16:19, John 20:23, the apostles and all Christendom have used them until now; thus we have the same keys and custom with the old churches: therefore we are the same old church, or ever were. For we make no new keys, make no new laws, neither do we exclude kings and lords from and into their temporal dominions; but only sinners from and into the kingdom of heaven: even as the old church did, by the commandment of the Lord. That the papists again falsely lie to us, even heresy and blaspheme the old churches, apostles and Christ Himself in us.

Fourth, no one can deny that we have the preaching ministry and God's Word pure and abundant, diligently teaching and practicing it without any addition of new, own, human honor, just as Christ commanded, the apostles and all Christendom did. We do not invent anything new, but keep and remain with the old Word of God, as the old church had it: therefore we are with it the true old church, as one church, which teaches and believes the same Word of God. Therefore the papists blaspheme Christ himself, the apostles and the whole of Christendom, when they call us new and heretics. For they find nothing in us but the old things of the old churches, that we are like them and one church with them.

Fifth, no one can deny that we keep the apostles' symbol, the old faith of the old churches, all things alike with it, believing, singing, confessing, making nothing new in it, nor adding anything, so that we may enter into the old church and are one and the same with it.

Therefore this piece does not allow us to be scolded with truth by the papists as heretics or new church: for he who believes and holds the same with the old churches is of the old churches.

Sixth, no one can deny that we have the same prayer with the ancient Churches, the same Our Father, not a new or different one, singing the same Psalms, praising and thanking God with one mouth and heart, just as Christ taught, the apostles and the ancient Church itself used, and commanded us to do according to the example. And the papists here before cannot heresy us, nor reproach our church, they must first reproach Christ Himself, together with His dear old churches 2c.

Seventh, no one can deny that we teach and hold with the old churches that one should honor the temporal rule, and not curse it, nor force it to kiss the pope's feet. We have not invented this anew, but St. Peter 2 Epist. 2, 10. curses those who would invent this anew and do it in the future. Paul Rom. 13, 1. et seq. stands with us, and the old and whole Christianity, that in this we also may not be or be called new things, as the papists blaspheme God Himself in us; but are and belong to the old, holy, apostolic church, as the right children and members of the same. For we have always obeyed our sovereignty, whether emperor or prince, in the most faithful manner, and have done so ourselves, praying heartily for it.

Eighth, no one can deny that we praise and extol the marriage state, as a divine, blessed and pleasing creature and order, for the fruit of the womb and against carnal immorality. And we have not invented it anew from ourselves, nor have we invented the custom of it anew from ourselves, much less forbidden it as new teachers; 'but, just as God created it from the beginning, Christ confirmed it, the apostles and the old church honored and taught it: in the same old rule and God's order we have remained, and thus are similar to the old churches, yes, we are right kind members of the same. That one sees here how the papists again falsely impose innovation on us.

Ninth, no one can deny "that we have the same suffering (as St. Peter says 1 Epist. 5, 9.) that our brethren in the world have;" we are persecuted in all places, strangled, drowned, hanged, and subjected to all plagues, for the word's sake, and we are like the old churches, and in this we are like them in measure, so that we may well say, We are the old true church, or its fellow members and equal companions in suffering; for we do not invent these things anew, but feel them well. Yes, we are (like the same old church) like the Lord Christ Himself in the cross. There stands before the cross of Annas and Caiphas, together with the priests, and blaspheme the Lord, because they have crucified him; just as our pope, cardinals and monks have condemned, condemned, murdered and shed our blood, and still blaspheme us. There stand the men of war, that is, the secular rulers in part, and also blaspheme us; in addition also the rogue, the left avenger, Heinz Wölffenbüttel, together with his own, whom God has already condemned, and hanged in bands to hell, must also do his

blaspheming, so that this piece, as an old sign of the old churches, is abundantly seen among us.

For the tenth, no one can deny that we do not again also shed blood, murder, execute, and avenge ourselves, as we often might have done, and still could; but as Christ, the apostles, and the ancient church did, we forbear, admonish, and pray for them, also publicly in the churches, in the litanies and sermons, of all things, as Christ our Lord did and taught, the ancient church also so; that therefore we also all keep to the old nature of the ancient churches.

Since the papists know that in all such things, and what is more, we are like the old churches, and may with truth be called the old church; (for such things are not new, nor invented by us;) it is a wonder why they may so brazenly lie to us, and condemn us, as having fallen from the church, and brought about a new church: so that they may find nothing new in us, which was not kept in the old and right cakes, in the apostles' days. That I truly respect that this is the time, of which Dan. 7, 9. says: The old one, *Antiquus Æwrum*, sat down after the little master had blasphemed, and held the judgment. For the former old church shines forth again, (as the sun after the clouds, behind which was the same sun, but not brightness,) and the blaspheming horn will go down, and all will come to an end, as it stands there, and the work is shown; of which it is not time to speak here.

But someone would like to say: There is still one thing lacking, namely fasting: for you heretics do not fast (they say). Oh Lord God! If there is one thing about us from the old church, it is unfortunately the fasting. If there is one thing about the papists of the new churches, it is that they do not fast and live in fasting, even on fast days, rather than on feast days. Yes, we do not fast for everything, but for a quiet (with St. Paul 1 Cor. 4, 11.) hunger; which we see daily in our poor priests, their wives and children, and in other many poor people, whose hunger looks out of their eyes, who hardly have bread and water, and who go about fingernacking, having none of their own. The peasants and burghers do not give, the nobility takes, that our few find, who have something, and yet could not help all. Since monasteries and convents should serve, the others are stingy; so Lazarus must die of hunger.

ben. The papists laugh at this, but in this way they testify that we are the old church, which suffers the mockery of the devil's children.

Herewith we have proved that we are the true old church, with all the holy spiritual churches one body and one congregation of the saints. Prove now also, ye papists, that ye are the right ancient church, or ye are the same. But this you cannot do; but I will prove that you are the new, false church, which is always apostate from the old right church, the devil's whore and school.

First, do not stay with the first old baptism. For you have invented many other baptisms, and teach that the first baptism is subsequently lost through sin: one must make amends through one's own work, especially through monasticism, to become as pure as if one had gone out of Christ's baptism.

St. Vitus made churches and monasteries full. And that piece, the *Satisfactio*, Gnugthuung, is the beginning and origin, door and entrance to all abominations in the papacy: just as in the churches baptism is the beginning and entrance, to all graces and forgiveness of sins. For where there is no baptism, sacrament, key and all are of no avail. If grace had not arisen, indulgences, pilgrimages, brotherhoods, masses, purgatory, monasteries, foundations, and the greater part of all abominations would not have been invented, and the papacy would not have become so thick and fat. That is why they have called it a baptism in their churches, which has produced many baptisms, sacraments and forgiveness of sins, even high holiness. This is it, the own righteousness, the sanctity of works, of which we have written much? Who commanded you? or where is it written? Where do you find in the old churches that you may invent such new baptism and holiness? Who here is heretic, apostate and new church?

On the other hand, you have the indulgence in all the world as a baptism, yea, as a flood of sin washing away sin; that there be no corner of the world where your indulgence is not sold or given, all the world full of seals and letters. Who gave you the seal, or where is it written? Where do you find it in the old churches, that you may establish such new baptism and washing away of sins? Who is the heretical new church here? Is it not you, the whore church of the devil?

Thirdly, you have not only driven holy water and salt into all churches, but also into all corners, as a washing away (or baptism) of sins, and have also taught great sorcery in it, as *distinct*. 3 *Aquam sale*, proves. Who told you to do it? Where is it written? Where do you find it in the old

Churches, or institution of the apostles? Who is the new apostate church here?

Fourthly, ye have instituted pilgrimages to merit indulgences or remission of sins: which, because it is done without the office of the keys, it is not to be done without the office of the keys.

shaht, by your own merit, it is also a new another baptism, or washing away of sins. Who told you to do it? Where is it written? Where do you find it in the old churches that you should establish such a new forgiveness or baptism? Who is the new apostate church here?

Fifth, you have established brotherhoods without number, so much so that you have made all the world full of seals and letters, all for the indulgence and remission of sins and for merit, which alone is the office of holy baptism and sacrament. Who commanded you? Where is it written? Where do you find it in the old churches, that you may establish such new forgiveness or merit? And who can tell how many new ways you have devised to forgive sin, for money or for your own merit? Who is the new church here, with new doctrines and sacra-

ments, of which neither Christ, the apostles, the Scriptures, nor the ancient church knew anything?

Sixth, who will tell all the abominable novelties that you have invented in the Most Holy Sacrament of the Body and Blood of Christ? Who told you? Where is it written? Where do you find it in

First, that you may take and rob the sacrament from the whole churches, and leave only the one form, and appropriate the whole to the priests alone? Secondly, that this one form should not teach and increase the faith, but be turned into a work of obedience of the churches. Thirdly, the whole Sacrament, if it is other than a Sacrament,) not to the memory of Christ, to preach of him publicly, to thank him for his suffering, but to sell the other as a sacrifice of a priest and the own merit of a bad boy, and to give it to the souls in purgatory, and for all temporal need, like a pagan idolatry, even like a shameful market, in the most abominable and blasphemous way, so that CHrist's memory [for which he founded it, after all] has been distorted and eradicated. And if you were otherwise as pure a church as the apostle himself, and much purer: yet this certain abominable, horrible piece, which you have invented anew out of the devil's counsel, makes you new apostate, heretical churches, yea, arch-whores of the devil, and infernal schools. For this play is so desperately, causelessly evil that no tongue can speak it out in this life, no heart can comprehend it, until the Day of Judgement appears.

\*

Read, gather, pick up all the evil that the devil can invent against us with all of you, and lie a thousand times as much. Nevertheless, it will not be a small splinter compared to this beam, on which not one, but without a doubt all the devils and all the

worst boys have carpentered in six hundred years. This is one of the right pieces, which Christ calls an abomination in the holy place.

Matth. 24, 15. Therefore not only we should and must flee from you, as from the greatest wrath of God, but heaven and earth are terrified and shy away from such murder pits; for this piece not only leaves no church, but makes it the worst stinking chamber of the devil that is on earth. The Turk, the Tarians, the Jews are nowhere far away.

The Church of God is as wicked a pit of murder as the Papal Church is in this matter, for they alone deny Christ and turn their backs on him, but in this they take him for their own, spit upon him, mock him, blaspheme him, defile him and torture him, and play a much more horrible passion with him than was done to him in the flesh by the Jews. Yea, go ye therefore, praise the holy church from which we have fallen. Let the devil remain with you in such churches, and all those who want to be Heinzen. God protect us for this, as he has graciously torn us out, for which praise and thanks be to him forever.

Seventhly, who has commanded you to make this innovation, that you have forged new keys, even two false dieteries, so that you neither forgive nor retain sin, as the old keys do, with us and in all the old churches; but ye do fresh sin and murder, where there is none else, in your new apostate, murderous churches, that ye may see, and bind, and abominate, and kill the Christian consciences with infallible, innumerable laws, in eating, drinking, raiment, places, days, and such like outward things, which Christ freely commanded, Col. 2 16. and kept the ancient church thus, without all sin and danger; and deposed kings and princes, as if ye were God himself? Who is apostate and new church here? Let the devil remain with you in this blasphemous, murderous, sinful, corrupt piece, he also remains with you; we find to come back to the old churches, praise and thanks to God.

Eighth, who has commanded you above the old churches' way, and against Christ's command, to preach otherwise than he commanded? Matth. 28, 20; "Go and teach them to keep what I have commanded you," do not speak what seems right and good to you. Joh. 14, 26: "The Holy Spirit will teach you and remind you of all that I have told you." But you have thrown all the churches and schools so full of your trek, that is, man's doctrine and lies, and so full of your kettle that (as Esaias says c. 28, 8.) there is no room left; and still want to be praised the church. And this piece is, besides the corner mass, also one of the worst abominations, whose damage and plague cannot be justified nor counted, so that you build a new church for the devil, and serve him with it, so that it has become vain soul murder, and the real child-eater Moloch, who does not let the souls (like that Moloch,) of the children be saved, whether they were burned bodily; but again, leaves the body alive for a little while, and the soul burns eternally. I can with horror

do not think much about the misery of the innumerable false, idolatrous, murderous teachings in the papacy, that is, in your new beautiful churches.

Ninthly, who commanded you to make this wicked innovation in the church, which is a spiritual kingdom, that you should set up a bodily head, and call it the Most Holy? when there can be no other head but a spiritual one, which is Christ. This is the third worst abomination in your most holy, even most infernal new churches: for the old church knows nothing about it, has remained with its head, just as we do. But that it is the devil's own business, and should come for the sake of sins, it knows, and has clearly proclaimed it in 2 Thess. 2, 3. 4: "The man of sins and the child of perdition shall sit down in the temple of God, and shall present himself as if he were God. For he also lets himself be called by you an earthly God. Daniel also said c. 11, 37 that he would despise the old church and the God of his fathers, and establish another new god and new churches (which would help him to strengthen his new god). Who then has a new apostate church? Is it the old ones and us, who stayed with the old right head, and flee and avoid the new devil's head? Or are they the ones who worship the new devil's head, kiss its feet, let themselves be blessed by its two fingers, lift its teachings above the Word of God, and do not honor the old right head with a bow of the knee, nor do they ever remember it, and do not respect its blessing of the sea, which it acquired for us with its whole body and blood? But this abomination is too abominable that little speaking of it does no good, and yet no angels' tongues are sufficient to speak of it properly. What God's own mouth calls an abomination must be a greater abomination than all tongues can speak.

For the tenth, who commanded you to establish this new idolatry? that you establish saints' services, canonize saints, set carnival days and holidays. You set aside feast days and holidays to honor them, as if they were God Himself, so that we rely on their merit more than on Christ Himself, and on all His blood and merit; whom you have formed for us as a judge, whom we must propitiate and earn grace through His mother's and all the saints' merit and intercession, along with our saintly service. That your church has been nothing else in this piece, than the churches of the Gentiles, who worship Jovem, Junonem, Venerem, Dianam and other deceased people, and as the Romans have built a pantheon in their city Rome; so you have also built a pantheon in the churches, which is the churches of all devils. You will not find this in the Apostles' Scriptures, nor in the young churches hereafter, which in time past did not want to suffer even the holy images, and much blood was shed over them: hold your peace, that they should be-

The saints do not worship or call upon what is due to God alone.

In haste, who commanded you to make this innovation, that you should violate the marital state? blasphemes and condemns him unclean and unfit for worship? Did you get this from the apostles or from the first old churches? Yes, indeed, for St. Paul says in 1 Tim. 4:1 sqq. that you would come in the future who would separate yourselves from the faith and the old churches and go astray, as a true devil's harlot, who would receive such doctrine from the devil and preach against the married state, and yet live in false hypocrisy, that is, in all kinds of fornication. We see this innovation with its noble fruits, that the earth does not want to carry you any longer, and God has begun to intervene with his judgment, and to consecrate such a new holy church to the hellish fire, and will not be turned away; we know that, praise God!

Twelfthly, who commanded you to make such innovation that you rule and war with the worldly sword, and most of all need to shed innocent blood? Have you seen, you sharp-sighted bats, that the apostles or the ancient church conquered the world with the sword, or multiplied the churches with war? Where do you come from, you who claim to be heirs of the old churches, and reproach us with the new apostate church, which we hold with the old churches and come from the same; but you come from the lost devil's whores, your new murderous lying churches.

There are still many more of the new pieces, as purgatory, salvation, consecrating churches, and of the whole dirt and filthy valley, and otherwise innumerable books full, of vain new findings, since the old church did not know anything about, nor the apostles. For who can estimate the amount of this sand or dirt, even poison and teu-

rock lies all tell? Let this be enough to prove how disgracefully the papists lie through their chins when they reproach us with the new apostate, heretical churches: but such her lost sword goes through her own heart, and she is found to have left the old church and her old bridegroom, as an archdevil whore, to have become apostate, and not only heretical (for the word is too low and too honest for such a disgraceful woman), but the anti-Christian and God-rejecting, even exalting herself above GOD, (as her bridegroom in heaven also wants to do,) is the devil's last and most shameful bride. But we, because we shun and flee all such devilry and novelty, keeping ourselves again to the old churches, the virgins and pure bride of Christ, are certainly the right old church, without all whoredom and novelty, which remained until us, and we come from it, yes, are again born anew from it, like the Galatians of St. Paul, Gal. 4, 19. For we were once also of the infernal hu-

We are sorry to have spent so much time and effort in the hole, the Pope's new churches, stuck in the butt with all seriousness. But praise and thanks to GOD, who has saved us from the red blasphemous whores.

Just as the pagan Socrates, from the light of reason and the natural knowledge of God, also the present-day deniers of God and put to shame apostate Christians. \*)

Should anyone harbor the opinion, as well as Some have expressed the same orally and in writing as a conjecture that Socrates had a great ability to exhort people to virtue, but that he was not at all capable to teach them by his own example. to this: the may take into consideration the If we consider not only the questions he put to those who thought they knew everything, in order to convict them of their ignorance and to chastise them by such humiliation, but also the speeches he made in his daily, intimate private intercourse with his pupils and friends, he will be able to judge whether he was capable of making them better men.

For this purpose I (Xenophon) now want to communicate a conversation of him with Aristodemus, the little one named, about the divine being, which I have overheard myself. For when he perceived that Aristodemus neither prayed to the gods nor sacrificed to them, nor consulted any oracle, but on the contrary ridiculed those who did so, he said to him: "Tell me, Aristodemus, are there men whom you admire for their wisdom? Indeed," said Aristodemus. Tell us their names," said Socr. Arist. For his excellence in epic poetry, at least, I especially admire Homer; for his dithyrambs, Melanippides; in tragedy, Sophocles; in sculpture, Polycletes; and in painting, Zeuris. S. Which of the two seems to you more worthy of admiration? One who makes portraits without sense, feeling and movement, or one who can produce living beings endowed with intellect and powers of action? A. Rather, he who brings forth living beings, if otherwise they do not come into being by chance, but are the work of an ordering and creating wisdom. S. But since there are many things of which it is evident that they exist for the benefit of man, while of others we cannot prove so exactly and definitely why they exist, which of the two do you consider to be the work of chance, and which the work of wisdom? A. It is proper to consider such things as works of chance.

\*) Translated from the Greek from Xenophon's *Memorabilia* 80ci-Lt>8, i.e. *Memoirs from the Life of Socrates*.



It seems to you, then, that he who made man in the beginning endowed him with senses for his use, by which he receives sensations and impressions of the external world. It seems to you, then, that he who made man in the beginning endowed him for his benefit with senses, by which he receives sensations and impressions from the external world; with eyes, to see what is visible; with ears, to hear what is audible; even the fragrant flowers, herbs, and specimens, what use could they be to man if he were not endowed with a sense of smell? What would he have for sensation and enjoyment of sweet and bitter, and everything else that is pleasing to the taste, if a tongue were not created for him that could sense the difference of these things? Does not this also seem to you to be a work of providence, that the eye, because it is so delicate and sensitive, is protected and guarded with eyelids, like doors, which, when one wants to use the eye, are drawn open like a curtain and close again in sleep? that they are covered with eyelashes, like a veil, so that the sharp air does not harm the eyes? that the eyes are protected above by the eyebrows, like protective roofs, so that the sweat flowing down from the head does not injure them? Is it not admirable that the ear receives all kinds of sounds, and yet never becomes full of them? That the front teeth of all animals are adapted for cutting food, but the molars, which receive the food from them, are adapted for crushing it? That the mouth, through which the animals take in what they desire, is so close to the eyes and nose (by which they sense and distinguish what is fit for food)? That the natural outlets, through which the disgusting excrements are excreted, are turned away and removed from the sensory instruments as far as possible. Since all this is done and arranged in such a planned and purposeful way, do you still doubt whether it is the work of chance or of a wise providence? A. No, truly I no longer doubt: and indeed, the more I contemplate it, the more clearly it becomes apparent to me that man is the masterpiece of a wise master and lover of men. 1) S. Further, what do you say to the fact that all living creatures have such an instinct for the reproduction of their species, that the mothers of every species have such a love for their young, and such a care for their nourishment?

1. However, the after-wise free spirits and mendacious Christians of our time - whose light, after God's judgment, has become darkness - claim, as is well known, that man, after soul and body, is a product of the earth and of the forces of folly, and do not want to or can no longer recognize, since God has given them over to a wrong sense, that this in itself unconscious and unreasonable thing can never bring forth a self-conscious rational being, as man undeniably is, and that it is always absurd and absurd that a life-form, which is higher in kind and degree, even in its bodily constitution, should develop upward from a lower one, and that it should not be possible for a human being to develop from a lower one.

B. for example the ape has refined itself up to the human being.  
and preservation, as well as such a great love of life and such a great fear of death is implanted in the begotten? 2) A. Without doubt, all this is the work of a wise Creator, who willed and determined that living creatures should be and continue to exist. S. If you look at yourself, you recognize in yourself and are aware of a rational thinking power: but besides that, do you think that there is no rational being anywhere? And you hold such an opinion, although you see and know that your body consists of the elements, yes, that you have only a small part of the great mass of this earth in your body, as also only very little of the great quantity of liquids that are in nature; that in general he who put together your body from matter and the various elements took only a small part of each. So your spirit alone, you think, you got by some lucky coincidence from somewhere, although there is no rational spirit anywhere except man? And also this incomprehensibly large and immeasurable universe, with all its admirably large, manifold and innumerable bodies, do you think is so well ordered and so beautifully adorned by chance without a wise providence? A. How can I help it? by Jupiter? I do not see the lords and masters of this world building, as I see the builders of the buildings, which are built here on this earth by men 3)? S. But you also do not see your soul, which is the master and negator of your body: yes, if this objection of yours proved something, you would also have to say that you yourself do nothing with sense and understanding, but everything by chance. A. I do not despise the divine being, my Socrates, but rather believe that it is far too highly exalted above us to need my service and veneration. S. Conversely: The higher and more exalted the being is, who The more he deigns to care for you and to honor you with his care, the more you owe him thanks and honor. A. Be assured, if I could believe that

Our present-day deniers of God do their utmost to rid themselves and their companions of this fear of death. Their amusing motto is: "Let us eat and drink, for tomorrow we shall be dead. From their own natural conscience, however, the pagan Socrates testifies against them and asserts that a fear of death is in all living creatures; and in the deepest background of their conscience, however much they mock and laugh, rage and rage against it, the saying is written with indelible flame: It is appointed unto man to die, and after that the judgment."

3. Our present-day atheists are as stupidly intelligent; They prefer to accept the nonsense of an eternal world that has come into being and is maintained by itself, rather than to fight the indisputable demand of the natural light of reason and the voice of conscience, both of which compel every man<sup>A</sup> to regard the universe as an effect and a work and to infer from it an all-powerful, all-wise and all-good workmaster, Creator and God, who has created, maintains and governs this universe and in it reveals himself to every man.

the gods take care of people, I would not neglect their service and worship. S. So you do not believe that the gods take care of men? Consider, then, the great benefits and advantages they have bestowed on man above other creatures: they alone have given him an upright position and gait; this upright position gives him the important advantage that he can look farther into the distance and can also best observe what is above him, and can better guard against harm and danger. Furthermore, other animals, which lower their gaze to the earth, have been given feet by providence, which serve them only for walking; but man has also been given hands, with which he can prepare and obtain so many things, by which he lives more pleasantly than the other creatures. And while

other animals also have tongues, only man's tongue has been formed in such a way that it can touch this part of the mouth, that part of the mouth, and that part of the mouth, by which man can articulate his voice and sound, and one can make the other understand what he wants. However, it was not enough for God to both advise and equip the body, but, what is the greatest, he also gave it such an excellent soul with such glorious powers at its creation.

love. For what other creature's soul recognizes and feels the existence of this God who created and ordered such great and beautiful things; what other species than man honors and serves God? What other soul than man is more capable of protecting the body against hunger and thirst, against cold and heat; of finding and procuring counsel and help against illness, or of exercising strength, or of learning many things through diligence and effort, and of training in the arts. What other soul than the human soul is more capable of preserving and protecting the body against hunger and thirst, against cold and heat; of finding and procuring advice and help against diseases, or of exercising strength, or of learning various things through diligence and effort and of training itself in the arts and sciences, or of holding in memory what it has heard, seen and learned? Does it not make perfect sense to you that, in comparison with other creatures, men lead a life like gods, possessing such great advantages over them through the excellence of their nature in soul and body? For by no means would a rational human soul, if it were united with the body of an ox, be able to do what it wished, nor would it be of much use to any unreasonable creature to have hands. Now that you have been given these two gifts of such high value, namely, a rational soul and such a body through which it can conveniently work, do you not believe that the gods care for your best? or what should they do to convince you that you are an object of their care? A. I would believe it if they sent me advisors who told me what I should or should not do; as you say they send you. S. But if they answer all Athenians to their questions by oracle, do you not think that

Do they thereby also give you advice and answers? Or if they indicate to your whole people of the Greeks, or also to all men, by miraculous signs, which they let appear, what is in store for them, do you think that this does not apply to you alone, that they exclude you alone from their precaution? Or do you think that the gods have implanted in men the belief that they are able to do them good or to punish them, if they are not really able to do this? Or, if this belief came from a deception, do you think that in so long a time men would not have noticed or discovered this deception? Do you not see that the oldest and wisest institutions of men, constitutions of people and states, are most based on religion, and most intimately connected with religion; 4) that the oldest and wisest peoples are the most religious, and that man, in his matured! Is it also true that man, in his mature age, asks more and more earnestly about God? Consider, my dear friend, how your own spirit, which dwells in your body, needs and governs it as it pleases: should not the all-wise spirit, which fills the universe, be able to dispose of it according to its pleasure? Your eye can see great distances; should not the eye of God see everything at once? Your soul can take care of things in Athens, Egypt and Sicily; but should not God's provision be able to extend over the whole world at once? To this conviction you can already lead the perceptions and experiences that you make in your dealings with people: if you show attention and reverence to people, if you show yourself ready to serve and obliging toward them, then you see that they in turn also show themselves gladly toward you in the same way; if you ask them for advice, then you can experience their attitude and their understanding: in the same way you can also find out whether the gods have the will and inclination to give people advice and information in dark and difficult matters. If you do this, you will experience and recognize that there is a divine being of infinite greatness, power and glory, which sees all things at once, hears all things, is everywhere and is the only one who knows all things.

With this truth, too, confirmed by history, the pagan Socrates bears witness against the present-day deniers of God, who, as such, are also men of subversion, friends and promoters of the red republic, and whose good will it does not depend on to murder, wherever possible, in one day all princes and clergymen, to abolish marriage and property, and to throw over the heap all wholesome barriers, even of civil laws and orders, which are contrary to their wild communism and their unholy desires. On the other hand, it is true that the first founders of legal orders and civil constitutions, who introduced into life the true principle of law implanted in human reason, represented it by certain laws and with these ordered and regulated the mutual doings and actions of these and those peoples or tribes - that these founders, according to the degree of their natural knowledge of God, were God-fearing men.

is present, caring for all creatures without exception, and always keeping a watchful eye on them.

Conversations like these (says Xenophon here) must have had a very salutary influence on Socrates' friends and disciples; that not only, when they were seen by men, they did not allow themselves to commit any nefarious, or unjust, or shameful act, but also when they were alone, because they believed that nothing of all they did was hidden from the gods.

Correction of an article in the "kirchlichen Informatorium" of Mr. Past. Grabau, concerning the affairs of the Lutheran congregation at Detroit, Mich.

(Continued.)

If Winkler now further reports that immediately after Crämer's appearance the talk had gone out from the Rottians themselves that the pastors were there to found a congregation, and that the whole procedure of Rev. Crämer had agreed with this speech, because he had held meetings and speeches in Winkler's congregation against Winkler's knowledge and will, had conducted official arbitration hearings in the congregation, and had strengthened the agitated minds in their activities to such an extent that after his departure on May 9, they had behaved in a remarkably more impudent manner than before: he must certainly have an iron forehead to write such impudent lies into the world so knowingly. He knows best how and for what purpose the undersigned came to Detroit. Even if, which is not likely, some false rumor had spread about it out of ignorance, he would have been able to give the best information and explain its nullity. He knows that our entire activity in Detroit was limited to carrying out our order. To this end, he has passed over with silence, but knew very well that we spent most of our time between May 2 and 9 in Monroe, from where we returned on Tuesday morning to wait for him until Wednesday noon, since we then had to stay until Thursday morning, of course, because there was no earlier opportunity to leave. But when he repeatedly claims that we held meetings in his congregation against his knowledge and will, this is a disgraceful defamation. Everyone will easily see that the people must have been concerned to see and speak to their appointed committee member, to acquaint him with their wishes, and to hear from him how the matter was progressing. Since most of the people were craftsmen who had to wait all day for their business, it was no wonder that in the evening they came to a place where they had to wait.

they could find us and speak to us. However, this has never taken on the character of a meeting, nor will it ever be declared as such by an honest person. If Winkler wants to persist with his impudent lie, this will only harm him, but not us, among all honest Christian people. He may then also say that we have made speeches, since we had to address the people and tell them how they should relate to us, namely that we would judge and arbitrate according to God's word and what we expected of them, namely that they would submit to God's word, even if it should condemn them, with which they all agreed. Furthermore, may Mr. Past. Winkler tell us

what kind of official, arbitrary actions we have taken in his congregation, unless he heard how we, in a Christian brotherly way, made peace between two neighbors, our old acquaintances from Germany, one of whom could not join Winkler's congregation because of his conscience, at their express wish and request, and that he ate maliciously and deludedly enough to call this an official, arbitrary action. Finally, when he says that we have fretfully encouraged the agitated minds in their activities, it is unfortunately true that we found the minds highly agitated over the terrible curses of banishment that they told us and over Winkler's heric nature, which they bitterly complained against us, but it is just as true that we appeased them in all possible ways the few times we saw them and successfully exhorted them to wait patiently for the investigation. So may he also really provide the evidence that plans have been in the works for quite some time to capture Posto in Detroit for the Missouri Synod. On the other hand, he would be ashamed of the sin of saying in his report that Crämer's powerfully blown roller fire had threatened to devastate his entire congregation and that there was no other way to stop it than by a sharp, thorough and honest investigation of the complaints brought against the pastor, which is why he, Buffalo, has come to the conviction that any dealings with the Missouri Synod would not have been possible, that acting together with the Missouri Synod in a matter concerning "the office of the keys" was not possible, indeed sinful, and that therefore no committee could come about, had to take the other path prescribed by the Constitution and present the matter to a right-believing Lutheran Synod, which in any case was also the ecclesiastical path and preferable to the secular committee system. - Mr. Winkler has in fact forgotten that he himself explains above how, under the existing circumstances, since the congregation was not affiliated with any synod, no other constitutional path could be taken, indeed, no other path has been marked out and trodden by him other than

He had made no secret of the fact that he had urged his counterpart to bring in his committee member without delay. He himself had made no secret of the fact that he was pressing hard with his counterpart that the latter should bring about his committee member without delay. And when this had long been known to him, he not only did not reject it as incompetent, but also took steps to bring his part. But of course, he was convinced all at once that matters concerning the office of the keys were not to be negotiated with the Missouri Synod. Just as if he had known this synod only since yesterday and had not been reading the "Lutheran" for years, and did not have its constitution and its synodal proceedings in his hands, yes, as if he had never experienced anything of its practice and therefore could not know that it not only professes the Lutheran doctrine, but also acts faithfully according to it. Mr. Rev. Winkler should see in what light he places himself in the eyes of all honest Christian people, because he is so suddenly, and with such a disgraceful and vituperative second synodal letter from Rev. Grabau so suddenly and all at once that the Missouri Synod is wrong. In fact, that synodal letter is such an outgrowth of a zealous and slobbering partisan hatred that it must arouse prejudice in every simple-minded person only against the author himself. And that Winkler can fully say that the proceedings of Past. Crämer's proceedings did not inspire any confidence in him that the Missouri Synod would be an honest, Christian church court in this matter, quite apart from the question of orthodoxy and faithfulness to the confession, does this not clearly show that he did not learn from the said synodal letter both salutary doctrine and hopeless vituperation? After all, Past. Winkler has known the undersigned for a long time and in this matter he has only come to know him in such a way that he acts against his better knowledge and conscience when he is able to doubt his honesty and Christian sense. When he further reports that he still joined the Buffalo Synod and that his congregation also decided in favor of the Buffalo Synod, only with much quarreling among the leaders, that not a single vote was cast for the Missouri Synod, and that even out of the seven plaintiffs, the Buffalo Synod was voted in favor, then some of the letters that the undersigned received around that time from the complainants serve as an answer. In one of them it says among other things:

"Rev. Winkler was in Buffalo and, as we hear, he wants to join that synod and went to Holy Communion there on the 26th of last month. Already on the 2nd we demanded to know whether his part of the committee would appear on the 11th and 13th. He gave an evasive answer to the effect that he would first hold a meeting of the presbyters after the evening service.

We would like to meet in the evening, which we did. He then told us that he had been in Buffalo and that he intended to join the synod. He could not allow the matter to be settled by a synod of robbers, gangs and sectarians." - —

In another, somewhat later one, it says:

"Mr. Past. Winkler shows more and more every day that he wants to cunningly sell the congregation by deception, as was clearly shown last Sunday, without their knowledge into Past. Grabau's hands."

According to this, it is clear that at that time the union of the congregation with the Synod of Buffalo had not yet taken place. And if this had been the case, what does this have to do with the present matter, which had long been in progress and, according to Winkler's own steps, according to his own constitution, could only be led out and brought to an end on the path already taken, as this must now be all the more the wish of the complainants, since the entire proceedings made it increasingly clear that he did not want the matter to come before an impartial church court. Remarkable!) is, by the way, also the bad distortion of the facts, that he says: "the man who had first brought the matter to Mr. President Walther in St. Louis, would have put it into the hands of the Synod of Buffalo, as he had done before, so now again, since better knowledge had moved him to turn back. According to the truth, this should mean: the man who gave the next cause for the complaint, but who never belonged to the number of the complainants, never brought the matter to Praeses Walther, went back to Buffalo, rejoined there Past. Grabau's meant, and placed his personal cause in Past. Grabau's hands.

The report continues with a letter from Winkler to the undersigned, and then, with masterful lying, presents the sad conclusion of the whole thing in such a twisted and inverted way that what unfortunately brought Past. Winkler's dishonest and unfaithful mind has actually brought to light, must only serve to unjustly burden the undersigned and the synod, to which he belongs, with deep disgrace and in doing so, in impudent arrogance, even to call upon God to avenge him. Run, do not be mistaken, God does not allow himself to be mocked. He will one day speak to them in his wrath and with his fury he will terrify them. - —

It is true that Winkler wrote to the undersigned that his further coming would be in vain; but it is just as true and Winkler knows and testifies that the complaining party wrote the two aforementioned urgent letters to him and implored him not to leave them in their present great need, but to come to Detroit quickly, since otherwise they would be helplessly and helplessly exposed to Winkler's cunning and malice. Since Winkler, in his letter, did not give a single reason for the

The undersigned, however, had not only been assigned to the people as a committee member in the proper way by the president of his synod, but had also been recognized by Winkler for this purpose up to that point: what else could he do but travel to Detroit immediately, partly in order to fulfill his duty to the people, and partly in order to best find out verbally why Winkler now suddenly

cancels and no longer wants to know about the formation of a committee. However, the fact that he took three of the complainants with him to Winkler under such difficult circumstances was done solely in order to inform Rev. Winkler himself by the persons concerned that he had not come uncalled, but rather at the urgent request of his part. And there is so much missing that the undersigned would only have said harshly and scornfully: "They wrote that I should not come, but these people wrote to me that I should come, that Winkler did not allow him to speak any further, but immediately rejected him with the statement that he had nothing more to negotiate with him here, because his part were the Buffaloers and they would not join any committee with us, because we were wrong in doctrine; he could only negotiate with him before the board. And when the undersigned demanded that he should first prove to him that we were teaching the wrong doctrine, he did not respond, but rejected him outright, saying only that he would let him know when the board met. This was done with brief words and, of course, no mention was made of the three men. But they had heard how the undersigned had been accused of false doctrine. So they had to be present when, as he was entitled to believe, the proof of this was given to him before the board of directors, or in case this was not possible, the unfounded accusation was withdrawn. What wonder, then, if he brought these three men with him, since it does not even require a Christian sense, but only worldly respectability, to be able to understand that an accusation made before witnesses must also be proven before these witnesses. As for the fourth man, however, he had already been kindly received by Winkler as a missionary pupil who had just arrived from Germany, and he had access to his house. How good it was, however, that under the prevailing circumstances this at least indisputably unpartisan witness was present, since Winkler is impudent enough not only to declare the true report of the undersigned distorted, but also to report about it himself in a way that makes a mockery not only of Christian truthfulness, but also of mere civil respectability. But of it in the following the closer.

(Conclusion follows.)

## 80-

When a boarder broke his foot in Flattich's house, and his mother, accusing the poor supervision, said that she would not pay for his board, the priestess said to her maid after their departure: "If the mother does not want to give anything, we will take care of him all the more carefully; I will watch over him myself, and reward you for your night watches. She had quite the principle of her husband, to do just that, what is most sour to nature.

(Wölbiug's Christian Stories.)

### Killing the heretics.

Thus the church father Jerome writes: Christ killed no one, but was killed; gave no one, but received cheek strokes. Therefore, whoever is killed (for the sake of truth) is a follower of Christ; whoever is killed is a follower of Antichrist." Hereby a church father, on whom the papists hold so much, has given them and their pope the verdict himself.

### Brock basket.

Although the papists and the enthusiasts bitterly hate and hate each other, they are nevertheless spiritual cousins and blood relatives. Since they are not completely and utterly poor sinners in Adam, i.e. they do not recognize themselves as such, they both still partially seek righteousness from God in the works of the law, they still partially set up their merit next to, i.e. against, the Lord Christ's alone and full merit, and therefore cannot become truly righteous in Christ. For only then can they become righteous from sinners, blessed from cursed, living from dead, blessed from damned, if they take hold of God's grace in Christ, Himself and His merit, which is distributed in the holy gospel together with the sacraments, solely and exclusively by means of faith, appropriate it and hold on to it, without the supposed cooperation of the works of the law beforehand and the works of love afterwards.

Therefore both, the papists and the enthusiasts, for the same reason of partly finer or coarser self-righteousness and sanctimoniousness, of spiritual arrogance and self-confidence, although disagreeing among themselves out of partisan hatred, are nevertheless again one among themselves in the common hatred against the pure gospel and especially the doctrine of justifying faith founded in it, this core and star of the third article, the appropriation of salvation in Christ. Therefore, both are furthermore one in hatred against the orthodox church, now called Lutheran, which does not accept the consoling and saving evangelical truth of this article of justifying faith.

The Lord has confessed and taught the faith purely and unadulterated, and has firmly and unwaveringly asserted and defended it against both.

"On that day Pilate and Herod became friends with each other, for before they were friends with each other." Luc. 23, 12.

It is noticeable that the firstborn of the blessed in the new covenant was a gross and great sinner, namely the thief on the cross, whereas the firstborn of the damned in the good covenant was a called apostle, namely Judas. And it is further noticeable that the apostle St. John, whom the Lord loved, who faithfully endured under his cross, whom he commanded to take care of his patterns, who for the sake of Christ and in fervent love for his Lord and Savior continually offered himself to Him for so many and long years in the works of faith, in the labor of love, in the patience of the cross according to soul and body, who first gave himself as a sacrifice for him as well - it is noticeable that this aged holy apostle, evangelist and prophet was the first to offer himself to Him. It is noticeable that this aged holy apostle, evangelist and prophet, to whom the Lord, as his shiverer in holy imagery and stories, had foretold the future of a fine kingdom. After the Lord came and fetched him home, he could not have been told about the future of his kingdom on earth in any other way.

The Lord's glory was the same as that of the avenger on the cross, even though the level of his glory was higher.

But this and this should give us a new insight into the nature of the gospel, since everything, everything, in the beginning, means and end is grace in Christ - which can be lost, but never earned.

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# Year 8, St. Louis, Monday, January 20, 1852, No. 11.

Winfrid or Bonifacius, apostle of the Germans.

An account of mission history, by **Karl Graul**.

You have probably heard the above name more than once, my dear German brothers. Sometimes, when you were asked to remember the many and great heathen nations, that you help them to bring the gospel, this man was held up to you. The English, it was said, once sent their Winfrid to your heathen fathers, so now you also send Christian messengers of faith to your brothers in the heathlands. As Paul calls himself a debtor to both Greeks and non-Greeks, so the name Winfrid should remind the German people of their debt for the precious pearl which we received from the Lord through him. The English do not yet consider their debt paid, because they still do the most for the conversion of the Gentiles, although they already brought about the conversion of our people 1000 years ago by hordes of evangelists. So we Germans did not get Christianity, it did not spread to us by itself, for more than 200 years it cost hard and bloody work to the pious messengers of the faith. Among them, Winfrid is one of the last, but as a lucky one. He was the most important preacher and especially the founder of a firm church system in our country. Apart from Luther, no German church teacher is as important for us as this Winfrid, of whom I will give you a short description, according to what I have found in old writings and especially in his own letters.

If Luther was a true core-German from the midst of our people, Winfrid, on the other hand, left his fatherland and friendship and became our brother; however, he belonged to a people that is related to us. He was born around the year 680 at Kirtou in southern England. His parents were noble people. They hoped to draw something quite great from him, since he already showed excellent talents in early childhood. But the Lord directed his mind to the hidden treasure in the field. The boy eagerly asked visiting clergymen about heavenly things and about the salvation of his soul, and already in his fifth year he longed for the silence of a monastery. At that time, however, monasteries were not yet such places of sanctity and laziness as in later times, but rather holy resting places, in which quiet minds found a refuge from the general noise of weapons and the crudeness of life, - the only nurturing places of science and therefore highly important for the education of capable servants of the church. Only

Very reluctantly, the parents did their little Winfrid's will and gave him to the monastery of Adescanastre. Here he was so eager to learn that he caught up with his teachers. Therefore he went to another monastery, Nuizell, and there he gained such an important knowledge of Christianity and especially of the Bible that he became a teacher himself. The reputation of his scholarship attracted inquisitive monks and nuns, and people from the surrounding communities gathered in droves around his mild and powerful sermon. Since he also handled several important and difficult affairs in ecclesiastical matters with great skill and to the satisfaction of his superiors, he soon won general respect and greater fame than if he had entered the secular career according to his father's wishes. The Lord did not promise in vain: "Whoever leaves something for my name's sake will receive it back a hundredfold. But it is expressly noted that with his rising reputation his own opinion of himself had sunk ever lower.

Therefore, even fame and honors could not satisfy his heart, which thirsted only to spread the glory of his Lord and Savior. After he was ordained a priest in his thirtieth year, the way to the highest spiritual offices was open to him. He pined for them and did not rest until he received permission and authority to go to Germany.

to go and preach the gospel to the Gentiles.

Germany and pagans - that sounds so whimsically next to each other to us. Not at that time. How very different it looked then in our fatherland than today, after it had been fertilized by the blessings of Christianity for 1000 years. The older ones among you still know quite well how agriculture and trade have improved in only 40 years, how roads and posts have become better, travel and traffic easier than one could have imagined in former times. But only 1000 years ago! When Winfrid came over, he found no other roads than those trodden by men and horses and only little commercial traffic on the Rhine and on the great road from Frankfurt a. M. to Thuringia. For miles and miles, dense forests and fractures stretched out, where now blooming fields and meadows beckoned to the traveler. The bold messengers of faith had to break their own way through the wildernesses. The waters had their free course and could tear and wash as they wished: wild warrior bands on their trains might see how they got through. War alone led the people from their homes into the distance; it was the favorite business of our fathers. Cities existed only in the borderlands along the Rhine and the Danube from Roman times. Further into the country, over the whole wide area from the Rhine to the Elbe, there was not one real city to be found: small beginnings were only formed with the planting of Christianity. Everything lived in villages and individual farms. The old German hated the cities with their walls, gates and narrow streets; he loved the open nature and was gladly his own master. What he needed, he made himself, and the thousand useful and useless things and tchotchkes from the cities, without which we can hardly exist, were unknown to him. For what should he have bought them, since he did not use to build more food than he consumed himself. He also worshipped his gods in the open air, in consecrated groves under sacred trees, more rarely in small wooden shrines. Incidentally, the German of that time, for all his crudeness, was good-natured, true, faithful, honest and chaste, and of a deeply thoughtful disposition, so that he took the gospel deeply into his heart with a faithful simple-mindedness, as soon as he had convinced himself of its truth and salvation.

This was the nature of the country and the people where Winfrid was sent as a missionary. Christianity was no longer unknown. For a long time it had gradually penetrated from Italy and France over the Rhine and the Danube. Through acquaintance with it, many had learned to despise their old idolatry, and had also publicly renounced it.

in Bavaria, Swabia and Franconia as far as Thuringia. But it had not yet gained a proper foundation; there was still too little cohesion of ecclesiastical institutions. The Gospel could not penetrate these remnants of the old paganism. The best situation was still on the Rhine, where the Rhenish Franks in what is now Rhine Prussia had already converted 250 years earlier. They were the main people at that time and had not only subjugated France, which they had named after themselves, where they had long since found the Christian church to be dominant, but had also brought most of the other German peoples under their control. Their Duke Charles Martel was pleased to see the spread of Christianity, because he saw in it a means for the orderly establishment of his empire, even if he was perhaps not so much concerned with the truth and the salvation of souls. The Frisians and Saxons, who held all of northern Germany from the Netherlands to the Elbe, were most firmly attached to their old marriage dream. They feared not only to lose the custom of their fathers, but also their freedom from the yoke of the Franks with their conversion. Several emissaries who had come to England had already been slain by the Frisians. Nevertheless, they had succeeded, especially Willebrord, in gathering numerous Christian communities. But just as Winfrid arrived, the wild King Radbod had destroyed all churches in a war with Charles Martel, scattered the congregations, and chased away the clergy. In vain he went to him in Utrecht and tried to convince him of his injustice; in vain he sought from him only permission to preach the Gospel anew. He had to return home in the same year without having accomplished anything. That was in the year 716.

A sad beginning for such a great enterprise! Well suited to extinguish the fire and to cool the youthful spirit. But in Winfrid's heart it was not his own fire that burned, but the Holy Spirit; therefore he had correctly estimated the costs and did not let himself be deterred by this first failure. Even that the monks of his monastery urged him to become their abbot, since the previous one had died in the meantime, was not able to make him unfaithful to his profession. He finally succeeded in being sent out again, and in the autumn of the year 718 he crossed over to Germany once more, never to see his fatherland and friendship again. After a stormy crossing, he went up the Rhine with several companions. A letter from his bishop Daniel to all Christian kings, princes, bishops, clergymen, etc., gave him a good reception everywhere, because he now wanted to go to Rome first.

He was able to give the Lombards the protection they needed and to protect them from the fierce malice of wanton warriors. He arrived safely in Rome before the onset of winter, gave his letter of recommendation to Pope Gregory II and had almost daily conversations with him. Even at that time, people did not yet think of worshipping the pope as a god whose decisions had to be accepted as tenets of faith; nevertheless, he was already regarded throughout the West as the rightful spiritual head of Christendom. Even if it did not occur to anyone, especially in Germany, to ask him for his orders, his name was nevertheless held in great esteem. And nowhere else could one find so much experience and such a broad overview of ecclesiastical matters as in

Rome. Therefore, for Winfrid, who from the beginning does not seem to have had in mind the preaching of the gospel in individual regions, but the establishment of a firm church being for the whole of Germany, the stay in Rome was most important. Encouraged by a friendly reception, instructed by good advice, he finally set out on his field of work in the spring of the year 719. By a written order, the pope formally appointed him preacher of the gospel among the pagans, with the instruction to establish the service according to the Roman model and to seek advice from the apostolic see in doubtful cases. He first went through Bavaria to Thuringia and tried to persuade the princes and the people and the completely submerged clergy to restore the overgrown Christianity. Before he could accomplish anything, he followed a call from Willihrord in the same year to help him restore his destroyed work among the Frisians after the death of Radbod. Through three years of effort, the two pious men succeeded in laying a new foundation; then Willihrord, as bishop of Utrecht, took over the continuation alone, but Winfrid moved back to inner Germany in 722.

On the journey there, this man gave proof of the power of the divine word in him and with what force he knew how to draw souls to himself. When he had entered a monastery near Trier, a fifteen-year-old boy had to read to Gregory from the Latin Bible. On Winfrid's question: "You can read beautifully, my son, but do you also understand what you have read?" the simple boy wanted to read the passage again, so little did he understand what Winfrid actually wanted. But Winfrid interrupted him and said: "I don't mean like that, I would like to know if you can also tell me in German what you have read. The boy confessed that he could not, and now Winfrid translated the passage into German for him and gave an emphatic speech about it to the table company. This speech made such a deep impression on the young mind that the boy immediately declared to the abbess, his mistress, that he had to tell this

God's man, to learn to understand the Bible from him, and if she did not want to give him a horse, he would follow him on foot. Since the abbess recognized a divine call in this urge, she let him go with her and Winfrid formed a blessed armament out of him, because he completed the conversion of the Frisians after the death of his clay.

Winfrid now turned to the Hessians, who had remained pagans farthest into the Christian lands, and first planted the cross in the area of Amöneburg. Thousands bowed before the power of the divine word in a short time. Two whole tribes

He baptized the Saxons and their princes into the Christian community and established a monastery for the fortification of the faith among them, leaving behind a number of assistants, the first in Germany on this side of the Rhine. Under unspeakable hardships, in constant struggle with lack and hardship and dangers of all kinds, he penetrated through the wildernesses to the borders of the most stubborn pagans, the Saxons, in today's Braunschweig, Hannöverschen and in Westphalia across the Weser and scattered here the first seeds of the divine word. These brilliant successes attracted the pope's eye even more and he invited him to Rome for another meeting.

I  
Winfrid went there in the following year 723, and this journey became decisive for the whole future of the church in Germany. Gregory II consecrated the capable man as a bishop in order to give him more prestige and more emphasis to his work. But before that he made him swear the following oath: In the name of God, our Lord and Savior Jesus Christ, I, Bonifacius, by the grace of God bishop, promise to you, blessed Peter, prince of the apostles, and to your blessed deputy Pope Gregory and his successors by the Father and Son and Holy Spirit, the Incorruptible Trinity and this your most holy body: That I will keep all fidelity to the holy catholic faith and persevere in the unity of this faith with God's help, in which all salvation of Christians rests, not consenting to anyone's counsel against the unity of the universal church, but rendering all fidelity and assistance to you and to the best of your church, as to whom the power to bind and loose has been given by the Lord God, and by the named your deputy and his successors. But even if I learn that the leaders of the church walk against the old statutes of the holy fathers, I will have no fellowship or connection with them, but will do my best to help them, and if I am unable to do so, I will immediately report it faithfully to my apostolic Lord. Should I do or attempt to do anything contrary to my vow, which may be far away, I will be found guilty in eternal judgment and suffer the punishment of Ananias and Sapphira, who were also punished for their sins.

property. I, Bonifacius, have written this oath with my own hand and placed it on the most sacred body of St. Peter and, God be my witness and judge, have sworn an oath that I promise to keep.

To guide his behavior, the new bishop Bonifacius received a booklet in which the orders, rights and customs of the pope and the Roman church were written down, because these were to be made valid in Germany in the future. Thus Bonifacius became the instrument to bind the German church to Rome for 800 years, since it had previously existed more as a national church without external connection to the pope. Whether Pope Gregory II had thereby quite honestly and sincerely the best of the church and the honor of the Lord Jesus in mind, or whether also lust for power and zeal for the papal chair had mingled, that can only be decided by the heart discerners. This much is certain, that Bonifacius did not seek anything with it for himself, but considered the union of the German church with Rome necessary for its prosperity. He shared with all Christianity of that time the firm conviction that the unity of the Church must also be outwardly manifested in its constitution and believed with all Western Christians that Peter was appointed by Christ himself as the head of his Church and that the Roman popes were destined to be his successors. He also considered such a subordination of the German church to the bishop at Rome, especially in view of the young age of the Protestant plantations and the rawness and savagery of the German tribes, to be conducive to the flourishing of the German church itself. By his papal authority Winfrid gained influence in Germany for the establishment of a firm ecclesiastical order, and by subordination to the Roman See he caused that his institutions did not again decay with his death for lack of supervision and direction. The error that this external unity of the church in the form of a kingdom was necessary for salvation and ordered by God, bore its bitter fruits only later. Winfrid himself was still so far removed from blind submissiveness to the pope that he was not afraid to make serious representations to him where he was doing wrong.

In general, our Winfrid, to discuss this right here, has nothing at all of a dark monastic spirit, even if many of that time cannot think otherwise. Although he entered the service of the Roman See, he remained, according to his correspondence, rooted with his spiritual life to the soil of his homeland, and although he was prevented by incessant activity from seeing his England again, as he often did, he remained devoted to it with ardent love. Not only did he receive financial support and gifts of altar cloths and sacred vessels for his churches, as well as clothes for himself and his assistants, but he was also a great fan of his native country.

He also frequently requested portions of the Holy Scriptures and other books, as well as advice and comfort for the difficult situations in which he often found himself, and he placed the highest value on mutual intercession and the sweet spiritual fellowship in which he stood with many believers in England. A lively, pure evangelical spirit shines out from his correspondence. An

Aebtissinn Bugga wrote to him from England that she thanked God daily for his happy successes, that her love for him never grew cold, since she had reached the harbor of peace through the help of his intercession, and that she had not yet been able to obtain the desired book of the martyrs for him. He exhorted his friend Nidhard, with whom he was not bound by earthly ties but by the spiritual bond of Christian love, to study the Holy Scriptures as the source of all goods and supreme bliss. An Aebtissinn, Kangyth, bowed down by sins and tribulations, together with a friend, wants to ease her heart by confession in Rome and asks Bonifacius for advice, because many thought she had to stay in the place where she took her vows. His answer is no longer available, but he writes to Bugga that he does not want to agree or disagree, but advises her to wait for the outcome of the Saracen invasions in Italy. Otherwise, he advised against the pilgrimages to Rome and mentioned with pain that some of these pilgrims remained in almost all cities and lived as public prostitutes to the shame of the English name. He once asked the Archbishop Nothelm in England for his opinion whether he had really committed a sin, as the Romans claimed, by marrying a man to a widow whose child he had previously baptized; he did not see how such spiritual kinship could forbid a carnal union, since we were all sons and daughters through the baptism of Christ and the Church, and thus brothers and sisters.

(to be continued)

Correction of an article in the "kirchlichen Informatorium" of Mr. Past. Grabau, concerning the affairs of the Lutheran congregation at Detroit, Mich.

(Conclusion.)

When Mr. Past. Winkler reports with regard to the sad incident on the evening of June 17 of last year that he had wanted to make a last attempt to keep the undersigned from committing further sins, and had therefore thought to explain to him in front of your board and other Christian witnesses, who had witnessed everything, the entire activities of the Rottierer, for which purpose he had invited him, and him alone, to his house: this is from the outset a crude falsification of the facts.

stands. Father Winkler cannot deny that he already said on Saturday that he could not negotiate with the undersigned in any other way than before the Board, and he said this, as he himself well knows, in direct relation to when the undersigned rightly demanded proof from him because of the accusation of false doctrine, but it was not a matter of explaining to him the activities of the rotters, which would also have been quite inappropriate, since it was not these so-called rotters, .but only Winkler wanted to evade the investigation, which investigation would have to reveal the whole situation of things much better than a one-sided presentation would ever be able to do. This is also incorrect and only likely to mislead if Winkler claims that he expressly invited the undersigned alone and has the words "him alone" printed in large letters. For according to this, one must believe that the expressed condition under which he could still come before the board at all was that he come alone. But the undersigned still has Winkler's written invitation in his hands, and it reads:

"Mr. P. Crämer is invited to my house at 8 o'clock this evening.

Friedrich Winkler."

Obviously, there is no word about an indispensable condition of coming alone. Rather, as already mentioned, it goes without saying that the witnesses had to be present before whom the accusation of false teaching had been pronounced.

When Winkler then further reports that he had immediately made representations at the door because of the companions and explained that in this way it could not be negotiated, Crämer, however, did not mean to burden himself, but had pushed with his people through two rooms and the kitchen out to the *porch*, where some leaders and members of the community had gathered; he had harangued them with a loud voice and tried to draw them into his interest, then here again lie is lined up with lie. There is so much missing that the appearance of Crämer and his companions was similar to the raid of a band of robbers, as Winkler is bold enough to claim, that they rather went quietly and calmly to Winkler's house, modestly knocked on the door and waited until Winkler opened it for them, who of course received them with a thunderous voice: "What do these men want, they have nothing to do here," and then hurried away and left them standing at the open door. After they had waited for some time and Winkler, whom they thought had been hurried by a momentary indignation, did not come back, they entered the first open room, which they found empty. They went into the second room, where there was also no one, but they heard that people were gathered on the *porch*. Quite disconcerted, they stepped out there to find out what all this meant; but here

they were immediately received by Winkler and his people with great fanfare, since the former did not want to allow the 3 men, until then members of his congregation, to be present. What Winkler now called haranguing was nothing more than a simple explanation of the purpose of our being here, namely to hear proof of the extent to which the undersigned was to be accused of false doctrine; and what he presented, as if his people had been drawn into the interest, was an attempt to convince each of them individually that Winkler, even if he only wanted to claim external respectability, was bound to substantiate the accusation made before the same witnesses. However, this took a lot of time and effort, since even one of the directors was so little able to understand why this was actually happening, that he rather believed that one was there to sort out the matter, and let himself out about it in the crude words: "do you think that this pigsty can be cleaned out in a quarter of an hour? It is true that an angry remark by another headman, which Winkler, though not without distortion, mentions in his report, made an impression on the undersigned, namely that of disgust and painful regret that one could be so ungodly and make a noise that one alone made. Winkler, however, could not be made to indicate even the article in which our synod should teach falsely, but only now referred to the second synodal letter of Father Grabau, not, as he falsely states in his report, already on Saturday, by using that it was not time to go through it now; one should first humble oneself and study it. He was told that it was not about the synodal letter, but about his accusation, which he, as a theologian, should be able to prove; he was assured that if he could prove the error from God's word, they would be glad to humble themselves before him; it was explained to him how it was his sacred duty to retract the serious accusation if he could not prove it; he was asked and implored not to harden his stubbornness: But everything was in vain; rather, he became so enraged that he struck the undersigned three times on the chest with his arm. Winkler tries to invalidate this by presenting it as a palpable lie, firstly by stating: Crämer had told the story differently and contradictorily at various times: but he wanted to prove that first; then, that he referred to the statures of both persons, namely his own and Crämer's, as if it were impossible for small persons, especially when they are overwhelmed by rage, to behave as Winkler had so obviously done at the time, that his face also looked like purple.

Finally, he wants to know for certain that Crämer was an arch-knife fencer at university, while he himself had never stepped on a fencing floor. Now we do not want to defend Crämer from the university at all, rather we condemn him ourselves, because he not only studied at a time when unbelief ruled at the universities, but unfortunately was a child of unbelief himself at that time. But we ask every simple-minded Christian to perceive the pieces of the heart that Winkler reveals here, in that he, without any purpose or reason, only picks out everything that he knows or does not know in order to cast shame on his neighbor, only so that he may adorn his evil cause. But which pagan judge would have accepted the following reason for proof if, for example, the Jews of Lystra had

been convicted by eyewitnesses that they had stoned Paul to death, but they had argued that this could not be, because Paul, while he was still Saul, had persecuted the Christians, but they had never done anything like this before. Winkler should consider that the eyes that saw his outrage are still alive, and repent so that they do not testify against him even on the last day. He knows too well that Crämer's report to the Synod is true in all its parts, and he undoubtedly sins against his conscience by calling him a liar and, in his impudent outrageousness, accusing the Synod of having made itself complicit in the sins of the reporter, while it has examined the entire story with the greatest care. If Winkler continues to portray the matter as if Crämer, with the letter of the following day, had wanted to give in, as it were, and make up for the damage he had done the night before, then this is of course not remotely in keeping with the truth. On the evening of the 17th, after he had tried everything possible to convince everyone, and above all Winkler, that one must either prove the accusation of false doctrine or retract it, Crämer had finally, since no one wanted to listen, to his great sorrow, had to leave without having done anything. But since he had hardly seen his brother sin, the duty of Christian love commanded him to try everything to win his soul, for which purpose he sent the following letter to Winkler the next day:

Detroit, June 18, 1850.

Pastor Winkler.

"Unfortunately, last night I had to be an eyewitness of great sins of which you were guilty. Since I now conclude from love that it was not out of premeditated malice, but in instantaneous haste and through the blindness and wicked cunning of Satan, I am driven by the love of Christ, the concern for the salvation of your soul, which is dear to me, and the thanksgiving of the Lord.

I am grateful for the kindness I have shown you in the past, but I would like to make another attempt to help you with the help of God and the gracious assistance of His Holy Spirit through heartfelt exhortation from God's Word. I am so anxious to help you with the help of God and the gracious help of His Holy Spirit through heartfelt exhortation from God's Word that you will again sober up from Satan's snare in which you are now caught. I therefore implore you to grant me the opportunity to meet with Mr. Sommer during the course of today.

I have come to make a fraternal and affectionate presentation to you, for which, unfortunately, there was so little opportunity yesterday, since I was forced to limit myself to brief and decisive testimony. Therefore, please let me know through Mr. Sommer, who is delivering these lines to you, if and at what time of the day I may come to you for the known holy purpose.

"May the gracious God guide your heart so that you will gladly and joyfully respond to this proposal of a faithful but lowly servant of Christ, inspired by the spirit of love and peace. This begs and implores from the bottom of my heart  
August Crämer."

Of course, Winkler did not accept this letter at all, not even when the bearer briefly hinted at its contents. But from this it is clear as daylight how much Winkler has distorted the truth by interpreting this letter story to the advantage of his evil cause, while it, faithfully presented, only reveals his great hardening. But no liar is so skilled, if he obviously acquires and has to catch himself in his own words. This is also the case with Mr. Past. Winkler. For he further reports that from now on, Crämer has been carrying out his Rottenwesen quite boldly and unabashedly, and has held meetings upon meetings with the Rotten, from which on June 19, under Crämer's eyes and guidance, a letter of defection from Past. Winkler, he has admittedly acted very unwisely in stating the date so precisely. For between the emphatic "from now on" and the fateful June 19, as the date of the above letter, also cited by Winkler, teaches, there is only one single night. Since it can be statistically proven that most of the people belong to the commercial class, who have to wait the entire day of their profession, and that they live scattered throughout the city, any simple-minded person can easily see what to make of Winkler's statement that the undersigned held meetings upon meetings with the gang, namely that this is a bold-faced lie. It will also be easy for any simple-minded person to judge what to make of Winkler's further report that he and his board of directors twice did not accept the presented letter of allegiance, but burned it, confessing that they did not want to have any fellowship with the head of the gang, Crämer.

The people were convinced that Winkler would not come to light, that he would never let their just cause be investigated by a non-partisan court, since they then had no choice but to renounce such an obvious wolf. - When Winkler continues in his report: Crämer had now lost all sense of discipline and shame in his eagerness to secure the Detroit booty, and sought to prove this by claiming that he had been wandering around the city day after day, either running to lawyers with the Rottirers to try to find out whether they had given the church to the community, or with the worst enemies of the church, professional pasquillists and strong beer drinkers, or walking alone in the street, with a beret on his head and a cigar in his mouth: First of all, it is impossible that Crämer should have been walking around day after day, because he only spent one more day in Detroit and walking around is not at all his style; Furthermore, there can be no question of robbing the congregation, since those who remain with a wolf that has been revealed cannot claim the name congregation, and as far as the church property is concerned, according to Winkler's own constitution it belongs to those who remain with the pure Lutheran doctrine, but by no means to those who go against Matth. 18. 18. and who, by joining the Buffalo Synod, make themselves liable to the Grabauian errors; Finally, the letter is not aware of having had any fellowship, let alone cordial fellowship, with known enemies of the church, Pasquillschrcibcrn and beerspoons; in general, he must declare Pastor Winkler to be a despicable desecrator until he proves to him that he really did something during his stay in Detroit at that time that would have been against discipline and shame.

Winkler continues in his report by saying that when Crämer makes people believe that the advocates did not advise him to sue for the reason that Past. Winkler was an advocate, they could not win anything against him, this is a palpable untruth. To this we must reply that it is unfortunately an undeniable fact that not only the advocate, whom the community concerned about its church property asked for advice, but also a respected judge before several witnesses really made that statement. Incidentally, this story, woven in without cause, reminds one of the tale of the man with the hole in his skirt, who, although no one would have noticed it, only drew people's attention to it by taking excessive care to conceal it. Mr. Past. Winkler may well have to see that he does not reveal to all the world by the sophistries and lying arts in this report of his that he has more skill as an advocate than as a pastor. Or is it something else than an advocate's artifice, if Winkler knows very well that we, who were waiting 90 miles from Detroit of our profession, were told of dirty, malicious, defamatory articles, which the Rotte, as he says, had printed against him in a Socialist newspaper for some time, even if such had happened, certainly to our own great displeasure, and nevertheless promises mendaciously that it will be revealed in due time what part the Rottenpriesterschaft had in those articles. We can confidently wait for that time and watch how Winkler continues to blaspheme and denigrate until he has revealed himself to the



world as an advocatic fabricator of lies. In the rest of his report, Winkler says that the Synod of Buffalo, in accordance with its profession, had the Detroit matter investigated by a church court. In fact Past. Winkler must count on very forgetful readers that he may offer them something like this. In the introduction, he himself stated at length that, in the event that the congregation does not belong to a synod, its constitution prescribes as a way to resolve any disputes that may have lapsed that members of a committee to be formed be appointed from both parts in dispute, and yet his entire report is based on the undeniable fact that he himself has taken that path in the present case, indeed has stubbornly insisted that the matter must be decided in this way and not otherwise. How can he say that the Synod of Buffalo should have investigated the matter in accordance with its profession? We would like to ask where this profession is supposed to come from. Rather, after all, it is as clear as daylight that they undertook something that was not theirs to do. When Winkler further reports: when the mob saw that she could not penetrate with her hatred, but that a thorough investigation would have to bring her atrocities to light, she said that she did not recognize the court: it is indeed outrageous to see how all of a sudden the matter is reversed and thus presented as if the complainants had wanted to evade a thorough investigation; while it is clear from Winkler's report itself, and even more so from our true account of the matter, that the people have always been most willing and ready to have their matter investigated by a non-partisan court in accordance with the constitution, Winkler, on the other hand, when it was time to get serious about it, interfered, and even made the investigation impossible by simply rejecting the committee member he had previously recognized, which fact alone is actually sufficient to convince us that the people are not a mob of

The people of the village were not the only ones who aimed only at the destruction and devastation of the community, since they would then never have taken the proper path, or at least would not have remained on it. However, the matter is not even as Winkler has portrayed it; rather, according to two letters from the people to the undersigned of August 4 and 20 of last year, it is certain that they did not recognize the Buffalo church court in the first place, as they could not recognize it either. It says that they had been summoned individually, but had appeared in *corpore* and had declared that such an investigation was contrary to their constitution, which is why they could not recognize the gentlemen for an investigation committee. - Now, when Winkler further says in his report that Crämer and Past. Hattstädt, fresh from Monroe, had preached to these people wallowing in sin and had readily administered Holy Communion to the impenitent. Before his departure, since the formal renunciation had not yet taken place, the former steadfastly refused to baptize a child, even though he was asked to do so with tears; Rev. Hattstädt, however, did not serve unrepentant rotters with word and sacrament, but Christian men who had justifiably gone out from a wolf that had become obvious, which, by the way, we will discuss again below. What Winkler tells of a later public break-in in church and school with sheriff, constables, advocates and the like does not really affect the undersigned, since he was not involved and knew nothing about it, but it is strange and must not be blasphemed unjustly that Winkler is able to speak of an obviously judicial act as the break-in of a band of robbers. - When Winkler finally says in his report that all excommunicated people have referred to a red priest named Schaller, who is gloriously carrying on the work and is being carried on himself, but the Synod of Missouri approves of all this ungodly activity, promotes it, rewards it, rewards it with money and imagines that it is spreading Christ's kingdom: According to the truth, as stated above with conscientious fidelity, this should mean: the poor, tormented people, who have languished so long under Winkler's tyranny and priestly rule, but have finally left him under presentation of their weighty and cogent reasons, have hereupon chosen the faithful Lutheran pastor Schaller as their ordinary preacher. Pastor Schaller as a regular preacher, who works among them in blessing. And the Synod of Missouri, which examined the whole matter with care and considered it over and over again after many proven documents, could only approve of it and felt urged by the love of Christ to give support to the congregation, which had been deprived of its church property, and believes that it has really contributed something to the spread of the Kingdom of God on earth, since now also

in Detroit, the Word of God is preached purely and truthfully, and the sacraments are administered according to God's appointment. Finally, we would like to know how it can be claimed that a soul has gone over without being reconciled to the Church because it has faithfully shunned a false prophet according to the command of its Lord.

A worthy side piece to Winkler's first report is provided by his second contribution, in which he published an exchange of letters with Pastor Hattstädt and provided it with an introduction, marginal notes and a concluding remark. Among other things, it says in the introduction: "After Mr. Crämer had been running his gang in Detroit in May and June 1850 and our church court had been assembled until July 31, Pastor Hattstädt hurried over from Monroe already in August to help the gang spirits and not to let the lit fire go out again. What kind of a mob Crämer had been running in Detroit has been sufficiently dealt with in the above and this disdainful vituperation does not need any further refutation. With this, however, the accusation against Pastor Hattstädt also collapses into its pitiful nothingness. What he has done, he has done in Christian order, and he will easily be able to bear the slander, as if he had administered the Lord's Supper without prior confession and absolution. But as far as the eight points are concerned, which Winkler compiled in his second letter to Pastor Hattstädt, serve varanf as a reply:

ad 1. false doctrine has been blamed on the Missouri Synod also by Pst. Winkler, so he too is guilty of the proof, the more so since the Buffalo Synod did not lead him from God's Word nor from the Symbolic Books and faithful teachers of the Church, but only asserted their accusation boldly, sophistically and lyingly.

ad 2. if Winkler, according to his constitution, did not have the right to bring a matter, which had become controversial before the congregation belonged to a synod, before such a synod, which he joined only in the course of the already initiated investigation; in addition, the committee did not come about through his fault alone.

ad 3. the brothers in office of Father Hattstädt in question are not only so-called credible, but of good reputation, so that it should be difficult for Father Winkler to suspect them through his lies. Admittedly, they were unable to investigate anything, but precisely because of Winkler's guilt, and precisely because he deceived the investigation and shied away from coming to light, it is only too certain that the excluded persons were unjustly banished by him.

ad 4. if the wrongly excluded and those rightly excluded by Winkler have, however, come together to form a right-believing Lutheran congregation, were "as" by no means partheiische Rot

The Missourians were not preachers, but a congregation without preachers, and were thus able to be very restrained in ecclesiastical matters. Incidentally, the Missourians by no means teach that every congregation is a congregation of Christ, but Christ himself says: where two or three are gathered together in my name, there am I in the midst of them.

ad 5. So Pst. Hattstädt did not in any way promote false doctrine, and certainly he had a calling and commission from God to serve the congregation in Detroit, since he was called by it in a proper way.

ad 6. did Pst. Hattstädt go to Detroit not on the hearsay of strangers, bctheiligter, partheiischer people, but on the report of credible, with the matter entrusted officemates, but in no way broke into Winkler's parish there.

ad 7. neither Rottierer nor their assistants lied to Father Hattstädt; Father Winkler, however, was not to be questioned further because he had already evaded the proper investigation.

Thus, Father Hattstädt did not need to be frightened by the transgression of a rule that he did not transgress, and thus what was said about the "Lutheran" and in the notes proves to be completely inadmissible here; as all this will be perfectly clear from the above report to anyone who only wants to examine and judge impartially.

As for the final remark of the whole article of abuse and lies by Father Winkler, neither Walther nor Crämer are aware of making young weak preachers sin against the church of the Lord. In this matter, they have not committed any injustice of their knowledge, but rather have faithfully taken care of those who have suffered disgraceful injustice, and have thus delivered the telling proof that they have no pleasure in those who do injustice. - —

And so you, my dear reader, would have been led through the labyrinth of distortions, lies, invective and blasphemies of Winkler's article, since patience will often have been a necessity for you, as it often cost the writer himself to overcome having to

uncover so much dishonesty and such a hateful, defamatory sense from a pastor calling himself Lutheran. But remember, the honor of God is at stake, whose name has been invoked more than once over so many lies and untruths by Winkler, and thus has been sacrilegiously misused; the salvation of immortal souls is at stake, who may still be caught in the chains of hierarchical tyranny and need correction and encouragement to break away from such as well; It applies to the truth, which fears nothing but to remain hidden; it applies to the weak, who might be misled by Winkler's brazen lying, if it remained unpunished: Therefore, don't let the effort of reading, comparing and examining spoil you; but don't let these lines be in vain either.

but thank God that He has given you a faithful shepherd who does not rule harshly and severely over the consciences, and ask Him to keep His Lutheran Zion from the hierarchy of the priesthood in grace and to keep the wholesome doctrine of the precious Gospel, as in all things, so also in this piece, pure and clean until yours. Above all, pray with me to the merciful God that He may give grace to repentance to the poor blinded man who lies so hard caught in the ropes of the father of lies, for the sake of Jesus Christ His dear Son. Amen.

August Crämer.

## Methodism.

Mr. Mulfinger has responded to our essay on the Holy Sacraments in three issues of the Apologist. In his first article, he pours blasphemy and invective on the Lutheran Church and calls us oxen, Ishmael, Pope, Inquisitor, false prophets, etc., while at the same time scornfully rejecting our well-meant instruction and stubbornly persisting in his Methodist errors. In this way he proves that he does not possess the grace of sanctification, but that he is a malicious and hopeful swarming spirit blinded by the devil.

In his second article, Mr. Mulfinger has the impudence to boast of his apostasy from the teachings of the Lutheran Church, while at the same time telling us what kind of man he actually is. He says: "I had from my youth (as I believe now, by God's grace) a thorough spirit of research. I therefore put a lot of doubt in many things that I did not find clear in the holy scriptures, although the pastor told me, but especially in the Lutheran doctrine of holy absolution....". So "a thorough spirit of research" moves Mr. M. to doubt the Scriptural Lutheran doctrine of holy absolution and finally to reject it. We see from this what this thorough spirit of research of Mulfinger was, namely his own corrupt spirit, the natural unbelief of the flesh. If Mr. M. had not relied on his "thorough spirit of inquiry" but had humbly called upon the Holy Spirit for his enlightenment, he would certainly have recognized the truth; for God allows the sincere to succeed. But because he relied on his own spirit, i.e. on his unbelieving flesh, he followed the words of the holy scripture, 1 Cor. 2:14: "The natural man hears nothing of the Spirit of God: it is foolishness unto him, and cannot discern it: for it must be spiritually directed.

It was therefore quite natural that the man with the "thorough spirit of research" could not find the Lutheran doctrine of Holy Absolution in Scripture. It was therefore natural that the man with the "thorough research spirit" could not find the Lutheran doctrine of holy absolution in Scripture. The Jews

cannot find the Lord Christ in the Holy Scriptures. They cannot find the Lord Christ in the Scriptures, even though he is the core and star of them. For when Moses is read, the ceiling hangs before their heart. But if it turned to the Lord, the covering would be removed. 2 Cor, 3, 15.16. Whoever converts to the Lord will also find the Lutheran doctrine of holy absolution with wonderful clarity. He who converts to the Lord will also find the Lutheran doctrine of holy absolution founded with wonderful clarity in Scripture. Scripture. For Christ gave His church the keys of the kingdom of heaven, or the power to forgive and retain sin in His name, in three different places, Matth. 16, 19. and 18, 18. Joh. 20, 23. with the clearest, most explicit words. Or is it not clear when Christ says Joh. 20, 23: "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained"? Truly, Christ could not have spoken more clearly, could not have given absolution more clearly, as everyone, including Mr. M., must confess if he wants to be honest, i.e., if he wants to follow the voice of his conscience and the admonition of the Holy Spirit. Spirit. And so that we should not think that the office of the keys was only given to the apostles for their person, the Lord Christ expressly commands them: "Teach them (all nations) to observe all that I have commanded you, Matth. 28, 20, whereby he declares in the most definite way as his will that the office of the keys should continue in his church until the end. But whoever willfully denies the church's power to forgive and retain sin, even though he has been taught and warned, blasphemes and denies Christ and his word, as he will surely experience on that day. However, neither the devil nor the enthusiasts will be able to destroy the Lutheran doctrine of salvation. Doctrine of Holy Absolution. However, neither the devil nor the hawks will be able to refute the Lutheran doctrine of holy absolution, because it is based on God's word.

Further, Mr. M. mocks me quite splendidly: "Perhaps he has also found in some corner of the Bible, which I have not yet discovered, an example that an apostle absolved according to the old Lutheran way". With these words Mr. M. only proves again in the saddest way his impudence and ignorance. Without even the slightest understanding of the Lutheran doctrine of holy absolution. Without knowing the Lutheran doctrine of holy absolution in the slightest, he blasphemes it, as such a wretched swarm spirit must do.

So what is absolution? It is essentially nothing other than the gospel, or the preaching of the forgiveness of sins. According to

Christ's command: Preach the gospel to all creatures, Marc. 16, 15, the good news should be brought to all people: Christ has redeemed you and reconciled you to God, has earned you forgiveness of sins, life and blessedness. This sermon can and should now also be addressed to individuals who desire it and proclaimed to them: Be of good cheer, Christ has also redeemed you, your sins are also forgiven.

The. But the Gospel is not a general

My uncertain, doubtful comfort, that it may well be that in time your sins will be forgiven if you pray diligently, struggle, pursue sanctification and make yourself worthy of divine grace through good works, but it is an effective means of grace, a power of God, which makes blessed all who believe in it; A living, powerful, eternal, true word of God, by which the forgiveness of sins is not shown to us from afar, but is presented and offered as present, real and true, and is also given and communicated to believers.

Certainly no Christian will doubt that the gout-ridden man, to whom Christ said: "Be of good cheer, my son, your sins are forgiven you" (Matth. 9, 2.), is really absolved, i.e. really absolved of all his sins. Why? Because Christ's word is the truth and it is impossible for Christ, who is the true God, to lie. How blessed, therefore, was the gout-ridden man when he heard from the mouth of our Savior the sweet word of comfort, "Thy sins be forgiven thee." On this word he could safely and calmly rely, as on an eternal rock; with it he could victoriously beat down all misgivings, doubts and temptations; for he had God's own, infallible promise and assurance that his sins were forgiven.

How bleak, how terrible it would be for us if, after Christ's visible departure from his church, we had only a doubtful, uncertain human word in the Gospel. We would then never attain to the joy of faith, since it consists only in the confidence that God's promise of grace is true and also applies to us; we would therefore always have to ask: who knows whether your sins are also forgiven? But in order to give us and all men his salvation and the consolation of redemption, Christ has given his church the power to forgive sins, i.e. to absolve them of their sins through the gospel. And Christ says: "Whose soever sins ye remit, they are remitted unto them. 2c. Joh. 20, 23. and: He who hears you hears me, Luc. 10, 16., he commands us not to despise the gospel and the absolution proclaimed to us by the ministers of the church as a word of man, but to esteem and believe it as God's own true word. It is therefore perfectly in accordance with Scripture when we confess in our little Lutheran Catechism: I believe what the appointed servants of Christ do with us out of His divine command, especially when they exclude public and impenitent sinners from the Christian community and thus release those who repent of their sins and want to mend their ways, that it is therefore strong and certain, even in heaven, as if our dear Lord Christ did it with us Himself.

Accordingly, every attentive reader of the Bible will find

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There are enough examples in the apostolic letters where the apostles absolved according to the Lutheran way. For what does absolving in the Lutheran way mean? It means to proclaim the gospel to repentant and believing Christians that their sins are forgiven for Christ's sake. For example, when the apostle John writes: Dear children, I write to you that your sins are forgiven through his name, 1 John 2:12, and Paul: You are washed away, you are sanctified, you are justified by the name of the Lord Jesus and by the Spirit of our God, 1 Corinthians 6:11, what do they do but absolve by comforting Christians with the gospel of the forgiveness of sins? But an explicit example of the apostle absolving someone is found in 2 Cor. 2, 10. The church had banished an incestuous man and punished him severely for his sin. He repented, but at the same time he was on the verge of despair. Then the apostle wrote: "It is enough that he has been punished by many in this way; now forgive and comfort him all the more, so that he will not sink into too much sorrow. But whomsoever ye forgive, him will I also forgive. For I also, if I forgive anything, forgive it for your sakes, in Christ's stead. From this we see that the apostle forgave the sins of a penitent sinner in Christ's stead, absolving him; just as the same is done in our church by the preachers.

From this, every truth-loving reader recognizes that the doctrine of the Lutheran Church of Holy Absolution is identical with that of the Lutheran Church. Absolution with the heil. Only ignorance and malice can blaspheme it. But let us rejoice, dear fellow Lutherans, over all attacks against Holy Absolution. From this we see more and more clearly that everything that the devil and the swarm spirit bring up against this doctrine is nothing but poisonous, stupid, ridiculous lies.

-H

. Fick.

### Trust in death.

While the miner Stephan Karkert, about 25 years old, was working in a mine, he was buried alive thirty feet below ground by the complete collapse of a shaft. The first miner who came to the place soon after called down to find out if there was a living person in the depths, to which Karkert answered in a firm voice: "I feel the cold hand of death over me; if there is any hope of saving me from this grave, just say so, if not, I wish to know it as well". The comrade told him that there was no hope of saving him, that he would suffocate before human help could reach him. When Karkert heard this, he called out: "Everything is fine; It is the Lord's will, He shall do as He pleases! Tell my dear father, my beloved mother, that they should not be so distressed on my account as those who live without a comforting hope. Only now will I be truly happy. - Now I feel the blessing of a God-fearing life. The Lord is my mighty protection at this moment, and I am sure to be taken up to heaven." Here his voice failed him; he spoke nothing more.

(Wölbling's Christian Stories.)

### Papist superstition.

The Hamburg preacher, Erdmann Neumeister, mentions in a Reformation sermon that still in his time (1717) there was an altar in his St. Jacob's Church left over from the time of the papacy, on which the following words could be read: "Welcke Minsch hiervör sprickt söven Pater noster un Ave Maria mit den söven Beden, verdeent vertig dusedent unde vertig Jahre und söß un vertig Dage."

### Changed address.

Uev. blatkan Lel-r^sbar^, Daupna 60.,

### Receipt and thanks.

For the construction of the Lutheran St. Paul's Church, the following contributions were received by me, the undersigned:

From the community in FrankenmuthHU	,00.
" P. Klinücnberg1	,00.
" to Messrs. I. H. Evcs and B. H. Succop in Pittsburg2	.00.
"K- R.	7,00.
"The parish of Father Trautmann in Adrian 2,15. Missionary Auch,	1,00.
" Mr. E R.	1.00.
" the parish of Mr. P. Schwan in Cleveland 59.08. " a small parish in Elyria, collected from Mr. P. Rödbelen by collections 4,00 " the parish of Mr.? Hattstädt in Monroe 4,00^ " the parish in Fort Wayne20 ,lio	
" the parish of Mr. k. Richmann in Lancaster 5.00' " the parish of Mr. k. Keyl in Baltimore 5?,00. namely:	
" Lr.	15.
" Ad., Kn., Ne., Hn., Bk" Tr., Mr., Bl., Br. Es., Lr., Wt, (I. and L.) Hk., (W. u. F.) Hn., (sen. u. fun.) tl 25 Lts.	4,25.
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" Si., Br., Sk., De., Bm., Fe., L "2.00.	12.00.
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" Mr. Eckert at St. Louis50	.
" the congregation of the Lord punishments in Col-	
linSville, Jüs-1	.90.
" of Mr. N. Baumgart's congregation at Elk- horn Prairie, IIS-8	.80.

Summa "184.73.

On behalf of my congregation, I would like to express my heartfelt thanks to all those who have given so generously to our need and distressed situation, and I wish them all the Lord's blessing in temporal and eternal good.

Lwerpeot, Medina T", O.< d. 2S- Der. 18it.

8 erd. Steinbach, Pastor.

### Acknowledgements.

From the Evangelical Lutheran congregation at Cleveland, O., are 14 dollars through Mr. k. Schwan, and from Hrrm ?. Hattstädt at Monroe, Mich., 1 dollar, - Christian handout for the highly needy church building of the evaNK. Lutheran congregation in Macomb County, Mich.,- has been given, for which the loving givers are hereby sincerely thanked and God's rich blessing is wished. May the merciful God open the hearts of the dear Lutheran faith and church comrades in other places also to us for a loving contribution in our need, and the Lord God will repay as He has repaid, Proverbs Sal. 19 vcrs 17 and Ebr. 13 v. 16.

Rvsewill P. O- Macomb Co, Mich.

F. Kr a u se, Rev. -

—\_!

Received for seminar on Fort Wayne, " Ja., by Mr. k. Besel in Holmes Eo., O. 86.00.

Dr. W. S iher.

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I>. for the maintenance of theConcordia College at St. LouiS:

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c. for poor students:

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3. contributions to the travel expenses of Herres delegates to Germany:

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and m Bergholz, namely: from Messrs. Grvtke \$1M, Kromphardt 75 Cts, Koch sen.

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# **Year 8, St. Louis, Mon. February 3, 1852, No. 12.**

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## **Send letters**

to the Lutheran parents of this country about

### **Christian child rearing.**

No. 1.

Grace and peace in Christ!

Although the writer knows only a few of you face to face, you are all written in his heart, because he has come over the same most profound faith with you and is united with you by the One Lord through the One Spirit, by means of the One Baptism, and if God wills, in the same faith of the heart, to the One Body, of which Christ is the head. And therefore you will certainly not take it unkindly if the love of Christ urges him to address a few words to you about a highly important subject, namely about the Christian education of your children.

But before I proceed to this, do not be put off if I first say something in advance about the twofold motive of this letter of mine.

The first of these motives is an external one, namely, the average, unfortunately, highly afflicted and corrupted condition of the education of youth among the native Ame-

ricans of English and German tongues. For individual honorable exceptions counted,

Where there is a healthy Christian spirit in this or that house, you will have seen and heard in many ways, even in your own neighborhood, how sad the education of poor youth is. There is mostly only a carnal monkey tenderness and anxious care for the bodies of the children, especially when they are still small, and at the same time a frightening neglect of the souls of the children who are growing up, have reached the first year and are beyond. There is almost no trace of breaking the self-will and self-will, of wholesome discipline and habituation to obedience and reverence to parents, to truthfulness, to industriousness, to service, to modesty, to moderation; There is no feeding of the young souls, according to their age, with the divine word, no telling of the most important biblical stories and great deeds of God, for example, according to pictures, already on a mother's lap; there is no spiritual lust for life for the little ones in lovely sweet Christian hymns, no instruction to seek with anointed childlike prayer verses the face of Him who said: "Let the little children come to me!" There is just as little later, neither at home, nor in the district OR free schools \*), an instruction in the divine

\*) It is a sad sign of levity in American churchmanship that almost nowhere among the narrow-

There is a lack of a constant preaching of the Law and the Gospel, a constant preaching of Moses and Christ, a strong awakening of the fear of the Lord, a salutary excavation of the fourth commandment, a heartfelt fatherly admonition, a moving instruction of the child convicted of sin to seek his Savior in prayer and to seek forgiveness from Him. Summa, for the children "the discipline and admonition to the Lord," in the home, as in the school, as in the church, where one knows nothing of thorough handling of the catechism, as a piece of the common public worship, is missing almost throughout. Most children therefore grow like trees in the forest.

And this prevailing enormous neglect of poor children in home education among educated and uneducated alike stems, to be sure, from the unbelief and carnal mind of the parents; but it is also, in part, a natural consequence and a great shadow side of the local constitution of the bourgeois polity; for from the noblest principle of the same, namely that of the power and supremacy of the people as a totality of those who are to be governed, the people are to be governed as a whole.

In the case of the Catholic Church, it is not possible to say that there are Christian parochial schools in which children are taught the Word of God and Christian doctrine from their youth, and anyone who has a little insight into this matter will hardly claim that Sunday schools are a thorough and adequate substitute for them.



scholars, indeed all great prophets, apostles, and teachers of the holy church are formed and destined for this purpose by God already in the sight of their origin in the womb, and He uses parents as His instruments for this purpose?

But after that God continues and dignifies the parents to be His co-workers and caretakers of the poor helpless little human beings; for although He, according to His almighty love, prepares the milk in the mother's breast, He nourishes the infants precisely through this; and also through the loving mother's eye, through the nurturing mother's hand, He perceives these of His lovely little creatures; And although the guard and watch of his holy angels, according to the sweet and comforting words of our dearest Savior, against Satan and his evil spirits is the actual main weapon for the preservation and protection of the infants, God also entrusts a part of this guard and watch to the parents and especially to the mother; And it is his good gracious will to honor the parents in this, that they take care of the children in his stead, that they wait for them and provide for them, that they guard and protect them, so that his fatherly image may shine on them and through the manifestations of the earthly parental love the heavenly fatherly love may be pressed into the soul of the little ones at an early age and become close and familiar. - —

But even more highly honors you, dear parents, the all-wise and gracious God, if you consider the glorious dignity of your parenthood according to the second and third articles of the Christian faith. For what was the ultimate purpose of the almighty and loving Father in calling His and your children into life and existence through you and making you His helpers in the work of procreation, this renewed creation? - Or only the bodily growth and prosperity of your children and the enjoyment of these and those external goods and temporal blessings from his always open and mild father hand? Or only this, that the boys, as their bodily and spiritual gifts and powers gradually mature, later enter, according to their aptitudes and education, into a special profession, farmer, craftsman, merchant, lawyer, civil servant, doctor, artist, scholar, preacher and teacher, and so on, but the maidens, after they have become manly, become wives and mothers? Let that be far away, for then it would be a pitiful and miserable thing for all human life, which would be devoured by death everywhere. Then the just born children would have high cause to enter with cries into this world, which actually would be nothing else than a nurse and leader to death, which as the all-consuming monster would devour all men.

## 91

There would be no greater misfortune for a human being than to be born a human being; for after a short and fleeting shadow life full of toil and labor, fear and worry, plague and punishment, struggles and annoyances, bitter pleasures and frustrated hopes, death would come and put an end to this shadow play.

But, what is even more terrible - since God's law and man's conscience unanimously testify: "it is appointed unto man to die, and after that to be judged," then all parents, without knowledge and consolation from the second and third articles of faith, would have to wail and mourn at the birth of every new child; For since, in consequence of Adam's fall, every child is begotten of sinful seed, and is conceived and born of its mother in sins, each is also, by such sinful conception and birth, curse-worthy and damnable in the sight of the holy and righteous God, who reclaims the divine image in every little child; And therefore, without God's grace in Christ, all newborn children are finally only a fattening of the gluttonous glutton, of bodily death, which at the same time would push them down into eternal death as a growing population of hell, to the constant laughter and gloating of Satan.

But no! God be praised and blessed for his unfathomable and inexpressible mercy, for his free and undeserved grace in Christ. - For he has no pleasure in the eternal death of the sinner, but that he should be converted and live; and that he might do so, and attain to the forgiveness of sins, to life and blessedness through the faith in Christ, God has rather ordained the only and eternal Son to be our law-fulfiller, and set him on the trunk of the cross as our redeemer of sins, payer of debts, and bearer of curses, than that even a little man just born should perish.

For in order that the unclean and defiled conception of all human children might be purified and sanctified, He was conceived by the Holy Spirit in Mary, the Virgin; and for the consolation of all mothers and children, whom the latter die before birth in the womb, He, the living Son of God, lay under His mother's heart. In order that all children born in sin might be reconciled to God and have their sins repaid and paid, the dear Lord Christ was born of the Virgin Mary as the Holy, Innocent and Immaculate One, and became a human child for all, under the law and its curse, so that through Him they might become children of God and, after the temporal birth, attain eternal life.

So you Christian parents may and should rejoice, according to the second article, that all your children are actually redeemed with you through the Lord Christ.

from the guilt of sin, from the wrath of God, from the curse of the law, from the accusation of conscience, from the fear of death, from the power of the devil and from the eternal torment of hell; that the Lord has also purchased for them righteousness for sin, merit for guilt, the reward of grace for punishment, blessings for curses, eternal blessed life for death and damnation. And this is God's gracious final provision, for which He calls children into life through you, so that they may attain eternal life through the Lord Christ, and through them also heaven may be populated with saints and the blessed.

So, you Christian mother, as often as you give birth to a child, even though in great pain and with great labor of soul and body, you shall, even if your soul carries you out of such a struggle, never call it Benoni, son of my sorrows, like Rachel, but rather, in view of the Lord Christ, who has already redeemed this child, you shall call it Benjamin, son of the right hand. Rather, in view of the Lord Christ, who has already redeemed this infant, you should call it like Jacob, Benjamin, the son of the right hand, because through the Lord Christ, the essential Son of the right hand, the childship of God and eternal blessedness and glory have already been acquired for it. For as by one, that is, Adam's sin, condemnation came upon all men, so also by one, that is, Christ's righteousness, justification of life came upon all men.

But how do your children become partakers of the grace of the heavenly Father, the merit of the Son, the gracious indwelling of the Holy Spirit, the forgiveness of sin, and the filiation of God and eternal life? Spirit, the forgiveness of sin, the filiation of God and eternal life? Answer: by the grace of the Holy Spirit through the Gospel. Answer: By the grace of the Holy Spirit through the Gospel and Holy Baptism. The answer: by the grace of the Holy Spirit through the Gospel and Holy Baptism, and through the faith thereby awakened in the souls of the children, through which they take hold of and appropriate Christ and become children of the Father, brothers and sisters of the Son, dwelling places and workshops of the Holy Spirit. Spirit. This is the spiritual rebirth of your children, since God is the spiritual Father and the Church of Christ the spiritual Mother of your children without your help and cooperation - only that you bring them to the water bath in the Word - and such birth takes place in the likeness of the birth of the Lord Christ, who is thus also spiritually conceived in the hearts of the children. After this great and unspeakable miracle of grace, which is in fact much greater and more glorious than that of the bodily birth, has taken place in your children, the greatest honor from God now befalls you, dear parents - and in this, according to the third article, consists the most sublime dignity and glory of your parental profession - that you are now also co-helpers and co-workers with the Holy Spirit in the work of the Holy Spirit. Spirit to those who have been restored through holy baptism and faith. This is the most sublime dignity of your parental profession, according to the third article.

You have to look at them from now on, not

Only as your flesh and blood, in which you would actually only love yourself in your children - as indeed such only natural and carnal love, according to the attitude, is nothing else than an extended selfishness - but you have to consider it, as created by the Father, redeemed by the Son, and reborn and sanctified by the Holy Spirit, as a threefold miraculous and loving work of the Triune God, as the noblest and sweetest earthly gift of Him, entrusted to you as stewards and caretakers, so that you, in righteous fear of God, in righteous fear of God, in living faith in the Lord Christ, and in sanctified love for your children, that you may make every effort to help weaken original sin and the old man and strengthen baptismal grace and the new man in your children by prayer and intercession, by discipline and habituation, by restriction and release, by teaching and example, so that such little plants of the Lord may become trees of righteousness, planted by the rivers of water, taking root under themselves and bearing fruit above themselves, to the praise of God the Lord and to the glory of his holy name. For although God, the Holy Spirit, could accomplish such a great thing without your help and cooperation, yet it has pleased Him, according to the good pleasure of His will, to accept you as His helpers and co-workers in this cleansing, pruning and watering of His planting, in this holy work that is pleasing to Him, partly in order to let his image and honor shine in you towards the children and to awaken in them a reverent awe and childlike love towards you at the same time, partly in order to promote yourselves in Christian sanctification by the direction of this difficult and sweet work and to educate you towards heaven; For in raising your children according to God's word and will in discipline and admonition to the Lord, you will at the same time be raised and encouraged by Him in righteous repentance toward God, when you see your sinful image in your children before you as in a living penitential mirror; in unfeigned fear of God, when you, as is only right, take care of your children by this or that. In the true faith in the Lord Christ, when your teachings and struggles, your efforts and work on this and that child seem lost for a long time; in the love of Christ, when you have to overcome the sloth, stubbornness, malice and selfishness of your children: in the patience of Christ, when you, with all your fatherly earnestness and zeal against the outbreak of sin and the rise of sinful habits, nevertheless have to bear the inner original sinful ruin of your children, yes, have to suffer it, when the devil at times blows these smoldering coals into a hellish flame, until on your believing cry to the Lord his grace dampens them again; in the Christian patience of Christ, when you have to overcome the sluggishness, stubbornness, malice and selfishness of your children.

in perseverance and faithfulness when you encounter carelessness, instability and unwillingness to make good and firm habits in your little ones; In unceasing prayer and intercession, when you always feel the lack of love and wisdom in yourselves, and when you constantly experience that the children so often do not want to go on, and that without God's blessing of grace, all your labor of love will be of no avail; Finally, in the hope that if these and those of your children, when they enter life on their own, are temporarily out of sorts due to the devil's deceit and the seduction of the wicked world, and if your faithful admonition does not bear fruit in the present time, that you will not cease to plead, sigh and hope for them to the faithful God.

Summa: In so many ways God educates you by educating His and your children as His helpers and caretakers; and surely the fruit and profit you have from God in your own souls is not less, if not greater, than that which your children derive from you through your discipline and God's blessing.

So then, dear Christian parents, in this first letter I would first of all have held before your soul the high dignity and glory of your profession before God, that and how you are not only God's friends in the great work of the Christian upbringing of your children, to whom He has made known His heart, counsel and will also in this matter, but at the same time His helpers and co-workers in order to help the immortal souls of your children to eternal life.

### **The Kossuth - Fever.**

Probably "the Lutheran" of this man would have kept silent and let the fever, which his arrival and his speeches have caused almost everywhere, die away, since the personality and the work of the same has at first no direct relation to the church. He would not have said a word about the fact that even the English-American preachers of all kinds of denominations have paid their homage to Mr. Kossuth and have greeted this new star with reverence, satisfied with the fact that Mr. Kossuth expresses respect for the Bible and does not want to be an atheist and a scoffer, as most of the vocal leaders of European demagoguery and democracy of this time undeniably are. For "the Lutheran" is already accustomed to the fact that the mass of the local sect preachers, partly for lack of a thorough and sober knowledge of Scripture and of a firm and certain ecclesiastical standpoint - since they are not servants of the Church of God, but of their particular faith-partners - are not able to understand the Bible.

They are - mix political and ecclesiastical, partly out of historical ignorance and American patriotism overestimate the local constitution of the civic community, partly finally, since they are mostly appointed by the grace of the people, even rented by their respective. They prefer, instead of punishing the national sins and national crimes out of and according to God's word with seriousness and educating their people in a fatherly and Christian manner, to join in the political enthusiasm of their congregations, depending on the particular stimulus.

And finally also this of the "Lutheran" had not moved to open its mouth, that the "Lutheran Observer" in its editor, Dr. Kurtz, is seized by the same Kossuth fever, since he, together with his so-called Lutheran General Synod, is just as unclear and enthusiastic and more American than ecclesiastical, moreover, bears the Lutheran name only illegally and as a robbery, in that he has torn apart the unity and purity of the Lutheran confession and is dominated partly by Reformed heresy, partly by Methodist pietism.

This unfortunate man, who, despite his advanced age, seems to have come neither to knowledge nor to experience of the actual essence of the justifying faith due to all his pietistic busyness, and who therefore has no ecclesiastical standpoint, no light from God's Word to correctly recognize and assess the signs of the times - this American doctor of theology, who is pretty much devoid of a sound understanding of Scripture, can certainly not help but be a piece of Kossuthian for a while. He would be harder than stone and colder than ice, with his compatriots, after Rouze and Co. have gone and Zennp Lind has departed, not now to swarm along for Kossuth for a mile and to have the vain boasts of the "Baltimore Sun" printed, even to add from his own sources a prayer of Kossuth, which he had at the grave of Hungarian warriors, who had fallen in the battle at Rappoyna. It does not bother even the honorable Dr. Kurtz, who always carries the slogan: "the Bible, the Bible!" although at the same time he despises the scriptural confession of the Lutheran Church - God grant, out of ignorance, and not out of malice - that this prayer is not only consistently enthusiastic and stems from a misjudgment of the difference between Christian and political freedom, of enthusiastic and Christian-believing martyrdom, but that it also contains the following passage, which is in total contradiction to Scripture:

"By such a sacrifice as theirs (namely, of his fallen Hungarian brethren), would, O God, Your earth be ge-sanctified, and would be thoroughly tainted with sin. O God! On this holy ground, above these graves, no race of slaves can live."

Does Dr. Kurtz have so little understanding of the Bible and in his burning enthusiasm for the praying Kossuth such a cold heart for the honor of his Savior, that this passage has not rather moved him to indignation and to Christian compassion for the biblically so unclear, on well raving praying Kossuth? Or does he really not know that not even the death and blood of the Christian witnesses of faith and blood, let alone that of political enthusiasts (to call them in the most glib way), but only the blood of the Son of

God has sanctified the earth, which without him was cursed and stained with sin? Has this teacher of the church not yet learned from the third chapter of the Lutheran Catechism that true Christian prayer is based solely on God's command and promise and must flow from simple, healthy faith in the Lord Christ and His merit, but not from fanatical ignorance and human opinion?

But, as I said, even this foolishness of the swarming dizziness and fluttering spirit, of Dr. Kurtz, would not have moved "the Lutheran" to give a medical opinion about the Kossuth fever, if the "N. York Staatszeitung" did not report the following:

"On Sunday morning Kossuth, accompanied by the Mayor and Mr. Pulszky, attended the service at St. Matthew's Lutheran Church on Walker Street. Mr. Stohlmann preached the sermon with reference to the arrival of the man who was apparently sent by God to redeem the nations from bondage, and in his prayer implored God's blessing on Kossuth and his holy cause."

If it is really true, as it is reported here, then there is only the following either or. Either Father Stohlmann is just as biblically unclear and enthusiastic as Dr. Kurtz, or he has better knowledge, but, in order to be popular and *fashionable*, *he goes* along with the new prevailing enthusiasm for Kossuth and his cause out of complacency and love.

Since, however, Rev. Stohlmann, both personally and in connection with his synod, openly professes the undistorted and unadulterated confession of the Lutheran Church, "the Lutheran," who shares the same confession, is compelled, out of Lutheran and ecclesiastical honor and for the sake of confession and conscience, to break the silence, to punish the unchurchly behavior of Rev. Stohlmann's unchurchlike behavior and to take this opportunity to shed some light on Kossuth and his cause from God's Word for the instruction of all sincere Lutherans.

However, he wants to start with the last one, because only from such a report can the un

Lutheran and unchurchlike behavior of Father Stohlmann in this matter becomes apparent.

As far as Kossuth's personal attitude is concerned, the prevailing general direction of his soul towards God and man, it is morally known in its innermost essence only to God, the heart's proclaimer, before whom the most secret movements of his soul also lie there as an open book.

However, with regard to the manifestation of his attitude in his "ruling" way of acting, since he became a historical person as the leader of the Hungarian uprising against the Emperor of Austria, I think that one would fill an unjust judgment about him if one put him in the same class with the most respected German people movers and people agitators against the princes. For probably most of these latter appear at the same time quite openly as decided unbelievers and godless, even partly as gross deniers of God and idolaters of man, who, blinded by the will-o'-the-wisp of the devil, in their demonic desires for freedom actually strive for the thorough overthrow of all divine and human order, of the church, of the authorities, of marriage, of the desire for property, in order to establish on its ruins the rule of the liar and murderer from the beginning, to set up a hellish and diabolical liberty, equality and fraternity to renew the time of horror of the French Revolution and, under the appearance of the liberation of peoples, to actually bring only your own tyranny to rule and validity and unwittingly to drown everything in blood as grand dignitaries of His infernal majesty, as new Marats, Dantons and Robespierres. And since they, according to their attitude, find renounced and bitter enemies of the Lord and His anointed as well as of the Word and the Church of God, they would, if they first had the external power, very soon throw off the mask and lead the bloody war of extermination against the believers of the Lord in all churches.

To count Kossuth among them, as I said, would be a decided injustice, resulting from opposing blind partisan hatred and carnal zeal. To our knowledge, there is no historical fact that justifies such a judgment.

On the other hand, although Kossuth called himself a Lutheran in the church in Brooklyn, we must most decisively deny that he was a Bible-clear and Bible-firm, confessionally faithful and healthy son of the Lutheran church. For if he had really been such in 1848, if the Bible had in fact and truth been "the book of life" for him, as he recently declared to the printers who gave it to him, he would not have been involved in the Hungarian uprising against Austria, much less become its head.

A healthy Lutheran Christian knows once and for all from God's work that a people, unless they are called only Christian, is not a Christian,

but also wants to be and act Christian, never and nowhere has a right before God to set itself with an armed hand against the authorities who now have power over it. And no matter how unpaternal and unjust it may be, no matter how violently it may destroy old vested prerogatives, no matter how tyrannically it may burden its subjects with taxes and almost unbearable burdens, no matter how often it may undermine law and justice, no matter how unlawfully it may favor the powerful and the rich and place an excessive burden on the poorer working classes: yet the subjects (may they be in a closer or more distant duty of obedience to the ruling government, be that name what it will) never act as Christians, i.e. in accordance with God's word, from the word of God. i.e. in accordance with God's words, out of faith and with a good conscience, if, after all kinds of fruitless attempts to present their just complaints amicably and to ask for their removal, they finally seek to procure justice for themselves by rebellion with the force of arms.

For it is written in Romans 13: "Let every man be subject to the authority which hath power over him: for there is no authority without from God: but where there is authority, it is ordained of God. Whoever therefore sets himself against the authorities resists God's order; but those who resist will receive judgment against themselves.

These words of the Lord - written by St. Paul, moreover, in a time when Emperor Nero, a cruel and almost insane monster, was Roman Emperor - these words are now clear enough for anyone who reads them without colored glasses, i.e. without humanly preconceived opinion. They speak plainly of authority, without any further description of whether it is just or unjust, whether it has acquired its commanding, its legislative and executive power by force or not, whether it has brought these or those countries and peoples under itself by war and victory, or come over them by hereditary succession to the throne, or whether they voluntarily subordinate themselves to it conditionally or unconditionally, whether it rules in a limited or unlimited way, whether it exercises its power justly or unjustly according to external law; For however ungodly it may be and act according to its ruling disposition, its status and office is ordered by God; And if it leaves only God's word, faith and conscience free, it does not command anything that goes against the 10 commandments and the Christian faith - since Christians, however, must obey God more than men - then they must, if they want to be otherwise followers of Christ and children of God, rather suffer and leave everything, possessions and goods, skin and hair, body and life, than that they violently set themselves against the authorities, fall into God's office of judge and avenger and create help for themselves with an armed hand through rebellion and insurrection.

Subjects, as Christians, have resisted

The authorities, however godless and unjust, have no other weapons than modest imagination and humble supplication, in which they must be more sorry that the rulers do wrong than that they, the ruled, suffer wrong. If such pleading is of no avail, but the pressure becomes harder rather than weaker, then they have to command the matter to God, who has said: Do not avenge yourselves, my beloved, but give place to the wrath (of God); for it is written, "I will repay, saith the LORD." And if they continue in this and continue to intercede in faith and in the love of Christ for their blinded and deceived authorities, God will sooner or later do one thing to the two, either he will convert their godless and unjust authorities or, if they continue to resist him, he will cast them down, as he who pushes the mighty from the throne and is terrible among the kings of the earth and gives the kingdoms to whom he wills.

Moreover, under the pressure of harsh and unjust rulers, godly Christians should also realize that God, according to his salutary order of punishment, has set them as a scourge against the unrighteous and perverse generation, of which the majority is always in every state, similarly as he sends other common plagues, the sword of famine and pestilence, into the countries and among the peoples, so that the impenitent may convert and seek the Lord their God. But the believers, as they willingly accept and bear these and other plagues of the land as the dear cross of Christ, in order to become ever more thorough Christians in daily killing of the old and daily reviving of the new man, and to be not only confessors but also followers of their Lord and Savior, so they also allow evil princes to serve them, through whom they thus, against their knowledge and will, become ever more sent to be the right free citizens of the kingdom of heaven; For just as the devil, with all his cunning and violence, can do nothing else but constantly work



into the hands of the Lord Christ, so his servants, the godless princes, can do nothing else but build the kingdom of God more and more by their even the most wicked madness and nonsense.

True Christians, then, who, as recently indicated, also stand up against unjust authorities, are righteous Lutherans, namely people who do not show mere outward respect for the Bible in general, but either leave behind such passages that hit the rotten spot, or, according to human conceit, impute a foreign meaning to them, but who, with unfeigned reverence, submit to every known clear and authoritative word of God, tear the dearest delusion out of the heart, indeed prefer to cut off the right hand and pluck out the right eye, all the pleas of carnal reason, all the dazzle of prevailing opinions of the time, all the jiggery-pokery. and rapture of the children of the day

They would rather be called narrow-minded, short-sighted, limited and rusty old Lutherans than to give up one finger of God's word to the right or to the left; for every single word of God is dearer to them than all the power and splendor of the world, than all the favor, honor and prestige among men, even than their own heart with its dearest desire and inclination.

If Kossuth's heart and conscience had been blessedly captivated and bound in God's Word, i.e. if he had really been a healthy Lutheran Christian, God's Word in Rom. 13 would have prevented him from pursuing the liberation of his people from the yoke of Austria in a carnal and contrary to Scripture manner.

But since he nevertheless did this, called his people to arms against their master, the emperor, and fought them, this proves, to speak mildly, that he had no knowledge of the relevant divine word in this matter, that he therefore began and continued the same against God's gracious will, and in the best case, while still enlightened by the light of the divine truth of the written word and by true faith in the Lord Christ, he began his cause in a raving delusion under divine patience. And therefore it is impossible that these and those signs of a certain religiosity, which have been encountered from time to time in his life for about four years, could have been testimonies of true Christian piety and of the healthy Lutheran faith.

If he had really had this together with the inner enlightenment of the Holy Spirit from the justifying faith in Christ, this would not only have been a transgression of the divine law. If he had really had this, together with the inner enlightenment of the Holy Spirit from the justifying faith in Christ, before his elevation against Austria, this would not only have been a transgression of the divine law and especially of the first, fourth and fifth commandment, which it certainly is, but it would necessarily presuppose a decisive apostasy, a contempt for God and His word, a denial of Christ in Kossuth's heart, which, however, is highly improbable, since it is hard to imagine that he possessed the inwardly experienced faith of his heart in Christ together with the enlightenment of the Holy Spirit at that time. Therefore, in the best case, his actions and beginnings were and still are connected with a certain pious delusion and self-made blackish conceit of carnal reason, as if the uprising against Austria and the liberation of Hungary thus effected was a work pleasing to God, similar to the Crusades in the Middle Ages, which arose from similar roots. For just as in the darkening of evangelical knowledge in church and state at that time it was generally considered a holy and meritorious work to snatch the Holy Sepulcher of the Lord and the Promised Land from the hands of the unbelievers, so it is now the case in many hearts and minds with a similar darkening of the gospel, who are by no means fundamentally determined enemies of God and His Word, that in pious delusion and enthusiasm they think it a holy thing and a meritorious work pleasing to God that the European peoples should wrest themselves from the fetters of their so-called despots and attain to a freedom and self-government such as the people of the united states of North America constitutionally possess.

But where is God's Word that such violent self-liberation is God's good gracious will and a "holy" thing and that the rapturous delusion of the operators or promoters or eulogists of this self-liberation with its multiple attraction and actual abuse of the divine name is really Christian truth and healthy evangelical faith?

It would be possible, of course, that the limited "Lutheran" would not yet have discovered such a guiding star of the divine word and he therefore asks the learned Dr. Kurtz together with Pastor Stohlmann herewith for help, that they show him the word of the holy scripture. He therefore asks the learned Dr. Kurtz together with Pastor Stohlmann herewith for help that they show him the word of the Holy Scripture in which this self-liberation is even approved and permitted, let alone commanded, and not rather forbidden in the most decisive way. You may be so obliging as to kindly remedy the short-sightedness of the narrow-hearted "Lutheran" and prove to him from the Holy Scriptures the word by which this self-liberation is only permitted, let alone commanded. You may kindly remedy the short-sightedness of the narrow-minded "Lutheran" and prove to him from the holy scripture the word by which the divine word, which in his opinion gives measure and guideline for the behavior of the Christian people against their current authorities in Rom. 13, 1 - 7 compares with Joh. 19, 10.11. 1 Petr. 2,13.14. Tit. 3, 1. 1 Tim. 2, 1. 2. Matth. 26, 52. is overturned and abrogated. Until then - and it would be difficult to provide this desired proof - "the Lutheran", together with all his sober readers who are not intoxicated by the dazzling works of the time, who have a simple eye of faith and unfeigned reverence for God's word, is held in his heart and conscience to hold fast to the above word of God as the true lamp for the formation of the correct Christian judgment also about Kossuth and his cause.

And if the two gentlemen mentioned, together with the "Lutheran herald" on top of it, who blows the same trumpet of praise about Kossuth, in spite of all his zeal for true Lutheranism - if all three of them cannot provide proof from the Holy Scriptures that Kossuth's attempts for the violent self-liberation of Hungary were made on the basis of the divine word and out of faith in Christ, out of love of God and neighbor and for the honor of the Lord and for the benefit and piety of his fellow Christians: Nor can they claim that Kossuth's undertakings of 1848 were a "holy" thing or even works of faith of a second Gideon and Jephtah and that he himself was a healthy evangelical Christian in this way of acting. For in this, however, "the Lutheran" presupposes tacit agreement with these three eulogists of Kossuth, that they, too, hold that the same

The Christian, who, moreover, really professes the God of the Bible, is not allowed to play, as it were, two different roles, namely, the Christian on the one hand and the free citizen on the other, depending on persons and circumstances; rather, this is also a prerequisite of their heart's opinion that every single action of the citizen, in word and deed, is nevertheless essentially and exclusively permeated and sanctified by the Christian's attitude, and thus proceeds from faith and is done for the glory of God, for their own sanctification, and for the service of their neighbor.

As this is the case with the individual who is both a Christian and a citizen or subject, so it is also the case, on the whole, with whole nations who want to be Christians at the same time; and accordingly all their behavior toward the authorities should be permeated and animated by the Christian attitude. If they go to church on Sunday and start a riot on Monday, they are certainly hypocrites, but not Christians; for, as I said, if they want to be Christian subjects, they have no other weapons than God's word and prayer, even against unjust and tyrannical authorities, after amicable representations have been of no avail. With the former, the preachers, if they are otherwise Christ's servants and not belly servants and servants of princes, should sharply and severely punish the ungodly authorities by God's law, as the prophets of the Lord punished the wicked kings of Israel and John Herod; And let all who are afflicted and oppressed draw strength of faith and patience from the Gospel, this source of consolation, especially when they diligently study the examples of Christ's passion and the edifying application of it in the letters of the apostles. With prayer, they should also diligently call upon the Lord in their civil needs and penetrate his fatherly heart, partly for themselves, partly for their godless and unjust authorities; for themselves, that the Lord may strengthen their faith and patience and keep them in Christian love and intercession for the evil rulers and lords, on the other hand, vigorously curb and hold down anger and hatred, vengefulness and malice, which, according to the old man, they still often feel in themselves.

Summa: Before the judgement of the divine word in Rom. 13, also Kossuth's and Hungary's violent uprising is and remains. Hungary's violent rebellion against Austria, in order to force political independence and autonomy through arms, is an act of the flesh contrary to God and the Scriptures, but not to true Christianity, and it would remain essentially the same sin, even if it were outwardly successful; for never and never are the acts of individual Christians, so of entire Christian nations, to be judged according to success, but according to the prevailing attitude and the driving motive of the perpetrator or perpetrators from God's Word. If the deed is in accordance with the divine commandment and if it arises in the perpetrator from faith, it must be judged on the basis of the word of God.

If, on the other hand, it is contrary to divine law and therefore results in the perpetrator's unbelief or superstition, it is unjust and evil, and if it has the intended effect for the moment, even the most brilliant success.

Accordingly, it remains that Kossuth's personal attitude, although on the one hand it is to be distinguished, even separated, from the wicked malice and hostility to God of the common red republicans and the men of radical subversion, the socialists and communists, On the other hand, it is indistinguishable from, and indeed separable from, the evangelical attitude of true and thorough Christians, in whom faith and love essentially govern their whole life and there is a submission of the whole heart and will to the divine Word.

In our opinion, Kossuth stands in the middle, as it were, between this devilish and this divine attitude, and appears to us as a man who, in a fine beginning, by no means nurtured and still nurtures low and selfish aims or even decided enmity against God and his order, Rather, with much personal self-denial and self-sacrifice, he keeps his eyes fixed on the civil liberty and self-government of his fatherland as the goal of his life and striving, which he seems to consider the greatest and noblest good of the same. However, since he, out of ignorance of the evangelical truth, has used means contrary to Scripture to achieve this goal, namely, he has helped to cause and promote the violent uprising of his people against their overlord, the Emperor of Austria; - since he has been instructed in vain by the victory of the Russian arms that this is not God's intention, and nevertheless pursues it unceasingly and actually strives with all his might for the armed intervention of England and the United States in order to procure civil independence and self-government for his fatherland, although this would ignite an enormous war of nations, rivers of blood would be shed, and the remedy would be much more terrible than the evil: we can only regard him as an honest enthusiast, but not as a prudent evangelical Christian, who would be sufficiently and thoroughly informed from the word and ways of God about His education of the nations.

Now, since he has a related side to this, his favorite delusion and plan, namely, the liberation of the fine fatherland from the Austrian rule and the constitution of the same into a republic; - since he is gifted with powerful eloquence and an appealing personality, dexterity and cleverness, in order to present his favorite idea brilliantly and forcefully with ravishing fire of speech: so it is no wonder that he has everywhere such a ge-

It is no wonder that Kossuth also inspires the crowd of American preachers with his enthusiasm, since, moreover, there is mutual sympathy between them. It is therefore no wonder that Kossuth also inspires the crowd of American preachers with his enthusiasm, since there is also a mutual sympathy between them; for they, as Americans, who, mostly overestimating their constitution, are often more concerned with political questions of time than with ecclesiastical questions of life and seem to be more zealous politicians than thorough theologians - they sympathize with Kossuth in regard to the liberation and political Americanization of Hungary; and he as a religious man, as he called himself against the ladies in London who presented him with a German Bible, - he again sympathizes with the preachers in regard to the recognition and reverence (pious shyness) against the Bible, although he, as already sufficiently proven above, does not possess a healthy and thorough knowledge of the Bible God and His regime over the peoples and states of the earth and does not disdain unchristian and violent means to achieve political ends. And since among this mass of sympathizing American preachers there is also His Honor, the so-called Lutheran Dr. Kurtz, it is self-evident that he too, as once for Ronge, is now idolizing Kossuth.

However, the fact that even Rev. Stohlmann, a German Lutheran, who, moreover, unapologetically professes the healthy confession of the Lutheran Church and who, in his biblical assessment of such phenomena, should, like Kossuth, hold fast to the church standpoint that is true to the Scriptures - that this preacher also idolizes and joins in the celebration is to be heartily lamented and seriously punished as a dishonor that he has thereby done to the Lutheran Church.

It would have been his duty to give Kossuth and all his listeners a thorough instruction from God's word - even if he had become so unpopular and stinking in front of the masses intoxicated by Kossuth - first of all about the true and proper bondage, namely sin; then of true and proper deliverance, namely that through the Lord Christ, and how the born slave of sin, man, becomes a partaker of it and a free citizen of the eternal and heavenly kingdom, which will be and remain manifested in glory when all earthly kingdoms burn up with the earth; and finally of the Christian way, how such heavenly citizens and true Christians in their earthly subjects' calling also have to bear their cross through tyrannical and godless authorities and only from and according to God's word, as the sword of the spirit, are allowed to present, request and admonish the hard oppressor. But if they did not heed this, and still let force be used for justice in many cases, even yoke

If the people of the people made the punishment even harder, then the oppressed people, provided they were Christian and did not want to deny God's word and faith, were not at all entitled to fight with weapons in their hands, in a violent way, against the evil authorities who, according to God's holy will of punishment, had power over them, to break the yoke if possible and to free themselves through such arbitrary self-help and then to take the reins of government into their own hands in some form or other; For even if, according to God's special judgment on the princes, such violent action might well have been out of the question - as God is wont to punish one unjust man with another, both individually and on a large and general scale - the insurgents, in their success,

would nevertheless have had no guarantee of the divine judgment on the princes, In their success, the rebels would have no guarantee of divine blessing and no certainty of divine favor, but would rather retain an evil conscience and would have aroused God's wrath and displeasure all the more, since they would have achieved the goal of their desires in a thoroughly unchristian and even unlawful way. God's punishment on the thus carnally liberated and self-governing people would show itself soon enough in the fact that the mass of the people would even more strip off all fear of God, but would make their so-called perfection of power and their new constitution their god; that political parties would arise which would hate and persecute each other, and that enough paper tyrants would arise from the representatives and leaders of these parties in their party bellies; that the election of higher and lower authorities is connected with innumerable morally corrupt machinations and favoritism, and that the authorities thus elected by the grace of the people have very little prestige and power to enforce the laws, however good they may be, so that the security of life and property is now more endangered than under the previous regime; that the spirit of this new freedom also has a very corrupting influence on the upbringing of children, and so on. s. 2c. If Pastor Stohlmann had preached a sermon of this content, and if he had done so with all the effort of metropolitan eloquence, he would have acted as a faithful servant of the Lutheran Church; and even Kossuth and his followers would have left the church in the midst of such a sermon, and would have made Past. St. in all New York had come to an evil clamor, he could yet be inwardly cheerful about it: for he would then have led a truly holy and righteous cause, and the consolation of the Holy Spirit from fine words would have made him easily pity the world's hatred and wrath; for he would have been God's friend. - And if Kossuth had even remained in the church, he would have heard, perhaps for the first time in his life, the evangelical truth for his cause, which was so highly necessary to him, and his mind and conscience would at least have been thoroughly reported from God's word, so that now it would only have depended on his heart and soul.

It would be up to the will of the people to follow the better knowledge they have now gained. Thus, however, Mr. Past. St. deprived him of this opportunity and rather strengthened him in his unclear rapture. God help him that the sooner the better, since he has hardly preached out of fear of man and human pleasing, against the best of his knowledge and conscience, he will recover from the Kossuth fever, soberly and prudently recognize and judge this matter and become a faithful servant of the Lutheran Church in the right testimony according to fact and truth. - —

But finally, as far as Kossuth is concerned, who, in fact and in his documents, has spoken out quite differently in different places - just compare his address from the Mississippi to the French, then in England, and finally here in Germany, which we do not, however, attribute to malicious falsity or characterless weakness, but rather to the human intelligence of the eloquent enthusiast, who wanted to inspire everyone, depending on their particular receptivity, for his favorite plan, namely the liberation of Hungary from Austria - as far as Kossuth is concerned, we can wish him nothing else and nothing better than that he, too, together with all of us, should be inspired by his favorite plan, namely the liberation of Hungary from Austria. As far as Kossuth is concerned, we can wish him, from the bottom of our hearts, nothing else and nothing better than that he, too, together with all his enthusiastic fellow enthusiasts and eulogists, should become, the sooner the better, a poor sinner in Adam and then a righteous man in Christ, and therein a sober, prudent evangelical Christian, enlightened by the Holy Spirit through the Holy Scriptures. In other words: a true Lutheran. The other would then be found.

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### **Ecclesiastical message.**

After Mr. Wilhelm Bergt from the Kingdom of Saxony, until then a pupil of the Seminary at Fort Wanne, received a call to the German Evangelical Lutheran congregation at Centre- ville, Williams Co. Williams Co., O., he was solemnly ordained on the Sunday after New Year's Day by Prof. Pastor Crämer with the assistance of Pastor A. Setzer in the midst of his congregation.

As he was already a blessing among his brethren in the seminary by the grace of his spouse and served as a salutary example for them many times, may the Lord now also make him a more distant and abundant blessing in the service of his holy church. May the Lord make him a farther and richer blessing in the service of His Holy Church and, according to the riches of His grace, may he bear much fruit for eternal life.

The address of the dear brother is:

Kov. Lorgtl, OerUrevillo, Oo., O.

The undersigned calls the attention of the readers of the Lutheran to the fact that the books indicated by the editors as well as those available from Mr. Ludwig in New York and Mr. Schäfer u. Comp. in Philadelphia can be obtained from him at the same prices.

J. C. W. Lindemann.

No. 77 North Gap Street, Baltimore.

### **Encouraging news.**

It is hereby reported to the I. Readers of The Lutheran are hereby informed that our delegates, under God's gracious guidance, have arrived here in St. Louis on the 2nd of this month, healthy and well, even though they have been through many a danger and complaint. More details later.

### **Changed address.**

Uev. Oet26r, Oeüuiwe, Dcttiunoe 60.. O.

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### **Receipt and thanks.**

I, the undersigned, hereby confess to having received the following gifts of Christian love, from September 15, 1851 - January 12, 1852: -.

To my maintenance in the seminary at Fort-Waync, By Mr. Spiegel from Fort-Wayne \$2 Sept. 18. By Mr. Föllingcr, Schwegmänn, and Thieme- -K4. „ 15.

From the: Virginians Association of Fort Wayne \$3. Location. 11. on the journey from Fort-Wayne to St. Louis,

From the Virginians' Association at Fort - Wayne \$ 2- Nov. 2. ' To continue my studies at Concordia College near St. Louis,

From the Buffalo Young Men's Association\$ Nov 5- 15.

From the Young Men's Association at St. Lom's\$ 7- Lee. 7.

From Mr. Föllinger, Mr. Schwegmänn and

Tbieme at Fort - Wayne\$ 9. Jan-12. 52.

By expressing my heartfelt thanks to every giver and every giver for these gifts of love, through which God has given my poverty so that I could continue my studies unhindered, and by asking God to fulfill his promise in Marci 9, 11, I take the liberty of adding the request that you might now also add this to these instructions of your love: to earnestly call upon God that he himself may grant me strength to show myself worthy of these gifts.

St. Louis, 19 Januar 1852.

I. P. Beyer.

Received for seminary at Fort Wayne, Ja. from the congregation of Mr. k. Brohm in New York \$4.62.

Dr. W. Sihler.

**Books - Matter.**

Q. n i t t n n g.

Received from 8 December 1851 to 9 January 1852: from Mr. N. Brohm-10 ,00.

"" I?. Sievers /' 4.87.  
,,,?. Franke .f l:,. 2.80.  
" Miss Nöltmg - -----2,08.  
" of the New York community32 ,70.  
New York, Jan. 9, 1852.

I. H. Bergmann.

**Get**

a. to the Synodal-Missions-Casse: from Mr. Georg Fischer in Staunton, Ills. \$1.00. " , N. B Itz in his congregations collectirt 3.10.  
... U. Löber in his community at the Epipha-  
niasscst collectedL " 3.25.  
" of the community in Neu Bremen by Hr k. Fick 2.00.  
" the schoolchildren of the teacher Crk at St.  
Louis2 ,10.  
"the congregation of Mr. U. Brohm in New York 9.23. " some small children, by the same cinges. 50. " the German Lutheran DrceinigkeitS congregation  
to Zanesville, O. 8.00.  
"Herr k. Fr. zur Mühlen daselbst72 .  
" of the municipality of Frankenlust, Mich. 3,00. -

b. for the maintenance of Concordia College at St. Louis:

from the congregation of Mr. U. Brohm in New-lork 4.62.  
" ===== D Birkmann in Mouroe  
Co, Ills. 4.25.  
c. fnr poor studentst § from the Young. Association in the municipality of  
Mr.?. Citizen at Buffalo3 ,00,  
"of the Luther. Parish in Staunten, Ills. 2,00.

6. in contributions to the travel expenses of H erren delegates to Germany:

he congregation of the Lord? Brohm in New-York 22.00"- F. W- Barthel, Cassirer. ,

**Paid**

the 7th year, Messrs. CalowSkh, Aug. Erzfeldt, Gettff.' Zürtgler.  
the 8th year, Messrs. Adolf Bergt, Georg Eckcrdt, G.L.- Holls, Jacob Hügly, Schlagenhauf, Züngler, N. Wink- ler -70 cents.

**Books ad.**

The following books are available for sale at the undersigned's premises for the prices!

Price.

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KIM Individual numbers of the Lutheran are available in the expedition of the same, as in the M. Niedn er'scheu Buchdruckerei, Ehestnut- straße No. 75, the Exempl. zu 5 EentS zu habe^

**Printed by M. Niedner,**

North - corner of Third and Chesmnt. Street.



# Year 8, St. Louis, Mon., Feb. 17, 1852, No. 13

## Travelogue of the editor.

Our Synod, the German Evangelical Lutheran Synod of Missouri, Ohio and other states, which at the end of its last annual meeting already numbered 92 members, consists, as most readers of this paper will already be aware, originally mainly of two parts. One is formed by the Saxon Lutherans who emigrated to Missouri in 1839, the other by a group of Lutheran preachers who since 1843 have almost all been sent over through the mediation of Pastor Löhe in Bavaria, and at least in part by the congregations from which they were called here. It is precisely the latter, however, who have made our synod grow so quickly to such a significant number of members through their increasingly numerous admittance from year to year that at present, after such a meager beginning, the field of its effectiveness has already spread far over a large part of the states of our new fatherland. Next to God, therefore, it is Pastor Löhe to whom our Synod owes the joyful blossoming and rapid strengthening of which it enjoys almost exclusively; it has to venerate him quite properly as its spiritual father. It would fill the pages of an entire book if someone were to recount, even in brief outline, what that dear man has been doing for a long series of years.

The Lutheran Church, and especially our Synod, with untiring zeal and in the most noble and unselfish way.

The more precious this blessed instrument of God's hand for the building of our beloved Zion in this distant Occident had to be to our Synod, the more saddened it had to be to it, when in the last few years the fear gained more and more ground that a, perhaps soon incurable, rupture between it and Pastor Löhe was imminent and that it might therefore soon lose its most faithful friend and strongest promoter and most eloquent intercessor, if not with God, at least with our brethren. During this time, it became more and more apparent that there was a doctrinal difference between Pastor Löhe and our synod, which threatened to disrupt the spiritual unity and fellowship that had existed until then in the work for the cause of the church, and finally to abolish it completely. While our Synod, from public writings as well as from written private declarations of Pastor Löhe, believed to perceive with dismay that he was beginning to Romanize in the doctrines of church, ministry, church authority, church order &c. and had adopted hierarchical principles, that is, that in these points he had become attached to the doctrine of the Roman church and to a certain priestly rule; so Mr. Paul Löhe said that he had become a priest.

Löhe, on the other hand, of our synod, that it had given way to the liberty swindle that was being practiced here and, sacrificing the divine dignity of the holy office of preaching and the blessing of a common, orderly church government, had given itself over to false democratic principles. While our synod saw in the teachings of Pastor Löhe the evangelical freedom and the rights of the spiritual priesthood of believing Christians endangered and offended, the latter, on the other hand, saw our synod on the way to abandoning many a holy order of God to the arbitrariness of the changing crowd and to carry out a church building here which, resting on shaky ground, could only be of short duration.

The synod was soon convinced that it was impossible to resolve the differences by letter after several unsuccessful attempts. Therefore, Pastor Löhe was repeatedly and urgently invited by the synod to come to its midst for a few months for a personal view of the local conditions and for a verbal mutual discussion; unfortunately, however, the man, who was involved in decisive ecclesiastical struggles in his own home country, was unable to respond to the invitations he received. What should the synod do now?— Before her eyes stood the whole series of disastrous consequences which a decisive break between her and the man to whom she owed so much would have. She felt vividly

The whole gravity of the responsibility, which she would lay on itself, if she would sacrifice, by whose offering she could hope to come before the threatening break. The sacrifice of which she could hope to forestall the threatened rupture. "(Ephesians 4:3) This word of God convinced her that this was not only a praiseworthy work, which she could also refrain from, but a sacred duty of Christian brotherly love. She envisioned the blessing that would certainly rest on a sincere and honest concern for the peace of the church. In addition, Pastor Löhe was not only almost the only one through whom the connection of our synod with the church of the old fatherland had been mediated until then, so that a break with it would at the same time have to result in being cut off from it; The questionable statements which Pastor Löhe had published about the direction of our Synod had also, as had already become known to it several times, aroused the most detrimental ideas and the most serious misgivings about its ecclesiastical status throughout Germany. It was therefore a matter of our Synod regaining the confidence of its brethren in Germany, which had been not a little shaken, and of lifting a heavy stain which had fallen on our doctrine and practice and on our loyalty to our Church before the eyes of the whole Church in Germany. It was therefore a matter of God's glory Himself; for instead of our brothers in the homeland praising God that He, according to His great mercy and out of undeserved grace, had brought us out of many former errors to the knowledge of the pure and honest evangelical truth, had led us back to the former good ways of our fathers (Jer. 6, 16.) and gave our church here a healthy and happy prosperity in the midst of the hundreds of rampant fanatical sects and amidst the raging and raging of atheistic communities: instead, the disgrace lay on the work of God among us, as if it were an unfair work of man and as if God had given us over in a wrong sense.

So our synod thought that it was high time to do something to save God's honor, to reveal His work among us, to reconcile our church here with that of the mother country, and thus also to regain the full blessing of fellowship with it. It therefore decided to send two of its members to Germany, who should first of all discuss verbally with Pastor Löhe and with God's help try to regain this dear man, but who should also otherwise testify to our brothers in the various ecclesiastical communities of Germany about our doctrine and practice and thus establish a more general and intimate connection with the German mother church.

For the alignment of this blessed but

The synod unanimously elected Pastor Wyneken and the clerk of the synod to carry out this difficult and responsible work at the last annual meeting held in Milwaukee in June of last year. The congregations of the synodal association, upon friendly presentation of the matter, had contributed more than expected, joyfully and abundantly, to cover the necessary significant travel expenses, so that a not quite insignificant sum could be set aside as a surplus. As great as the misgivings were at first, which the local congregation had about having to miss even two of its preachers for a longer period of time for the purpose of the delegation, they disappeared when Professor Dr. Sihler from Fort-Wayne was given by the local congregation to represent both of them, although with a heavy heart, but with brotherly love. A unity became apparent within our synodal congregation, which filled everyone with great joy and strengthened everyone in the childlike confidence that the project was not the work of men, but the work of God, that God must have worked that so many thousands had so soon become One Heart and One Soul in this work and stood and acted as One Man.

So we, too, delegates, dismissed by our congregations and families, although often with tears, but with their most ardent blessings, went to the holy work of peace in the name of the Lord, indeed in the most lively humble feeling of our complete incapacity for a high work, but cheerfully and confidently certain of our calling to it from the Lord of arts. And behold, our trust, which - we must confess with deep shame - often wanted to make us waver, has not put God to shame, has not become a disgrace. Of course, we cannot tell anything about it, how wisely we started it and how great we achieved through it. Rather, we must confess that we have experienced everywhere, as far as we are concerned, only how weak, how helpless, how clumsy we are. Yes, we confess it with a sincere heart: what has been spoiled in this whole work is our fault, and what has been done good, we have no part in, but it is the gracious hand of God, which even where our clumsiness had done something wrong, often seized us, led us out like underage children and directed it to the good. Therefore, when we look at what God has done here, we must exclaim: Dear brothers and sisters in Christ Jesus, near and far, praise, extol and give thanks with us to our God, for He, the Lord, has done great things for us, let us rejoice.

Before I begin my report, therefore, I cannot refrain from assuring you, dear ones, in advance at least this much in general, that the real purpose of our journey, through God's help and grace is achieved. The faithful servant and fighter

God's old most faithful friend of our Church in America across the ocean, who for years has cared day and night with true Pauline concern for our abandoned, needy congregations here, has become more confused all our own, his concerns about us are

The truth of God has disappeared from his heart and his heart has been opened to the old eternal truth of God,

On the other hand, his heart, which seeks nothing of its own and warmly beats toward the salvation and peace of the church on this side and beyond, has become apparent to us. We have in him again the old intercessor not only before God but also before men; indeed, God had previously bound him and us with a bond of unity of faith and love, which the enemy of the church, noticing the blessing flowing from it and begrudging the church, liked to cut and which he now almost succeeded in cutting: so God has now drawn the bond tighter and tighter, so that now, whether God wills, it is also

Satan, with all his cunning and scheming, should not succeed in ever solving it. Moreover, God has helped that almost everywhere in our old fatherland where our brothers have followed our path with great misgivings, especially in recent years, these concerns have been overcome.

think, if not always in full agreement, nevertheless in full confidence in the harmlessness of our direction and in the

We are convinced that the sincerity of our attitude has been transformed and the joyful conviction has been awakened that God has a great work of blessing here among us. Formerly active associations in Germany for our orphaned American Lutheran Church, some of which had been more and more paralyzed in their zeal by the unfavorable reports received about us in recent times, have been revived with new love for the work here and with new hopes that their labor of love will not be in vain. Thousands are again stretching out their

We are pleased to see that all of our kind hands are stretched out to provide relief for our local needs through abundant gifts. Whole crowds of new friends have been won over again, who feel fraternally united with us and feel our need as members of one and the same body with us, carrying it on their hearts and to God.

After these general preliminary remarks, I will now begin to give my dear readers a brief history of our journey in detail, whereby

I will also include, for the sake of completeness, the little that has already been communicated to the readers of these pages.

We had received instructions from the synod to begin our journey as soon as possible after the conclusion of the meeting. Pastor Wyneken, who had been urgently invited by the previous congregation to use his trip through the eastern states for a visit as visiting president of the synod, also traveled to the eastern states.

I, with the completion of the work assigned to me by the synod, have already left here on July 28 of this year.

The synod was occupied with the task of writing a confession against the denigration our synod had received from Pastor Grabau: Mr. Pastor Grabau, intended to leave a few days later and then to meet Pastor Wyneken again in New-York. It pleased God, however, to throw me on a heavy sick bed during this time and thus to lead me into his dear holy cross school beforehand. However, while I was completely giving up life, which I would have gladly given back into the hands of my dear heavenly Father, my dear congregation pleaded with God for the preservation of my poor life, and God heard their prayer and graciously raised me up again after a few weeks, so that I was able, although still quite weak, to depart from here on the evening of August 15. A quick and happy trip (on the Mississippi and Illinois Rivers to Lasalle in Illinois, from there on the Canal to Chicago, where I was able to spend a few hours with the brothers Selle, Hoffmann and Küchle, then across Lake Michigan to New Buffalo, from there on the railroad to Detroit, from here across Lake Erie to Buffalo, and from there via Albany) brought me in a time of five days and a few hours to New York, where Pastor Wyneken was already eagerly waiting for me. Since it was the express will of the Synod that we should not travel by sailing ship, but rather use the steamship opportunity, we were forced to stay a few more days in New York at the home of our dear brother Brohm. We thus had the opportunity to get to know the congregation belonging to our synod a little better, and we were heartily pleased to become acquainted with a whole crowd of righteous, zealous Christians in the same congregation, who form a community in the great cosmopolitan city, even if not particularly numerous.

We went to sea with the steamship that first left for Europe. It happened on 27 August with the English to Liverpool in England sailing Royal Mail Steamship Africa. Here we found, although in the second cabin, everything that can serve for comfort on a sea voyage. Favored by almost always clear weather and calm seas, we entered the port of Liverpool at the tenth hour on Saturday, September 6, after a happy journey of little more than ten days (through the North Channel between Ireland and Scotland past the Isle of Man). We had to stop in the middle of the river (Mersey), and after within four hours the customs officers had done their duty on the approximately 80 passengers, especially strictly inspecting for letters and cigars, we were taken ashore by a smaller steamboat. Meanwhile, Sunday had arrived, and since there is no travel in England on this day and the railroad

is at a standstill, so we were forced to seek out an inn and wait here until the next day. Not knowing that there was a not insignificant Protestant congregation gathered from the thousands of Germans living in Liverpool, which owns a nice church here, which we learned later, we waited for the service in two English churches. Both were meeting houses of the English High (Episcopal) Church. It was most interesting for us, just in the same

to see the two parties now opposed to each other in this church represented. In the one, we heard a Puseyite give a dry Cathedral lecture about the English church being the true church of Jesus Christ on earth (which he tried to prove mainly from its constitution and especially from the episcopal succession preserved in it). This was followed by the administration of Holy Communion in the uncanny mumbling manner of the Roman church and with the use of the offertory \*) which now arouses so much controversy in England. The preacher we heard on the evening of the same Sunday seemed to be the opposite. His sermon, dealing with the coming of the Lord to judgment, was lively and powerful and filled with testimonies from the Holy Scriptures of the Old and New Testaments. Unfortunately, however, in keeping with the character of most English sermons, it lacked a clear discussion of how a poor, awakened conscience can be assured of its salvation on the basis of the comforting doctrine of the justification of a poor sinner before God through faith alone. But we rejoiced in the hope that, since in the awakening sermon this consolation would not quite be

was secretive, the numerous, highly up-

The audience, which was very attentive, certainly did not leave the church without a seed of divine truth falling into their hearts.

At noon the following day, we took the first train from Liverpool via Manchester and Selby to Hull, in order to depart from this port city on the English east coast with the first opportunity to go to Germany. Unfortunately, such an opportunity was not immediately found here either; we therefore had to hold out in this place, which offers all the disgusting things of the seaside cities in particularly abundant measure, where almost nothing attracted us but the sight of the incomparably magnificent and mighty cathedral, until Wednesday morning (September 10), when we boarded the English steamship "Hamburg", with which we happily arrived on the 12th of this month in the morning after a two-day uneasy journey under storm and rain. M. ant morning happily arrived.

The first thing we had to do here was to inquire from some Lutherans, already known to Pastor Wyneken, whether and when this year the Lutherans who had been in Bres-

The synod of the Prussian

\*) Collection of the so-called offering money.

If, as a rumor had told us, it was really to be held in the next few days, we wanted to attend it.

and then turn to southern Germany, the main destination of our journey. To our regret, we learned that this year there would be no synodal assembly of the aforementioned. On making this inquiry, we learned that now, since

recently, after many years of vain efforts, a small Lutheran congregation has gathered in Hamburg, which has broken away from the

local ministry of the city, which calls itself Lutheran but is a false believer, and through the mediation of Rev. Löhe, the congregation has received a orthodox candidate by the name of Meinet as its preacher, and although it has not yet been officially recognized by the magistrate despite all its requests, it is now tolerated without being disturbed in its church services. The members of the congregation, with whom we became more closely acquainted, together with their dear zealous pastor, appeared to us as Lutherans of the most honest disposition, with whom we soon felt fraternally united. Unfortunately, we were not able to accept their friendly and urgent invitation to stay with them for a few days. Dismissed by them with the expressed heartfelt wish that God would grant us grace for complete unification with their beloved Löhe, we now set out to travel via Harburg to Verden, a Hanoverian town lying a few miles south of Bremen, where Pastor Wyneken's aged mother, a pastor's widow, still lives and where we intended to recover from the exertions of the sea voyage and to strengthen ourselves for work, since Schreiber in particular was still suffering somewhat from the aftermath of his last serious illness. We spent the night in Harburg. Here we found the friendliest fraternal welcome with the harbor master Stürje, a former ship's captain, who is one of the few in that region who, by God's grace, have long since broken away from the Union network and have come to a lively awareness of what they have in their old Evangelical Lutheran Church. Here we also found the like-minded friend of the aforementioned, Lieutenant Colonel von Platen and Consistorialrath Dr. von Hanffstängel from Stade, both of whom took the keenest interest in our American Lutheran Church, which is why the latter urgently invited us to visit Stade on our return trip. To our great joy, we also met several new workers who had been sent to our church through the mediation of Pastor Löhe from Germany, the missionary K. Diehlmann and Pastor Deindörfer, who was destined for Frankenhielf in the state of Michigan, as well as two young men who had already completed their studies in German in the seminary at Fort Wayne.

We saw in these messengers, however, new pawns of Mr. Löhre's old faithful attitude towards our synod and speaking witnesses of his already fading misgivings about the latter. However, we saw in these messengers new pawns of the old faithful attitude of Pastor Löhre towards our synod and speaking witnesses of his already dwindling misgivings about the latter.

The next day, on the 13th g. M., we hurried to Verben. The touching scene of the reunion of mother and son after many years of separation, of which I was now a witness here, awakened a deep melancholy in me, since it had pleased God to suddenly and unexpectedly deprive me of this joy, which I had also hoped for, by calling home my aged mother who had been living in Germany only a few months ago. But, not as a stranger, but as a second son and brother, I soon felt so at home in the old Pfarrwittwenhüttlein that I could share in the joy of my dear friend Wyneken, as if I, too, had returned to the beloved place of my childhood with its fond memories.

Since the next day was a Sunday. (Dom. 13. nach Trin.), we immediately set out in the morning for Arbergen, a village near Bremen, where the brother of my dear traveling companion, Carl Wyneken, is a preacher. Here, for the first time in Germany, we heard the Word of God in public preaching from his mouth and rejoiced in the unity of faith through which we soon recognized and felt ourselves united with him. Accompanied by him back to Verden, we were still together with one of the Verden pastors, named Böhn, in the evening and got to know a righteous servant of our Evangelical Lutheran Church. In general, during the still very short stretch of our journey on German soil, we had already clearly seen that in Germany, since our absence from there, a great change had taken place, and obviously for the better. From more and more places, where formerly the most miserable rationalism had prevailed, we heard that now believing preachers are working and that even among these believing preachers more and more are coming to the conviction how necessary it is to hold faithfully and resolutely to the church confession and to keep away from ecclesiastical fellowship with false believers. We learned from many former stubborn supporters of the union that they now recognize more and more vividly the groundlessness and ungodliness of this work and that therefore more and more associations founded earlier according to unionist principles have partly completely dissolved themselves and partly placed themselves more and more on an ecclesiastical basis. A former high school teacher, now pastor in Oiste, K. Munkel, was praised as one of the strongest and most blessed witnesses for Lutheran work in the area around Verven. The

The next day, therefore, we paid him a visit; and indeed, we were soon able to rejoice quite warmly in our acquaintance with this noble man. His language soon told us that he must have gone to school with Luther, that he must have studied the writings of this highly enlightened man of God more than, unfortunately, many others who make the greatest claims to genuine Lutheranism. In this good school, of course, he had also learned that a good shepherd must not only faithfully teach and shepherd, but also seriously fight and argue. We therefore found him not only very concerned about how to properly instruct, awaken and lead his formerly spiritually neglected congregation to Christ, but also how to keep the influences of the Methodist and Anabaptist sect, which had been swarming around them for some time, away from them. In order to achieve the latter and to generally protect the poor ignorant people in the Hanoverian lands from the poison of the swarm. In order to achieve the latter and to generally warn and protect the poor ignorant people in the Hanoverian lands from the poison of enthusiasm that the aforementioned sects try to spread there, Munkel collaborated on a popular newspaper that was published in Osnabrück and that was becoming more and more resolutely outspoken, and he also wrote some rather grainy tracts in attractive, popular language for this purpose. To name a few of them, one is entitled, "What to Think of the Methodists?" Another, "Brief Instruction Silver Baptism and Doctrine of the So-Called Anabaptists." A third, "Pillars and Foundations of Wahrheit." \*) The blessing that Munkel has bestowed through this is visible and great. Many who previously believed the sweet assurances of the Methodists, and who therefore met them with great confidence, have had their eyes opened by Munkel's writings, in addition to the increasingly self-revealing methods of the Methodists themselves. From the area around Oiste, where Methodists and Baptists had already established themselves, they have now almost completely disappeared again, and the Christians in and around Oiste, who through their seduction had been almost completely alienated from their faithful pastor and for the most part spiritual father, have realized by God's grace that they are being led astray by the wind.

of a false spirit to seek their pasture on dangerous spiritual heights, and have returned to the abandoned green pastures of the old gospel, as our dear Evangelical Lutheran Church has done in the writings of its godly teachers and from the pulpits of its still living members.

\*) In your other numbers I intend to share more from these tracts with the reader, not only so that one may get to know the struggle that our church is fighting in Germany against the four grassroots sects, but also so that we may share in the blessing of the same.

faithful servant. The more Munkel was at home in Luther's writings and had diligently drunk from this well with full draughts, the more we also met in our faith conviction when we presented to him the faith that we confess here to the world and to the erring brethren; and as faith-strengthening as the brotherly pronouncement of the worthy man was for us, we also hope that our testimony

in turn will not have been without blessing for him. May God continue to let him be light and salt in the circle God has given him, may his light burn ever brighter and his salt be ever more strongly salted.

On September 16 in the afternoon we left Barten. Our next destination was to be Magdeburg, where we hoped to get to know an influential member of the Lutheran Church of Prussia and to establish and initiate a connection with the Prussian Brethren through him. After a long time of asking in vain in this city for the "old Lutheran" preacher functioning here - even on this designation we were repeatedly directed to unite preachers! - we finally learned that the pastor, who belongs to the separated Prussian Lutherans, was away. Wolf - was away. We therefore had to leave Magdeburg without having achieved anything. From here we drove to Halle, where we arrived on the afternoon of the 17th. We could not possibly leave the opportunity to speak to Professor Dr. Guericke unused. We therefore sought him out, and although the doctor was already known to both of us personally as an extremely affable and Christian humble man, we still found such an exceptionally benevolent and warm welcome as we had not expected. Not only were we soon able to pour out our hearts in confidence and without reserve, and to report on the state of our synod, both in doctrine and practice; With great joy we also heard from the mouth of the honored man that he himself had followed the development of our church here with increasing interest and that he recognizes the position that our synod has taken as the right one. As a proof of his also publicly attested agreement, he then shared with us several things that he had included, both his own and foreign, in the last quarterly issue of the (Rudelbach-Guerickische) Zeitschrift of last year, which had just gone to press. Among other things, it said: "In America, both parties, the former Silesians, headed by Pastor Grabau, and the Saxon pastors in Missouri, are already in a fierce battle. There may have been a lot of misunderstanding, brusqueness and aberration on both sides, but in the actual, for many not yet quite recognizable focus of the dispute, the Saxons are decidedly right,

Schiefel decidedly wrong. \*) No biblical passage dealing with the election, ordination and office of Christian preachers, not the apostolic practice, not the apparent wavering of the old Lutheran church in constitutional matters gives authority, or even a pretext, for the establishment of a spiritual state, which, based on an interpretation of Ebr. 13,17, which contradicts the analogia fidei (similarity of faith) and is therefore fundamentally wrong, to usurp (illegally appropriate) the divine powers of the sovereign and magisterial state. Löhe also "suspects an insurmountable gap and a sad fate for the congregations connected with Pastor Grabau. May this serve as a warning to us and encourage us to be vigilant! Small and inconspicuous around the praise of adiaphoristic (indifferent) ceremonies, with a more than just necessary emphasis on subordinate doctrines, the papist mischief begins, then gradually lets the succession of the means of grace (the inheritance of the word and the sacraments from the apostles), by which alone Christianity is built, fade into the shadows against the succession (uninterrupted succession of office) of the church servants. Then, in consistent progress, it shifts the emphasis of Christian life from doctrine to constitution, whereby the Gospel is forgotten, but human orders and commandments come to honor and prestige, and finally rises to the accomplished papal system (papal doctrinal edifice) of the Middle Ages, which claims all divine and human rights for itself alone and makes them subservient to its interests. Do not say that the Christian sense of the Silesians and their comrades will by no means let it come to that. The imprudent wanderer, who with his staff scraped the snowflake from the top of the Alps, wanted nothing less than that it should bury houses and people, indeed he did not even suspect that; but could he later withstand the devastating avalanche in its fall? To whom the goods of Christian freedom and the general priesthood of all believers, fought for again in the Reformation, are dear, let him watch!" - Dr. Guericke informed us that he had recently been involved in a similar struggle on the ground of the German church as we have to fight here against the Grabauian direction. Also in the Lutheran Church of Prussia, to which he (Dr. Guericke) belonged,

Unfortunately, some are now tempted to take Pastor Grabau's side and to fight for him against the Lutheran and our Synod. They, too, have nothing less than capirt with the matter at hand. Such, of course, do not sin as grievously as those who argue against the truth that you have recognized; but it is still a lamentable thing when a man, with visible confidence, publicly gives his verdict on a matter that he does not understand. It is even more pitiful when one allows himself to be disconcerted by such auxiliaries.

For some time now, the existence of a party has come to light that cherishes hierarchical principles and that is generally church and ministry, certainly without being aware of it, strongly romanisire; and between some of the representatives of this direction among the preachers of the so-called, separated Prussian Lutherans and between him it had just come to a hard clash. \*) At the same time, however, Dr. Guericke assured us that there is also a significant group of men in the Prussian Lutheran Church who recognize the error and danger of this direction and who represent with great zeal the purely Protestant principles of church, ministry, church authority, church order, etc. Among this group is, according to Dr. Guericke, also an excellent preacher. Among this group belongs, according to A., the excellent legal scholar, the Geheimerath Huschke in Breslau, who is at the head of the separated Prussian Lutherans.

Urged to do so by a member of the local congregation, the next day we made a detour from Halle to Nordhausen, where his closest relatives are located, at the expense of this member. To our most joyful surprise we learned that now here and far around in the surrounding area, which until recently had been known or rather infamous as a hotbed of the most impudent unbelief and so-called light friendship, a powerful movement of Lutheran faith and life has made itself known. In Nordhansen itself, in addition to the unchurched congregations that all the Lutheran city churches have, we found a small so-called Old Lutheran congregation, which is visited from time to time by Pastor Wermelskirch from Erfurt, and which holds its services in a room of a private building that is decorated as lovingly as possible, in the house of Mr. Schönau, where we found a most friendly reception. The city pastor Abel was described to us as a "devout" man, but one of those who, like so many now, think they can be good Lutherans in the midst of the Union. Here we also heard the following: In June of last year, a Thuringian pastoral conference had taken place in Neudietendorf, at which some of those present had confessed that it was a sad state of affairs for the Evangelical Lutheran Church, which still rightfully existed in the Saxon duchies as well as in the Schwarzburg lands, and that it was not

Elsewhere we heard that the now blessedly deceased Lutheran Consistorialrath Wedemann in Breslau had so consistently pursued the hierarchical principles now emerging in the Lutheran Church that he had finally come close to leaving the Lutheran Church and returning to the fold of the Roman Church, where he alone saw those principles consistently implemented and the idea of a visible Church, as it had established itself in him, alone realized. God, however, according to His causeless mercy, arranged that the dear man, who had fallen into great trouble of conscience, fell into a fatal illness, was healed here under the pastoral care of a faithful friend of his errors and tormenting misgivings, and finally died confidently and blessedly in the Lutheran faith and in the sheltering bosom of the Lutheran church.

only from the devastation wrought by rationalism, but also from the unionist element, as it emerges from Prussia had met, had been thirst-acidified. This

Those present therefore made the plan to call together the members of the Lutheran Church of Thuringia who faithfully adhere to their confession to an assembly in Ilmenau, in order to strengthen each other through closer union and to discuss the promotion of the holy cause of their church, as well as the averting of any dangers that might be imminent, together in a free, fraternal manner. The invitation issued by them was accepted by about fifty clergymen and laymen from almost all regions of Thuringia, who, under



the chairmanship of the pastor Wermelskirch, constituted themselves on August 14 for a conference, the express purpose of which was "to consult and strengthen each other in view of the dangers threatening their church and in view of the tribulations into which the whole church or individual regional churches may fall, since these dangers are not sufficiently taken into account in the conferences already existing in their region. At the same time, the question was addressed: "How should a clergyman who is of the Lutheran confession, but lives in a country alienated from this confession and the liturgy and discipline associated with it, go about ensuring that he and his congregation also belong outwardly to the Lutheran church and can operate from there? Pastor Schinzel from Lichtentanne had answered this question in writing and his answer was now added to the discussion of the congregation.

submitted. I intend to inform my dear readers about this in more detail on another occasion. This movement for the restoration of the Lutheran Church in Thuringia must fill us with even greater hopes, since Pastor Wermelskirch, through whose faithful service this movement was partly awakened and partly led, belongs precisely to those separated Prussian Lutherans who oppose the intrusion of hierarchical principles with great seriousness and fight with great zeal for the old purely evangelical principles of our church to be restored and the congregations to be constituted and governed according to them.

Thus, we returned to Halle richly comforted and refreshed from our excursion via Sangerhausen and Eisleben, Luther's birthplace. In Sangerhausen we heard that a group of one hundred Lutherans had recently renounced the Union and had formed a Lutheran congregation.

In Halle, we visited Dr. Guericke once again, following the invitation we had received, and were now faithfully and warmly admonished by him to adhere to the truth we had recognized, which admonition of course also

was as pleasant as it was penetrating. Before we left, Dr. Guericke introduced us to Mr. Hofrath Quinque, who is with him on the board of the Lutheran congregation in Halle served by Pastor Wolf in Magdeburg, and to Pastor Rudel, who is currently pastor vicarius of the Lutheran congregation in Saarbrücken under Rev. Wermelskirch and was just visiting Halle. We then traveled on to Leipzig, where we arrived on September 20 in the evening.

(To be continued).

(Submitted by Dr. Sihler.)

### Short emergency reply to the essay contained in No. 5. of the Informatorium: "the heresies of the Missourian Lutheran and the Missourian Synod."

This rejoinder would have appeared earlier in the "Lutheran", as is actually appropriate, if the latter, in order to satisfy truth and justice, had not been obliged to withhold the now closed "correction" of Prof. Crämer to the account of Pastor Winkler of Detroit, which is both actually distorted and abundantly filled with mean, malicious personal allusions and written in a spiteful spirit, especially from those of his readers who also read the Buffalo Informatorium. Since, however, the by far larger circle of readers of the Lutheran does not read the latter, it would have been even more unfair and inequitable against the latter to spend even more columns of the Lutheran for the necessary defense against the Inf. at the same time, since the latter has other things to do than defend itself against the Inf.

As far as the above-mentioned essay of the author is concerned, the writer of this year's preface of the "Lutheran" wants to admit right from the start with sincere regret that he actually contributed to it by omitting something necessary and doing something superfluous.

This is because, in describing our relationship to the Buffalo Synod, he did not inform his readers that a thorough account of our doctrine on the church and the ministry of preaching would appear in a coherent booklet, based on God's Word and attested from the symbolic books of our church, as well as from the most important Lutheran doctrinal fathers of the 16th and 17th centuries. This will enable every sincere and truth-loving Lutheran to see whether we are wrong and the Synod of Buffalo is right.

The superfluous and unwise thing that the writer of the preface has done, however, is that at the end of it he expresses his sincere regret about the bitter and wrathful Ge

sinnung of Mr. Past. Grabau against us and wished him the best; for although - God is his witness! - this regret together with the attached wish was meant quite sincerely - for it is no small heartache for all serious and thorough and no small annoyance' for still weak and unfortified Lutherans on the one hand and on the other, that just we two synods are thus opposed to each other - he should have thought better, that Pastor Grabau, with his now prevailing mood against us, could not possibly take that regret and wish as both were meant, but must necessarily take it as he really did, by declaring it to be hypocrisy.

After this sincere confession of his imprudence, the writer of the preface is nevertheless obliged to make a short reply to the following reproaches of the Inf.

1. the same reproaches the Lutheran for not having dealt more closely with the doctrine contained in the second synodal letter of the Synod of Buffalo and for not having attempted to refute it.

The answer to this is that this was not at all suitable for the tone and attitude of the whole preface, which only wanted to express the position and relationship of our synod to other Lutheran synods on average and in a short overview, and to briefly indicate what is characteristic.

However, the reference to our responsibility, which was unfortunately omitted above, should be made up for here, in which the Synod of Buffalo will also find that of the office of preaching in the necessary connection with the doctrine of the church, although it has not paid much attention to this connection, without which the doctrine of the office of preaching only floats loosely as if in the air and cannot be thoroughly understood in its relationship to the spiritual priesthood of all believing Christians.

Whoever does not want to keep the colored glasses of the Buffalo Synod and its friends on, will be able to see clearly enough on which side there is truth and on which side there is error.

2. the Inf. reproaches the Lutheran that he substitutes a kind of procession in his ladder: Christ-the-congregation-the parish office and tries to ridicule this, although every impartial and reasonable reader of the preface will well know what was meant by it, so that it would be useless to lose only a word about it here.

The Inf. accuses the Lutheran Church and our Synod of "lumping the office of preaching together with the spiritual priesthood and regarding it only as an outflow of the believing congregation, i.e. deriving it from the spiritual priesthood. This accusation is quite

untrue and unjust. For we never and nowhere deny contrary to God's Word and Art. 5 of the Augsburg Conf. Conf. that the office of preaching is divine.

We do not claim that every believing Christian, by virtue of his common priesthood, has an office and calling. Nor do we claim that every believing Christian, by virtue of his common priesthood, has the office and calling to preach the gospel anywhere publicly and to administer the holy sacraments. Our constant fight against the Methodists and other swarm preachers has provided ample historical proof of this, that we also hold in high esteem the doctrines of the ordinary profession according to Article 14 and punish the fanatics and angle preachers.

On the other hand, we are bound by our conscience in Matth. 16,19. 18,18. 1 Petr. 2, 9. However, with our conscience bound in Matthew 2:9, we hold firmly that the right, the power and authority of the ministry of preaching with the gospel and the sacraments is given and shared by Christ with the congregation of believers, the church of Christ, even in every local division and dispersion, and that every individual believer, by virtue of his spiritual priesthood from his baptism, has the basic evangelical right to administer the ministry of preaching, which, however, he may not use publicly without a proper appointment.

Therefore, no matter how often and bitterly we may be scolded and abused as pietists and separatists, we must hold fast to the fact that the essence of the ordinary calling to the pastorate and church service consists in the fact that each individual co-caller transfers his right and his power to the public administration of the sacred office of preaching to the called co-priest (and thus at the same time to the exercise of this right and this power). This is also unchanged, that the essence of the proper appointment to the pastorate and church service consists in the fact that each individual co-caller transfers his right and his power also to the public administration of the holy office of preaching, which is, however, apart from and above all spiritual priesthood in the divine command and order, to the appointed co-priest (and thus at the same time surrenders himself to the exercise of this right and this power), who has been found to be of orthodox faith, capable of teaching and of blameless conduct.

We therefore distinguish between two things, although the Inf. either does not explain one part of it or only hints at it, namely, first the divine command, the divine order and institution of the sacred ministry, and then the ordinary calling to it. The first is the divine command, the divine order and institution of the holy preaching ministry, and the second is the ordinary calling to the same.

As far as the first part is concerned, we gladly and willingly confess with the inf. We gladly confess with the infographic that the holy preaching ministry of NT is given with the Gospel and flows from the power of the revealed Gospel, without the help of any person or spiritual priest and priesthood.

We also believe, teach and confess that the ministry of preaching is essentially rooted in the grace of the Father, in the merit of the Son, in the power of the Holy Spirit revealed in the Gospel and working in it. It is only through the Holy Spirit that justifying faith in the Lord Christ is worked in the repentant and faith-willing hearers, the Holy Spirit is communicated, and the spiritual priesthood, together with all its spiritual sacrifices, is generated.

And accordingly, this priesthood has been a part of the origin of the sacred ministry of preaching.

Phonetically and originally just as little similar as a child at the birth of its mother.

Nor do we in any way deny what the Inf. further says: "and that such an office is presented to the duly called person in virtue of the Gospel by Christ Himself, namely by means of the ordinary profession."

However, as far as this very profession, the second part, is concerned, the Inf. does not speak about it in detail and only refers to Art. 14 of the Augsburg. Conf. and to the order of the N.T.

Since a more detailed explanation of this doctrine in connection with the previous one and with the doctrine of the church, without which it cannot be understood in the proper context of evangelical truth, will soon appear in the above-mentioned booklet, we want to refer the unpartisan reader to it here in advance.

Here, for the time being, only this shall be noted, that the writer of this is not able to recognize any contradiction between the following two sentences:

1. the sacred office of preaching is of divine command and origin, of divine appointment and order, and where it is established locally anywhere, according to the Lord Christ's appointment, the bearer of it receives it indirectly from Christ's hand.

2) This mediation or the indirect ordinary calling to the holy office of preaching consists in the fact that the church of Christ, in this or that, smaller or larger local assembly, by virtue of the authority and divine right of the keys and the office of preaching received from the Lord Christ in Matth. 18,18. and transferred to it, transfers the same to a person for public administration who has been found to be of orthodox faith, able-bodied and blameless. And each individual member of such an assembly participates in this conferral and presentation of the office of preaching, inasmuch as each, being united to Christ through faith, is also, as Luther says in the Large Catechism, "partaker of all the goods which it (the church) has, and a fellow member. Thus, the individual church member in community with the others, be it 2 and 3, 200 and 300, is by no means a mere beneficiary of the preaching ministry established without his participation in their assembly, but, as a co-owner of all goods and rights of the church, which she has from Christ, also a co-executor of this orientation.

Finally, it is permissible, for the better advance

To make it clear for the simple-minded by means of 2 pictures that and how there is no essential contradiction between those 2 sentences.

If a householder makes a journey and gives his housewife right and power over all his goods and treasures at the same time with the special command to appoint stewards over these goods and treasures according to his rule and guideline, then these certainly receive their office and service actually and originally from

the will and decree of the absent householder, indeed essentially of himself,

The wife is the owner of the property, but through the mediation of the housewife, who carries out the will of her husband, who has made her a part owner of all his goods and treasures by virtue of the conjugal vows and community.

Similarly, if the emperor has given the citizens of a free imperial city, among other rights, this too, according to his rule and regulation, to choose their authorities from among themselves, in order to govern them according to imperial laws and to govern under his sovereignty, and these citizens then, as equally entitled to such office and service, comply with this will of the emperor: the authorities thus chosen, however, receive their office essentially from the emperor's hand. but only through the means of the citizens, who were given equal rights by the emperor to appoint such authorities.

It is now the same in the church of God, in the kingdom of Christ, since every believer, as a free The right and power to preach is held by every citizen and spiritual priest, but the office and calling is held only by those who, by Christ's command and according to His rule and regulation, are appointed to this service by their spiritual fellow-citizens in the kingdom of God.

Thus Christ is and always will be the originator and provider of the holy ministry of preaching, but He does this by means of the church, i.e. essentially the congregation of believers, which by His free favor and grace is also the co-owner and co-proprietor in each individual member of all goods, gifts, rights and offices, which He essentially possesses and administers.

This connection is also clear enough to anyone who has a clear evangelical view of the the very essence of the Church of Christ, namely, the that it is the assembly of the saints, the congregation ver believers, as such declar-

The reason for this is the fact that our faith is founded in the Holy Scriptures and witnessed by our symbolic books.

But whoever sees the church, according to its actual essence, only in a certain temporal form, under the image of a particular earthly constitution (as, for example, the Papists and Episcopalians they cannot think of anything else than under the regiment of the pope and the bishops, or as these and those

Lutheran dogmatists sometimes speak thus of the three so-called Christian estates, as ge-

If a person hears that they exist and work together, also for the establishment of the preaching ministry (the actual essence of the church), he proves by this very fact that he has either not yet gained or has lost again that only true, scriptural, healthy, evangelical view of the essence of the church, as the guiding truth for the correct knowledge of the essence of the preaching ministry, and therefore, according to his view of the church, must also fall into the corresponding error about the preaching ministry.

4. the Inf. accuses the Lutheran, or actually the writer of the preface, of "blasphemy and defamation," since he has given the editor

of the Inf. wishes that the sooner the better "the many and unjust banning, spying system, bragging 2c. may stop.

As far as the aforementioned banishment is concerned, our synod has unfortunately had enough experience of it, as this will also be publicly demonstrated in due time, that Pastor G., as a result of his false doctrine of the office of preaching and its authority and a correspondingly unjust extension and application of Hebr. 13, 17, "Obey your teachers" 2c. He banished people who were by no means revealed to the whole congregation as hardened unrepentant sinners who persisted in evil will despite the correct knowledge.

But that he probably calls pastoral wisdom what we and other simple-minded people, who adhere to Matth. 18, 15. and also point others to it, call boasting and spy system, we cannot answer for; and he may not spurn the opportunity for a new thorough self-examination, may it also be given to him by the hated Missourians, whether his so-called pastoral wisdom has always been and still is paired with deaf simplicity.

Finally, by the way, Pastor G. would like to be sincerely requested to let himself, where possible, not be hindered by any personal reluctance, to read the above-mentioned booklet printed in Germany, which hopefully will soon be here, and in the right context provides the proof of our doctrinal unity with the Lutheran Church of the Reformation. It is to be read with the greatest possible impartiality and impartiality.

What shall I do that I may be saved? Believe in the Lord Jesus Christ, and thou shalt be saved.

Acts 16:30, 31.

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St. Augustine. *LnÄrrat. U-s.* 143.

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# 104

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### Travelogue of the editor.

(continued)

On Saturday evening, September 20, we arrived in Leipzig, as already mentioned. The writer of this article was soon convinced, to his great joy, that since the time of his former stay in this city a great change had occurred, and for the better. The traces of the great blessing in which Dr. Harleß in particular has worked here during the short time of his work as a teacher at the local university and as a pastor at the church of St. Nicolai can be seen everywhere. At the university, Dr. Harleß' successor, Professor Dr. Kahnis, is currently endeavoring to continue the work of blessing that was begun. Under the leadership of the latter, the numerous student fraternity under the name "Philadelphia" (brotherly love, Revelation 3:7-13), founded at the suggestion of Dr. Harleß, continues to exist. The purpose of this fraternity is to establish a more intimate fellowship among those students (including those who do not study theology) who, in the currents of human opinion, hold fast to the good foundation of faith of our Evangelical Lutheran Church. and want to preserve the same. This connection is all the more important and gratifying, since the young men, in their mutual spiritual assistance, are more concerned with the practical than with the practical.

The first thing that is important is that they have science in mind, although it is precisely among them that the greatest earnestness and zeal in study is evident. In addition, those who have joined the association remain members of the association even after they have completed their studies and therefore, when they gain more and more experience in their assigned spheres of activity and have been founded more deeply and more profoundly in faith and knowledge, they also serve the association by means of maintained written communication. Pastor Ahlfeld has taken the place of Dr. Harleß as preacher at the Nicolaikirche. Since he was called here from Halle, i.e. from the unchurched church of Prussia, and since he is also known to have formerly taken an opposing position against the faithful separated Lutherans of Prussia, as can be seen from the Hallische "Volksblatt" which he edited for several years, we attended the morning service conducted by him on the day after our arrival only because there was no opportunity to hear a decidedly Lutheran preacher in the city in the morning hours. Hänsel, who formerly belonged to the most resolutely faithful preachers of Leipzig and owes much to the weaker writer of this as his dear teacher, has not moved forward but backward and now belongs to the opponents of the resolute Lutherans. Pastor Ahlfeld, by the way, preached a beautiful, edifying sermon in a



n a simple, grainy style, so that we could only rejoice to see the large magnificent church crowded with attentive listeners. Among the listeners was also Commissionsrath Dr. Marbach, who had noticed us and, as we were about to leave the church, came up to us and greeted us. Dr. Marbach was one of us Saxons who emigrated to Missouri thirteen years ago, and, dissatisfied with the ecclesiastical conditions developing here at that time, had soon returned to Germany. As reserved as the first mutual discussion was, it soon became cordial and ended with loud praise of God from both sides. Although God had led us down very different paths, and although both sides had now come to quite different convictions on many important points than we had previously, we now found ourselves in a great, deep-rooted unity of faith and spirit. Contrary to our hopes and expectations, we were provided with highly enjoyable hours in Leipzig to strengthen our faith and love, especially in the circle of Dr. Marbach's dear family - for his wife is like-minded toward him. In the afternoon we heard Pastor Dr. G. Schneider (the present editor of the Leipzig Evangelical Lutheran Missionary Gazette) preach in the New Church, whereupon we heard him in the

now inhabited by the missionary himself. Here we were given the friendliest fraternal welcome. We not only made the acquaintance of several members of Philadelphia (Cand. of Theology v. Zeschwitz, Candd. of Law v. Heynitz and Anger, students of Theology Neubert and Naumann \*), but also had the joy of meeting Prof. Dr. Kahn here. God blessed this meeting so that the misgivings that had arisen against the direction of our synod soon disappeared and gave way to the warmest confidence, although a complete agreement on the doctrine of church and ministry was not reached. Dr. Schneider had been in the contemplation of the visible Lutheran church as the church *kat' exochen*, i. e. This, of course, we had to deny as an unevangelical conception; for as certainly as the visible Lutheran Church, where it is really constituted according to the Lutheran confessions in doctrine and practice, is a right-believing particular church, which the other visible ecclesiastical communities known to us are not; while rather these others are sects because of the grave errors held in them: It is certain that a sectarian concept of the church is at the basis, if one regards the visible Lutheran church as the One Holy Catholic (general) Christian church. In a certain sense, of course, one can also say that the Lutheran Church is the Catholic Church, if one understands by it the One Holy Church scattered over the whole world, to which all Lutherans from Luther on actually confess alone; For the Lutheran Church did not separate itself from the Roman Church in order to separate itself from the general Church, but rather in order not to be separated from it, not in order to claim the dignity of the Catholic Church for itself alone, as the Roman Church did, but in order to remain with it; as all this is so wonderfully and clearly set forth in our symbolic books, especially in the 4th article of the Apology, in the 12th chapter of the Apology. Article of the Apology, in the 12th Article of the 3rd Th. of the Schmalk. Art. and in the interpretation of the third article of our Christian faith in the great Catechismus Lutheri. With Prof. Dr. Kahn we came into dispute about the nature of the office of preaching, after we had expressed the belief against it that it is not a special state, like the Levitical priesthood of the Old Covenant, but that in it a power is exercised which is originally given to the whole church, that is, to all truly believing Christians, and that it is not only the office of preaching, but also the office of the priesthood.

Since it was the academic vacation season, we did not have the opportunity to get acquainted with a larger number of the members of the designated fraternity.

that this authority should only be exercised in public office, however, according to Christ's express command and according to a holy order established by Him, by persons duly appointed by God through the congregation; as this is also clearly and succinctly stated in the appendices to the Schmalkaldic Articles (not by Luther \*), but entirely in Luther's sense and faith by theologians of our part). Even if neither now, nor in the later repeated discussions with these noble men, a complete agreement was reached, both were convinced that the doctrine known by us does not, as it seems from a superficial or prejudiced view of it, as far as the concept of the church is concerned, promote the union, and as far as the concept of the office of preaching is concerned, offend the divine appointment and dignity and the rights of the same, and thus expose God's order to the arbitrariness of crude or enthusiastic spirits. They praised God with us that he had done great things for us and assured us of their heartfelt willingness to help in any way possible. Prof. Dr. Kahn honored me with a gift of his latest work: "Vom heiligen Abendmahle. - I cannot refrain from remembering a special unexpected joy which God gave me in Leipzig. I met here my sister's son, whom I had left thirteen years ago as a hopeful boy, and in whom I now found a godly, zealous and capable candidate for the holy preaching ministry from the school of Dr. Harleß and, what especially delighted me, apparently also from the school of the Holy Spirit, who was about to accept a preaching ministry in a congregation of the separated Prussian Lutherans. His name is Robert Engel. He became our constant companion on our further journeys through Saxony.

From Leipzig we traveled first to the Muldenthal, my home, where, as we knew, quite a few faithful preachers are working in the vineyard of the Lord, who have always followed the development of our American Lutheran Church with heartfelt sympathy. On Tuesday, Sept. 23, we traveled by rail first to Altenburg and from there in an omnibus to Waldenburg in the Principality of Schoenburg, where we arrived late at night. Through the mediation of the deacon and pastor of Swabia, Mr. M. Pasig, the present editor of the "Pilgrim from Saxony," arrangements were immediately made for holding conferences at

One often wants to make our Lutherans believe as if that teaching of our church was only a private opinion peculiar to Luther and that it never became a general teaching of our church.

The first meeting was held in M. Pasig's apartment and the other in the newly built shoe teacher seminary building. Present at this meeting, in addition to the aforementioned Mr. Diakouns Pasig, were Messrs. Wilhelm, Archdeacon in Waldenburg, M. Meurer, pastor in Callenberg (the well-known biographer of Luther), Schnabel, pastor in Tettau, Gotsch, pastor in Ziegelheim, Kranichfeld, pastor in Wolkenburg, Niedner, pastor in Langenchudorf, Spiegelhauer, pastor vicarius in Altstadt - Waldenburg, Füllkruß, pastor in Kaufungen, Schütze, seminary director in Waldenburg, Geißler, teacher at the citizen school there, and some other faithful school teachers. As a welcome guest, the present bookseller Mr. Justus Naumann from Dresden also took part in the conference. As in most places where we came, the question of the brethren about the special purpose of our delegation and the discussion of it from our side caused a lively discussion (discussion) about the doctrine of church and ministry and the points closely connected with it.

The result of the speeches and counter-speeches was not a complete consensus, but that one part of those present declared itself more for, the other more against the conviction expressed by us. On the part of the opponents, we had to hear principles break out here that were in fact as surprising to us as they were devastating. From a certain side, among other things, even an absolute (unconditional) necessity of the public preaching ministry for the salvation of everyone was asserted, and finally only so much was admitted that God, however, because He is not bound to any means, can convert a person even without a pastor, as if by a miracle, through the mere written and read word. In vain was our attention drawn to the fact that if one claimed that a man could be converted by merely reading the Word as if by a miracle, then the power to convert would be denied to the Word and attributed to the pastor; We also pointed out in vain that even our symbolic books include the read word among the means by which a man can be converted; finally, we testified in vain that we were not denying the necessity of the sacred office of preaching; that, of course, he who despises the public office of preaching cannot claim that he is interested in the written and written word.

For example, in the Formula of Concord it says: And by this means, and no other, namely by his holy word, if one hears or hears it preached, and uses the sacraments according to his word, God wills to call, draw to himself, convert, restore, and sanctify men to salvation. (Repetition. Art. 2. fol. 271. a.)

Since the use of the public preaching ministry is the orderly way prescribed by God Himself, by which God wants to convert people and keep them in the faith, he who does not want to know anything about the preaching ministry and only wants to read God's word himself will certainly not be converted, but will only become more and more blinded and hardened; but this does not come from the fact that the read word of God does not also have the power to convert, but from the fact that those readers of the word are arrogant, spiritually proud despisers of a divine order, that they do not want to give the way by which God ordinarily converts us: that those readers of the Word are arrogant, spiritually proud despisers of a divine order, that they do not want to give the way by which God properly wants to convert us and make us blessed, and that they thus wilfully resist the Holy Spirit, who is a spirit of order, discipline and humility; Indeed, one of the present schoolteachers thought that he could clarify the matter by presentation: It is with the preached word as with the sacraments; as, for example, the baptismal word helps nothing if the elementary water is not added, so also the written word can convert no one if - he does not know how to express it best - "the soul water of the preacher is not added!" - After such and similar statements, we could not but declare most solemnly that, if such principles had really taken root among our dear brethren in the ministry, we were evidently not standing on one faith foundation with them, but were separated from them by such a wide gulf over which we could no longer join hands as brothers, for what doctrine could more necessarily belong to the foundation of our evangelical faith than the doctrine of the power of the Word? Although none of the present pastors defended the expressions used by the aforementioned schoolteacher, a not inconsiderable difference still remained between us and a part of the conference. But the school teacher, a zealous, honest and knowledgeable man, was among those from whom we parted here after the conclusion of the second conference with the conviction of cordial brotherly unity. From later reports we have learned that the dear brothers in the valley of the river Mulde are trying with great zeal to clarify the points discussed and have held new conferences for repeated joint discussion of the same. May God give His blessing that all of them, who have such an important profession and influence in this region, will be united in the eternal truth.

Since I was now in the immediate vicinity of my dear birthplace, Langenchursdorf, where one of my sisters currently lives, I couldn't help but mention here, too, a few

hours. But as great as my joy was on the one hand to see again the lovely valley with its old, well-known huts and fields and gardens and streams and paths, the few relatives I had left and so many dear old friends of my youth, the joy wanted to turn almost completely into melancholy; for both parents had gone home in the meantime (probably also after the shedding of many a hot tear over the children who had gone far away beyond the sea) and therefore nothing was left for me on my return home but to visit their burial mounds. From here I also made a short visit to the little village of Breunsdorf, where I took up the pastoral office fifteen years ago, but which I resigned after having administered it for only two years, out of an erring conscience.... Although I was greeted here by all those I met with the warmest joy, sometimes with tears, the fact that here, too, pain outweighed the joy of seeing each other again needs no mention. I was especially sorry to hear that my successor in the office at Bräunsdorf was not a member of the conference of staunch Lutheran preachers in the area. This was all the more heavy on my heart, since I had to fear that the evil fruits of the Roman principles of church and ministry, which we Saxon preachers, who emigrated thirteen years ago, cherished at that time and as a result of which we resigned our offices and left Germany as a lost country, in order to be able to save our souls here in the true visible church, had probably made some people misguided about our dear Evangelical Lutheran Church and also made the right zeal for the same suspicious. \*)

In this region I also had the opportunity to see and speak with two former members of congregations whom I had served here in America with Word and Sacrament, who had returned to Germany. With joy I saw that one of the members, Fr. N., was still in all the zeal of faith and love, and the other, L. K., who unfortunately! had become fond of the world again, had just been beaten back into himself and now testified with hot tears to his deep newness and heartfelt repentance. God help them both to persevere to the end! -

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On Friday, Sept. 26, we left the Muldenthal again. Since we first had a side trip to Dresden to make

Some people might think that this is the case, but they would not be surprised that we local Saxon Lutheran preachers are now especially fighting against the hierarchical principles of church and ministry that are emerging here. We know, unfortunately, from our own painful experience how dangerous and pernicious such principles are. By the way, we consider it nothing other than a grace that God dignifies us to suffer disgrace now for defending the truth that we ourselves once helped to suppress in ignorance.

In the evening of the above-mentioned day, we spent the evening in the presence of a large number of believing Lutherans of the city, in which, in addition to those already mentioned, Dr. Schütz †), Deacon Tempel, School Director Mehlhorn from Merana, and others were present and exchanged ideas.

The next day we traveled to Dresden. We hoped to hear the Oberhofprediger Dr. Harleß preach on the following Sunday; however, he usually preaches only on every other Sunday and to our sorrow we had just met the Sunday when the pulpit of the

Hofkirche was occupied by nothing less than a Harleß. Yes, in the entire large residential city with its numerous and in part large magnificent churches, no sermon of the pure divine word was to be heard on this day, except in a small hospital prayer room; however, we did not hear about this until it was too late. We therefore had to content ourselves with privately addressing the Lord High Court Preacher, who had already sent us an invitation to Leipzig. We did so, and although Dr. Harleß (as High Court Preacher, as Vice President of the High Consistory, as Advisor to the Ministry of Culture, as Examiner and Church Visitor) is so overloaded with the most important business that he is only able to carry it out with the greatest effort, he nevertheless devoted so many hours to us every day during the time of our stay in Dresden that we were not only able to present him with a lively picture of our conditions here, but also to talk to him in more detail about what was moving us at the moment. He listened to our report with the greatest interest, expressed the most joyful hopes of our American Lutheran Church for the Church in general, assured us of his agreement with the doctrine represented and held by us, especially in the points now in question and in dispute, and expressed the wish that from now on a more lively intercourse between the Church on this side and on the other side of the ocean might be established and maintained. We became acquainted with a man whose whole appearance filled us with the most intimate reverence as well as with the fullest unreserved confidence. We found in him, with that thorough erudition, of which we naturally cannot bear witness, true Christianity, with a German straightforwardness and true sense of the artisan so necessary for his high and peculiar position, with great strength and energy, an admirable gentleness and patience, and, what gave us very special pleasure

†) The, as a member of the committee of the „Lutherstiftung“ zu Leipzig etfrige Herausgeber kleiner Schriften Luthers.

This was combined with the most unbiased appreciation of everything truly good and new, the most conscientious loyalty to the old and eternally new confession of our church, and the most humble submission to our old teachers. What we had already heard elsewhere, we also learned here, namely that our American Lutheran Church can now have little hope of being supported from Germany by the sending of capable, orthodox candidates of theology, since now in Germany not only many so-called church patrons, but also many who sit in the church regiment, no longer, as before, just put back the orthodox candidates, but rather seek them and complain about the lack of such. The Oberhofprediger, Dr. Harleß, therefore agreed with us that under these circumstances the most important help that could be given to us by Germany would be to procure from there especially material means for the promotion and expansion of our own institutions for the education and training of preachers for our church here. The Lord High Court Preacher listened with great interest to the report we gave him about our already existing seminaries for preachers, and he especially expressed his heartfelt sympathy for our Concordia College. Since attention is currently being drawn to American church affairs in Germany, especially in Bavaria, Dr. Harleß first presented us with a letter of recommendation to Her Majesty Queen Marie of Bavaria and her confessor, Dean Ritter Bürger in Munich, so that through the mediation of the former we might be granted a general collection in the Lutheran Church of Bavaria. The Lord High Court Preacher expressed the hope that when the Bavarian Lutheran Church would have gone ahead, the Saxon Church, in which the cause of the American Lutheran Church was still little known and initiated, would no doubt follow. I also communicated to Dr. Harleß the plan of the paper which our Synod intended to publish on church and ministry, and it met with his express approval. It was dear to him to hear that this writing would not only keep away from all personal attacks, but would also not be of a polemical character at all, but would present the doctrine simply and indeed by abundant testimonies from our symbols and from the writings of our best theologians. \*) Dr. Har-

According to the promise of the publisher, Mr. Th. Blaesing in Erlangen, the aforementioned book should appear in the previous month and as soon as it has left the press, a corresponding number of copies will be sent here. As soon as the shipment is here, it will be made known to the dear readers through the "Lutheraner". Both Mr. J. H. Bergmann in N. York and Mr. F. W. Barthel in St. Louis will be kind enough to fill any orders for the publication as soon as possible. leß assured us that he, too, considered the path we had taken to defend ourselves to be the most successful, since we should by no means assume that the development of doctrine, as found in our old theologians, was as well known among the German theologians as one should expect. - —

In Dresden there are a number of Lutherans who were formerly members of the local congregation and have migrated back to Germany; to see and speak to them again here was all the more joyful for us, since we heard a good confession of their faith from the mouths of all of them. Here we also met an old Christian friend from my time as a candidate, the candidate Mr. Rudel. He was now a hospital preacher in Dresden. After a short mutual discussion, we soon found ourselves in complete agreement with him as well; formerly caught up with us in the same errors of church and ministry, he had come to the same conclusions as we had through a thorough, unbiased study of the confessions of our church and the writings of our older theologians. The admittedly only brief fellowship that we were able to maintain with this excellently gifted and knowledgeable man was a great source of refreshment and strength for us.

When we visited the bookseller Justus Naumann here, we were surprised by the news that the professors and doctors of theology: Höfling, Thomasius, Hofmann and Delitzsch in Erlangen; Kahnis, Lindner sen. and jun. in Leipzig, and Krabbe and Baumgarten in Rostock sent a lithographed circular signed by them to a large number of German publishing bookshops in July of the current year with the request to support our seminaries, especially the one here, with literary aids. It said, among other things, as follows: "Your Worshipfulness is certainly not unfamiliar with the ecclesiastical hardships of our emigrated North American co-religionists, and we, the undersigned, can assume from you the conviction that it is our duty to help the other side of the Evangelical Lutheran Church. Lutheran Church the means of self-preservation and self-improvement necessary in the midst of the onslaught of foreign churches and sects, and to help it preserve the German language, German customs, German science and especially theology along with the mother church confession. In recognition of this sacred duty of ours, the following has committed itself

The title is as follows: "The Voice of Our Church in the Question of Church and Ministry. The title is: "Die Stimme unserer Kirche in der Frage von Kirche und Amt, eine Sammlung von Zeugnissen über diese Frage aus den öffentlichen Bekenntnisschriften der ev. - lutherischen Kirche und aus den Privatschriften rechtgläubiger Lehrer derselben. From the German Evangelical Lutheran. Synod of Missouri 2c. as a testimony of their faith in defense against the attacks of Mr. Pastor Grabau in Buffalo, N. A., presented in their name and deputation by C. F. W. Walther."

We would like to express our sympathy not only to the Seminary for Preachers and School Teachers in Fort Wayne, but also to an institution which has made the cultivation of German ecclesiastical science its main task. It is the college which has flourished in Perry County and is now transplanted to St. Louis. The two presidents of the Missouri 2c. synod, the Rev. Wyneken and Walther..., are on an official trip to Germany and will arrive in the course of August. To be able to give them a handsome gift of books in the field of theology, philology, and related general education subjects for the college in St. Louis is one of the heartfelt wishes of the undersigned. The acquisition of such a selection of books in the usual way is not feasible in view of the amount of other needs, which require the immediate provision of funds, and we have therefore decided to approach German bookstores with the request to

make a gift of their publishing articles to the needy fellow believers in North America. The bookstore Dörffling and Franke in Leipzig is prepared to accept such kind donations and the undersigned vouch for the exclusive use of the same for the designated purpose" 2c. On our return journey via Leipzig, we had the pleasure of seeing that the intercession of the most worthy gentlemen had been granted more than expected.

Although Pastor Wyneken returned from Dresden directly to Leipzig and took the opportunity to discuss with Prof. Lindner Sr. (unfortunately, Prof. Bruno Lindner Jr. was away at the time), I now made a detour via Kleinhartmannsdorf, where I visited the other of my two still living sisters, and via Leulitz near Würzen, where I visited an old school and university friend, Pastor M. H. Hasse there, for a few hours. As far as the latter is concerned, our intimate friendship, which had already been established in our early youth due to a mutual lack of Christian knowledge, had of course not been harmed in any small way by the fact that God had already made me come to a denominational decision at the university, while my friend Hasse alone had gained a general Christian point of view. To my great joy, however, he had not remained in the position he had previously maintained; it was precisely the storms of recent times, in which the foundation of their faith had become shaky for so many, that the Lord had blessed him by convincing him of the necessity of casting anchors on the rock of the church confession.

After another short blessed stay in Leipzig during my passage through this city, I now hurried towards the actual destination of our journey, Bavaria.

(To be continued.)

## Winfrid or Bonifacius, apostle of the Germans.

An account of mission history, **by Karl Graul.**  
(Continued.)

But let us return to Winfrid's life story. After his return from Italy, he first went to the Franconian Duke Charles Martell with a letter of recommendation from the Pope, in order to obtain from him stronger protection than before. In a second letter, the pope exhorted all princes, bishops and respected persons to receive Bonifacius well and to provide him with everything he needed, remembering the promise: "He who receives you receives me," as he also provided him with everything necessary for the journey. With renewed strength Winfrid went about his work and now developed more and more all the qualities of a great man. Calm, calculating prudence, heart-warming love and ardent, zealous energy were united in him in a rare way, and at the same time they were characterized by self-denial,

The man was transfigured by his humility, which was completely devoted to the service of his lord. He first turned back to his Hessians. Here he found most of those he had converted had sunk back into paganism, but his preaching soon had such an effect that, with the help of those who remained faithful, he was able to lay hands on the old pagan sanctuaries. In particular, he cut down a huge oak tree dedicated to the god of thunder near Geismar before the eyes of the assembled pagans. Far and wide it was regarded by the idolatrous people with holy awe and eerie legends ran about it. Bonifacius first preached a powerful sermon in its shadow about the futility of idolatry and then struck the first blow into the trunk himself. Soon the ancient tree collapsed with a crash, and in vain the horrified crowd expected punishment from heaven to befall the sacrilegious man. Now the wood was sawed and cut into pieces.

split and hurried small Christian chapel erected from it, as a monument to the victory of Christ about the false gods. But one would be very wrong if one wanted to conclude from this that his entire art of conversion consisted in a violent eradication of paganism. He could not proceed to such external violence until the roots of paganism had become loose in the hearts, otherwise Duke Charles' letter of protection might not have helped him against the pagans' bitterness. From some letters we see with what prudence he proceeded, but also to what toils, labors and spiritual struggles he subjected himself in the work of pagan conversion. In a letter to the bishop Daniel in England, he pours out his weary heart before this fatherly friend and says: Seek comfort and counsel from him. I have battles within and without, he writes, and the latter, not only against pagans, but you against false brethren who cry out: Peace,

Peace! where there is no peace, and spread weeds among the pure seed by planting errors, abstaining from lawful foods, living on milk and honey, rejecting bread and other things, or even claiming that even persistent murderers and adulterers can be priests, and the people like to load themselves with teachers after whom their ears prick up. I cannot entirely abstain from associating with such, but I avoid their counsel and the enjoyment of Holy Communion with them. Thus I have my work with such and with pagans and with a mixed multitude; but my greatest lamentation is when a clergyman falls away from the faith of truth and breaks out with the pagans in invective against the faithful sons of the church and becomes a ghastly hindrance to the gospel. Ask God to keep his worker pure and firm in such whirlpools, and stand by me with your counsel, for without the Duke's assistance I cannot protect the Lord's servants, from idolatry and pagan customs.

But if I turn to him, I cannot avoid physical fellowship with such false teachers. Finally, he asks for a book of the prophets in large print, because he cannot get such a book in Germany and small print is no longer sufficient for his eyes. Daniel then gives him in 2 letters mostly truly evangelical consolation reasons and advice of the content: Hold out in your difficult battles, look to the heavenly victor's crown. In dealing with unrepentant criminal clergymen, only the necessity, not the need, must be taken into account.

the will drive you, just as our Lord lived and dined with sinners to have the opportunity to teach. Be subject to all human order. According to the parable, tares and wheat should grow together, and clean and unclean animals entered the ark through one door. But all this is written, not to lead to slackness, but to lead to sustaining patience. For the treatment of the Gentiles he gave him excellent advice: He should not start denying them their gods,

but lead them by their own narratives of the begetting of the gods to a beginning of the same and ask whether the one or the world had been earlier, and thereby lead them to the necessity of an eternal almighty God and that with calm and great patience, furthermore occasionally their and the Christian doctrines

and customs to their shame, finally teaching them how Christianity overcame idolatry in so many countries, nowhere the other way around.

After the first favorable successes of his work in Lower Hesse, he continued eastward through Hesse to the Werra and the Eichsfelde and Harze, preaching, erecting chapels, destroying idols, in order to strike the death blow to paganism in the hearts of the people over this entire stretch of land, and to give the

He prepared the victory for the Gospel. In the following year (724) he went to Thuringia for even more blessed activity, where Christianity, planted earlier in the midst of darkness, had fallen into the saddest decay through lack of ecclesiastical order and enlightened clergy and through devastating incursions by the pagan Saxons, and superstition and idolatry had risen again. He first sought to gain support from those who still had love for Christianity in their hearts by means of letters from the pope to the nobility and people of Thuringia, which read: "Our Lord Jesus Christ, Son of God and true God Himself, who came from heaven, became man, suffered and was crucified for us, and on the third day rose again and ascended into heaven, says to His disciples, 'Go and teach all nations, baptizing them in the name of the Father, the Son and the Holy Spirit.

He promises eternal life to those who believe in him. Therefore, since we desire that you may rejoice with us forever, where there is no end, nor tribulation, nor any bitterness, but eternal glory, we have sent to you our brother, the most holy Boniface, to baptize you and teach you the faith of Christ, and to lead you from error to the way of salvation, that you may have salvation and eternal life. But obey him in all things, and honor him as your father, and incline your hearts to his instruction, because we have not sent him to you for temporal gain, but to win your immortal souls. Love God, therefore, and in his name receive

the baptism, because the Lord our God, what the eye of man has never seen, nor in a

The Lord has prepared the heart of man for those who love him. Renounce evil works and act well. Do not worship idols, nor



sacrifice flesh, because God does not accept it, but observe and do all that our brother Boniface will teach you, and you will be blessed and your children forever. Therefore also build a house in which your Father may dwell, and churches in which you may pray that God may forgive your sins and give you eternal life.

Equipped with the authority of this papal letter and with the power of the evangelical word, he went among the inhabitants of Thuringia, which at that time included a part of Franconia. He persuaded the princes and lords of the land to abandon paganism and to return to Christianity in earnest; he admonished and punished the sinking clergy and encouraged the better ones; he went through the land teaching and baptizing and knew how to awaken a better spirit and to put down the bad one with such power that no one was allowed to resist the mighty stranger. Trust in the crucified Savior awoke powerfully in the minds. The people flocked and were baptized, overwhelmed by the power

of the divine word, that the number of those baptized by him probably rose to 100,000. With untiring activity he gathered them into congregations, appointed them pastors as best he could, had churches built, sought to introduce discipline and order, persuaded numerous brothers and sisters to come over from England and help him pull the overcrowded net, founded monasteries as planting schools, especially the one at Ohrdruf, in order to train pastors and ministers from the natives of the country. Of the churches he built, one or the other is probably still standing. The first is said to have been the one at Altenberge in the Thuringian Forest, the site of which Christian gratitude adorned with a beautiful monument in 1811.

If one compares these extraordinarily great and rapid successes, which Bonifacius achieved especially in Thuringia, with the slow progress of today's Gentile conversion, one can easily come to either accuse the latter of clumsiness and lack of strength or to accuse him of having contented himself with a mere outward conversion. But both are wrong. Today's mission is still in its infancy and has to deal with a much lower level of paganism; Bonifacius, on the other hand, completed a work that had been prepared and carried out for centuries, and not every century produces men like him. Those thousands whom he baptized were, of course, just as few as today, complete Christians, but they now bowed under Christian truth and order. That a mighty revival must really have taken hold of the people at that time is evident not only from the testimonies that still exist, but also from the fact that in the space of 50 years the spirit and customs of the German people appear to have been completely permeated by Christianity. Of course, not everyone could learn to read, because there were no printed books, and only a few clergymen may have been able to do something with the sermon, but they were all the more eager to introduce Christian manners and to learn the main points of the Christian faith, and for this they had in confession at least as effective a means as we have in the sermon. A wonderful zeal for the Gospel and for the Kingdom of God must have filled England at that time, and the main source of it seems to have been the monasteries. With touching zeal, the English church helped in the conversion of the German tribesmen by sending messengers, letters, giving money, books and prayer. In touching letters, imbued with evangelical scriptural knowledge, Winfrid expresses his thanks and prayers. One can tell from his every word how much he cares for the heathens entrusted to his care. He is more interested in converting them from dead idols to the living God and to the fellowship of the Catholic Church than in redeeming them from their sins and purifying them in the blood of the Lamb.

My one would be very wrong, if one wanted to presuppose the aberrations and the deadness of the later church already at that time. The worship of the images of the saints, for example, was publicly rejected as superstition by a synod 50 years later; the English bishop Daniel calls himself a "servant of the people of God; in the entire German clergy, an independent sense was preserved for over 100 years, which only diminished when, in the disruptive storms of the empire, the church joined more and more to the pope in order to have a refuge in the general uncertainty. As a testimony to the lively evangelical spirit of that time, here is an excerpt from some of Winfrid's letters to the Aebtissinn Cadburga in England.

"To the most venerable and beloved in Christ Aebtissinn Cadburga, the unworthy and lowly servant wishes everlasting salvation in the Lord. ...

I invoke Your mercy with the most heartfelt requests that You remember me in Your holy prayers, as Your kindness has kindly promised me through our returning brother N. With urgent entreaty I beg You to support the ship of my frailty, which is daily shaken by the stormy whirlwinds of this world, by the aid of Your firmness, by protecting me against the poisonous arrows of the old shirt through Your intercessions. As a token of my gratitude, I am sending you a silver writing pen and a little storar and cinnamon, and if you want to order me to do something through the bearer of these lines Ceola, I will try to do it in the best possible way according to our spiritual brotherhood. I have work, tribulation, struggle and fear everywhere, for the deceitfulness of the false brothers surpasses even the wickedness of the heathen. Therefore, may the only refuge of the weary, the Lamb of God, who bears the sin of the world, keep me unharmed with his right hand among the wolves, so that instead of the lamp of evangelical peace, the dark traces of erring apostates may not be found in our hands. You have truly comforted me in my German pathmos with spiritual light through the gift of the holy scriptures. For whoever wants to search the dark corners of the German tribes without God's word as a lamp for his foot, must fall into the snares of death. Therefore, pray to the Lord for the conversion of the Gentiles, which the apostolic chair has handed over to me, and that he may grant me a joyful opening of my mouth. Finally, let the letters of Peter be copied for me in golden letters, so that the holy scriptures may inspire more reverence in the eyes of the flesh.

(Conclusion follows.)

### Church consecration.

My body and soul rejoice in the living God; for the bird has found a house and the swallow her nest, namely your altars, Lord of hosts. - Ps. 84:3,4.

We too now join in this word of the psalmist with thanksgiving and rejoicing; for although we have already found safe shelter and protection in the spiritual house of Christ's church through God's pure word and the unadulterated sacraments, we still lacked a house of God built of stone and wood in which we could have gathered to offer the sacrifices of our hearts, to praise and give thanks, and to hear the precious word of God. This need has now been remedied, - God has built us a house. - —

Trusting in the Lord's help, we, although poor and weak, laid three years ago the foundation stone of the German-Evang.-Lutheran Immanuel Church U. A. C., at which celebration Rev. Baumgart held the ceremonial address. We called our church to be built "Immanuel" - the Lord helps - because we despaired of our own strength, but expected everything from the Lord's help, and went to work courageously and confidently in His name. At first it seemed as if we could not go on, and God had abandoned us; for not only was there a lack everywhere, but also the enemy, whom we helped to build his house, but who then threw us out because of our adherence to the church order and our faithfulness to the confession, also sought to hinder our building by persecution and abandonment.

And so it went on, alternately building the house of the Lord, soon the work stood desolate and abandoned again. The weak among us began to have little faith and to cry out, "We are perishing," without calling out in righteous faith, "Lord, help.

For four years our congregation had to wander around homeless and persecuted, an Israel in the desert, pitching its tent here and there. Under such circumstances, we had to do without many of the full, beautiful Lutheran services. Like Israel in Babylon, we

too hung up our harps and wept. Alas, for us it was four turbid, purifying years of testing, many a dross that was not pure gold separated itself, but that time of testing was helpful and salutary for the advancement of knowledge and faithfulness to the confession, for the growth of the inner life.

But praise and thanks be to God, that dark, gloomy night is over, and the face of him who is our help and our God shines on us again. He has not made us the laughing stock of our enemies, has not disgraced us, but has graciously heard our prayer for help. Not to us Lord not to us Lord, to your name, O Lord, give glory. And he has given glory - to his name: Immanuel, of which we are witnesses.

His promising name has become Yes! and Amen to us; for wonderfully has the Lord helped, wonderfully out of all distress. For example, when the need was greatest, the lack of money was greatest, and the prospects were bleakest, the county commissioners, at his behest, had to give us 350 dollars for eighteen feet of width of our building site, which the county needed for a public building. - Strengthened in faith, the congregation now proceeded sprightly to the completion of the building; - so that our church could be dedicated on the first hol. Advent our church could be consecrated.

With heartfelt thanks against the givers we also confess the receipt of 152 dollars from the Lutheran congregation in St. Louis and the support of Mr. Pastor Seidel from his congregation, as through which our trust in God in this matter received the first strengthening.

The church is a brick building built in pure gothic style, with which also the interior furnishings of pulpit, altar, sacristy 2c. harmonizes. The building measures 55 feet in length and 33 feet in width. The interior of the church is arranged in such a way that two side galleries can be connected to the gallery church located at the end. According to the architectural style, the ceiling is not flat, but vaulted. The whole building is adorned by a massive tower from the ground up, which has a height of 80 feet to the top.

The inauguration took place in front of a large audience, by the secretary of our synod, Pastor Habet of Pomeroy. He preached at this feast under great assistance of the Holy Spirit. He preached on the Sunday Gospel Matth. 21, 1 - 9, especially on the words of v. 5: "Behold, your King is coming to you", and at the afternoon service on the Epistle: Rom. 13, 11 - 14, while I, the undersigned, performed the liturgical part of the service at Holy Communion.

The word of God, which has been so powerfully and abundantly distributed under the help of the Holy Spirit, will, according to its promise, not return empty, but as the good seed will also have found good land and bear fruit, even if some of it will have fallen on the way to the stony ground and among the thorns. May the listeners keep it in a fine, good heart. We also feel especially indebted to Rev. Habel, who, despite his weakness and the harsh winter weather, did not spare us the arduous journey of over 70 miles to bring us the Word of the Cross and to enhance our celebration.

And now, finally, a request to the kind readers of The Lutheran:

Our church, which cost us over two thousand dollars, still owes four hundred dollars. Except for the support mentioned above, we have all the money, despite our

We had to bring together the poor among ourselves, because on the one hand, according to the apostolic admonition: 1 Thess. 4, 12. "and have no need of them", we did not like to appeal to strangers for support, and on the other hand, we were already so neglected by our enemies among our English neighbors, that from them, who are anyway averse to the true Lutheran church, we received a support that can hardly be called worth mentioning. The members of our congregation have had to work almost beyond their means, and have had to contribute from 25 to 100 dollars. We are well aware that the need within the Lutheran Church is great, and that the call for help resounds everywhere, which is why we have not yet dared to increase the number of supplicants, fearing that others might be more in need of help than we are. But our strength is too much weakened, and necessity urges us to bring our need to the attention of our brethren and fellow believers, taking the liberty of calling their attention to the important vague of our congregation, which it has for our synod. Situated in the heart of Ohio, surrounded by sects and pseudo-Lutherans - "those who put on them all" - it stands there with the two rural congregations connected to it, lonely and abandoned, like a rose on a barren heath. Does it not need special care and maintenance? Gentle donors who care about our condition are therefore asked to send any gifts to the undersigned.

As God has so far blessed our Immanuel congregation in all kinds of physical and spiritual goods, so may he continue to have mercy on it, not withdraw his hand from it, not abandon it nor neglect it, maintain and care for it through pure teaching and preaching, through the proper administration of the sacraments, lead it further and further in the knowledge of his will, in faithfulness to his confession, in faith and in pure, uncontaminated love; May he strengthen her especially by his grace, to cast off from her all the fear of man and human pleasing and false peace and love serving that still clings to her, to strive only for the good pleasure of God; so that she may increasingly become a witness of truth and righteousness among this unrighteous, godless generation. Bless us, then, our God, and be kind to us, and promote the work of our hands among us; yes, promote the work of our hands. Amen.

---

F. W. Richmann, pastor at the German Lutheran St. Immanuel's Church in Lancaster, Ohio.

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### The four basic prayers.

(By Johann Gerhard. Translated from the Latin.)

He who is a child of God by faith will address the heavenly Father daily in his prayers with childlike confidence. In whose heart the Holy Spirit dwells

He who has made the sacrifice of the incense of prayer will offer it daily as a spiritual priest. But there are four immovable foundations on which our trust rests, by virtue of which he can be sure of the most gracious answer to prayer, namely 1. the all-

powerful goodness of God and 2. the infallible truth of the same; 3. the intercession of Christ, the mediator, and 4. the testimony of the Holy Spirit.

The first foundation of the answer is the almighty goodness of God. How great things he has given us without being asked! He has given us soul and body; yes, he has also given us his Son: what will he not give if asked? May the greater things he has done for us give us courage to have confidence in the lesser things. For all that we can ask is less than that the Son of God has made us worthy to suffer and die for. This goodness of God is immeasurable and infinite, so what could he refuse us? For if that love with which we embrace God, however paltry and small, works in us to make us desire from the heart to obey the divine will in everything, how much more can we promise ourselves the same from the inestimable love and goodness of God! Unless we would let ourselves think that our love is greater than the divine. The Lord does what the godly desire," says the psalmist (Ps. 145:19, 1), "because he is devoted to them with the most intimate and perfect love; but now perfect love gives itself completely to the beloved and obeys the will of him. This goodness of God is almighty, what will it be that it cannot accomplish for us? To that supreme power, nothing of what it has promised is hard and difficult, let alone impossible to do.

The other foundation of the answer is the infallible truth of God. He has most graciously promised that his ears will be attentive to the voice of our prayer; this promise is a word of eternal and immovable truth; since he is truth itself, he cannot deny himself and his word. God has promised that he will answer the prayers; if this seems to be too little, Christ has also confirmed it with an oath. "Verily, verily, I say unto you," he says to the apostles, and in their name to all the truly devout, "if ye shall ask anything of the Father in my name, he will give it you." (John 16:23.) If you do not yet believe the Promiser, believe the Swearer. "My heart reproacheth thee for thy word, saying, Ye shall seek my salvation. Therefore I also, O Lord, seek thy face."

The third basic vestige of hearing is the intercession of Christ, the Mediator. For the same "is at the right hand of God, and ver-

steps on us" (Rom. 8, 34.). He is "our intercessor with God" (1 John 2:1), what will the heavenly Father deny His most beloved Son? What will this most gracious Savior not obtain through the power and merit of his atonement for us? The entrance to the divine sanctuary is open to him; he brings our wishes to the secret council of the Godhead. Him should the Father not hear? To him should he deny something? Himself should he not hear, Himself should he refuse, since "the Father and the Son are one" (John 10:30), since the Son is "in the bosom of the Father" (John 1:18), since the Son is "in the Father and the Father in the Son" (John 14:10)? "I know," says this our Advocate to the Father, "that you always hear me" (John 11:42). So in the days of the flesh, in the state of humiliation, in the time of weakness, he should have been heard, and in the state of exaltation, in the glory of majesty, in the fullness of all power, he should not have been heard by the Father?

The fourth basic vestige of hearing is finally the testimony of the Holy Spirit. "He bears witness to our spirit that we are children of God" (Rom. 8:16). Through Him we can cry out: "Abba! dear Father" (Gal. 4:6) Should God not hear those sighs, those tears, those desires that the Holy Spirit works in us? This would mean to despise and reject his own work. "It is the Spirit who helps our weakness. For we do not know how to pray as we ought, but the Spirit himself represents us in the best way, with groanings that cannot be uttered" (Rom. 8:26). He does not represent us with human speeches, but after the manner of His nature He pours Himself out on our prayers, to cover our clumsiness with His moving, and to ask of God that which is profitable for us. - —

These are the four foundations on which the trust of our heart is securely based, so that it does not waver in prayer and does not doubt that it will be answered. "Let us therefore approach the mercy seat with joy, that we may receive mercy and find grace in time of need" (Ebr. 4:16). Let no one of us regard his prayer lightly, because He to whom we pray does not regard it lightly, but, before it leaves our mouth, has it written in His book. And one of the two we should hope without any doubt that he will give us either what we ask for or what he knows will be useful to us.

As useful and necessary as it is "to pray always and not to cease" (Luc. 18:1), it is difficult; everyone will easily understand this with the hermit Agatho, who considers the divine majesty and our weakness with right judgment. This is easy to understand with the hermit Agatho, who considers the divine majesty and our weakness with right judgment. When you are about to ask the Lord, stand before the Lord with great fear and desire.

Go, tear the bonds of earthly unrest from your heart and fight manfully, so that your prayer may be holy and pure and undefiled, and the gates of heaven, seeing it, may open before it, and the angels may go to meet it with joy and bring it up to the throne of the Father, the Most Blessed. "Before prayer," says the wise man, "prepare your heart, lest you tempt God."

### Ecclesiastical Despotism.

"Why are the Reformed so despotic in their church constitution? - People are often as they imagine God to be. The Reformed, however, have a despotic God as a result of the doctrine of predestination."

A. Bengel.

### Changed address.

Rev. Hrū. Uieüel, l'at'orl. l? O.

l'rnllilin Oo., Alo. ,

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L. F. E. Krause, Pastor.

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# Year 8, St. Louis, Mon. March 16, 1852, No. 15.

## Travelogue of the editor.

(Continued.)

It was on Sunday, October 5, when I arrived in Nuremberg (on my way via Altenburg, Zwickau, Hof, Culmbach, Bamberg, Erlangen) and met Pastor Wyneken again, who had hurried ahead of me. Following an invitation we had received earlier, we stayed in the house of Mr. A. Volks and found an extremely warm and friendly welcome. The stay in this dear house, to which we returned many times later and where we were always showered with new proofs of love, will remain unforgettable to us for the rest of our lives. Among other things, for our great edification, we saw for the first time a liturgical home service in the numerous family of Mr. Volk brought to life and conducted and executed with patriarchal dignity. As great as our desire was to hurry unhurriedly to the destination of our journey, which we were now so close to, we could not resist Mr. Volk's urgent request to spend the following day in Nuremberg. We used this day to take a look at the magnificent old city with its incomparably beautiful venerable churches and its thousand historical memories. On this day we also made

Acquaintance with Mr. Volk's daughter, the Reverend Reuther, preacher at St. Sebaldus Church in Nuremberg, with whom we felt a close brotherly bond.

The next day we drove in a car rented for us by Mr. Volk and accompanied by him to the little village of Neuendettelsau near the Heilbronn Monastery, about seven hours southwest of Nuremberg, where Pastor Löhe still administers the pastoral ministry. The more decisive the favorable or unfavorable success of this visit was according to our innermost conviction, the more trepidation our hearts were when we entered the Neuendettelsau parsonage. But the cordiality and noble openness and straightforwardness with which Pastor Löhe immediately met us soon dispelled all trepidation from our hearts. It did not take long before we found ourselves in a lively and friendly conversation about the points of doctrine on which a difference between our synod and Pastor Löhe had come to light. Since the present director of the Nuremberg Proseminar for America, Catechet Bauer, was present - he had already traveled ahead of us and reported our arrival - the latter also participated in our conversation. How far it went after this first mutual discussion, which continued until night on the following day, with the

The dear reader can best see from an essay which Pastor Löhe recently published in the paper "Kirchliche Mittheilungen aus und über Nord Amerika" ("Church News from and about North America") published by him and Pastor Wucherer in Nördlingen. However, if I share some of it here for this time, I have to mention at the same time that we later became even closer to each other than it had happened when this essay appeared.

Pastor Löhe had dedicated an entire number of the newspaper (the 10th of the year 1851), and this one in a particularly beautiful layout, to the memory of our visit to Germany. Already the whole designated number therefore bore the title: "In memory of the presence of the venerable brothers Walther and Wyneken in Germany;" and the beginning was headed: "The visit of the two presidents of the Lutheran Synod of Missouri, Ohio and other states, Walther and Wyneken, in Germany." In it now Pastor Löhe writes among other things as follows:

"It is known to the readers of these papers that between us, the editors of these notices, and the eminent members of the Lutheran Synods of Missouri, Ohio, &c., a difference has arisen in regard to the sacred office.



had come. While our American brethren believed that they had to emphasize the rights of the congregations on the basis of the spiritual priesthood of all Christians, it seemed to us that not only for us in the old Germany, but also for the congregations across the sea, it was most necessary to emphasize quite clearly the boundaries between office and congregation on the basis of the doctrine of the office. It seemed to us that congregations which were free or had become free from the state could not come to a peaceful and prosperous state until those boundaries were recognized and acknowledged. While we, our American brothers and we, each followed his own conviction, it could not be otherwise than that we touched each other unpleasantly here and there. Yes, the importance of the matter became so evident at times that the fear that we could no longer work together under these circumstances began to take hold of our hearts. Many an essay in these papers, as our readers know, clearly shows this fear. At the same time, however, there was so much mutual love that the concern for unity became, in truth, torturous for us.

As it was with us on this side, so it was with our brothers over the sea. Through the synodal negotiations of 1850, the brothers on the other side had become even more certain of their conviction, and their conviction struggled with their love for us all the more painfully because they believed us to be on an erroneous path, namely a romantic one. They hoped much for the healing of the damage from a visit that one of us would make to them on the other side and therefore issued an unfortunate invitation from the Missouri Synod, which we, however, even in heavy struggles with our native conditions, could not accept. - In response to our unfortunately quite necessary refusal, the Synod of Missouri, Ohio 2c. decided, in love that was shameful for us, to send two messengers of peace across the sea, who were to present their convictions of the holy office in the various Lutheran churches and also grant us the benefit of personal negotiation. Indeed, a holy and noble sense, worthy of the Lutheran Church, a proof that the right God is in Zion. Where one does not flee from each other in case of existing differences, but rushes to each other, to defend oneself against Satan, who kindles discord and wants to turn the kindled into a! Where people do not flee from each other in case of differences, but rush to each other and defend themselves against Satan, who wants to turn the fanned discord into a mighty dividing fire, by striking their brotherly hands more firmly into each other, - where they do not let rivers, forests and prairies, not the ocean hinder them in such actions; there Jesus speaks blessing and peace, He establishes peace in the heart before understanding and knowledge have become one, - and herewith almost the best has already happened. The spirit that leads into all truth meets the sense of love, the desire for peace. - With such a mind, there is no need for haste or haste to reach agreement in formulas and sentences. Hand

in hand, one enters the school of the Holy Ghost, at the gate of which, for such pupils, is the inscription, "The longer, the dearer; the longer, the more some and faithful!"

Under the prayers and blessings of the Synod of Missouri, Ohio 2c. assembled at Milwaukie, the former president, Prof. Walther of Concordia - College at St. Louis, and the present president, Rev. Wyneken of St. Louis went across the sea, while Prof. Dr. Sihler of Fort Wayne went to St. Louis to fill their place in the church regiment during the absence of the said two. ... (In ten days the brothers Walther and Wyneken sailed from North America to England, in two from Hull to Hamburg, where they arrived on September 12. On their arrival, by God's beautiful providence, they met some outgoing messengers of our love, (the missionary K. Diehlmann, the pastor Deindörfer 2c., who was destined for Frankenhill) who also led quite a number of Franconians to the colonies in Michigan. The Often and West of the Lutheran Church thus greeted each other at Haaburg with heartfelt joy, and our arriving brethren could thus receive on the shores of Europe pledges of our loyalty, witnesses of our dwindling concerns).

The two presidents were preceded by wonderful letters, e.g. from our venerable friend Sihler, which, the more they dealt with the doctrine of the ministry, the more they put us in a position to see that our mutual convictions are in genuine Lutheran kinship, that misunderstandings had prevailed. We wrote hopes for peace, faithful assurances of love across the sea, even before we saw our brothers face to face.

Now we have seen them, we have talked, we have considered what was said, and we may well say that our hopes for peace have not deceived us. In our conversations it sometimes seemed as if we started from completely different points, but when we had been walking toward each other for a while, it happened that we came together and that in peace. Completely different circumstances often teach to look at, to understand, to represent one and the same common truth from different sides, and these representations sometimes lead to a certain one-sidedness. But if the views, perceptions, representations compare with each other, no passion, no peculiarity clouds the view; then one comes to the right, all-round, ecumenical version - and the voices step out of the opposition of one-sidedness into that of harmony, of unity in diversity. Certainly, this is how it should be with us in the matter of the ministry. Professor Walther will print an exposition of eighteen theses adopted at the Milwaukie Synod; the exposition will be examined,

discussed, and appreciated. Neither we, nor our American brethren

We will find ourselves in full agreement the longer it takes. The longer, the more we will find ourselves in full compliance, the more we will sink into a representation that is suitable for all circumstances, and the church will rejoice in this. After all, we have the same basic views of the church; after all, we are one in the recognition of a divine pastoral office; - and after all, the practice of our American breeders, after all that we have already recognized in the past and are now able to recognize even more, is so thoroughly recognized by us as right and good that we want to and will gladly hand over our pupils to these and no other hands! Everything else will be found, especially since the points just mentioned are not even the only ones in which we agree. We have often met in the assertion that we are basically in agreement.

In giving this testimony of unity, peace and love publicly before our brethren on this side and the other, we take the liberty of simply stating those points in which, in our opinion, our American brethren should strive for progress toward perfection:

- 1) The relationship of the invisible church to the visible one, the necessity of the invisible church's expression and organization of life in the visible world;
2. the God-intended connection of the individual congregation with the whole Church, the presentation of the doctrine of the Body and its members in the pilgrim Church;
3. the distinction between the law and the apostolic order, giving the latter full credit for the governance of the visible church;
4. the proper appreciation of the progress and victories of the Lutheran Church in pietistic and other related disputes of the previous century.

We believe that it is in the power and knowledge of our brothers to give an explanation sufficient for us already now, especially concerning the first two points, on which so much depends. But we are not in a hurry; on the contrary, we wish, satisfied by the really existing unity, that it should not be concluded too quickly, that in the mutual exchange of our knowledge we may let ourselves be led by the spirit of peace even longer and not make the conclusion until we can say together: Now the right word is healthy for the matter, which we hand down to posterity like a symbol for which the church of the coming time can fall to us, as we fall to the measure of knowledge which expresses itself in our ecclesiastical, handed-down symbols.

We later discussed these words with Pastor Löhe and had to assure him that we had already concluded, however, the firm conviction that the doctrine in the relevant points is already decidedly present in the symbols of our church.

Editor's note to the "Lutheran."

One thing we regret very much is that in the behavior of the richly gifted and learned Pastor Grabau of Buffalo, in the way he treats the Synod of Missouri, Ohio, etc. in his new pastoral letter and here and there in his magazine ("Kirchliches Informatorium"), which we do appreciate, there is so little effort to be found to come to an agreement with our brethren. Verily, the points of agreement between the two are not few. Who knows whether the actual doctrinal differences could not be resolved without the slightest abandonment of any essential points by way of understanding and finding correct, universally adequate expressions. But, of course, this application of the ban, this absent-mindedness of practice, this tremendous sharpness and harshness of the judgment and court make any rapprochement enormously difficult. Our brethren of Missouri have not asked us with a syllable to give an explanation of this kind, but we consider it absolutely necessary, in order to establish a completely clear relationship with them, that we, with all respect for the gifts and knowledge of Mr. Past. Grabau's gifts and knowledge, with all our willingness to understand him and to do him all justice, we nevertheless stand more on the side of our brethren of Missouri, Ohio, etc., and consider their practice, as far as we have insight, to be correct, even if in the matter of the so-called "Rottenprediger" there may have been errors here and there. . .

(In the next issue, there will be a more detailed report of the Grabauian "Informatorium"; however, we do not want to conceal here that we have to absolve Pastor Schaller in regard to the Nota Bene Nro. 2 pag/II a., just as we did not initially think of the Prussians who emigrated with Pastor Schaller, but rather of the Prussian church in the German homeland, which dates earlier than that emigration. Grabau, but of the Prussian church in the German homeland, which dates earlier than that emigration).

After all this, we take the liberty of making the following decisions concerning our future actions for the North American Lutheran Church, in which we were already firm before the news of the future and arrival of our American brothers:

If we can work for the Lutheran Church in other parts of America, we will do so.

We reserve the freedom of our behavior, but it is our firm will to work with our brothers and through them, as far as they themselves deem it good, for the good of our brothers.

of the areas.

3. to promote at all times, to the best of our knowledge and conscience, the real work of our brothers in their synod.

We have not presented this statement to our brethren of North America before printing, but hope that they will recognize from it our sincere, honest will.

Dear brothers, for you and with you go

we gladly! May Jesus and His Spirit unite us and you forever! - May the Lord bless your going out and your coming in from now until eternity! Amen.

Neuendettelsau, Oct. 24, 1851.

W. L." (To be continued.)

Winfrid or Bonifacius, Apostle of the Germans.

An account of mission history, by Karl Graul.

#### (Conclusion.)

After the conversion of the Hessians and Thuringians, Bonifacius devoted most of his efforts to the establishment and improvement of solid ecclesiastical institutions, first among these two tribes. Among both he established monasteries, of which the one at Fritzlau under the abbot Wigbert received such a reputation that a lot of young people prepared themselves for the service of the Gospel. In 732, Pope Gregory III, successor of Gregory II, appointed him archbishop, thereby elevating him above all German clergy. At the same time he gave him authority to establish new bishoprics at his own discretion, but not too many. Important for the knowledge of the time are also a number of attached regulations, which therefore deserve a mention here. Those baptized by pagans must be baptized again; likewise those baptized by such priests who still sacrifice to idols; horses are no longer to be eaten in church penance, as are fish, neither tame nor wild; Those who have killed their father, mother, brother or sister should receive Holy Communion only on their deathbed, avoid wine and meat all their lives, and fast diligently; Christians should be strictly forbidden to sell their slaves to the pagans for sacrifices to their gods; those who do so should be treated as murderers. Gregory Ü- had already instructed Bonifacius: not to let the wine be served from several chalices at Holy Communion because of the words: "He took the chalice; in the case of an epidemic, the healthy should not flee," he should not avoid the company and table fellowship with vicious clergymen, since they could perhaps be improved by him 2c.

Despite his elevation to archbishop, the zealous apostle had a lot of trouble not only with the remnants of paganism, but also with evil Christians, with vicious and false priests, before everything wanted to come into a proper Christian order. He confesses, however, that he did not deserve it any other way because of his sins. Letters from England, even from kings, encouraged him to continue in his work, and he himself issued an appeal to the entire English people not to tire and to help him in the conversion of the

Saxons, who, together with the Angles, had been condemned by a  
Flesh and chastisement. However, he himself could not achieve the conversion of the Saxons, because apart from the fact that he  
once went to Bavaria, summoned by Duke Hugbert to help control some crying disorders in the church system there, he could not  
immediately achieve the desired goal in his old districts. Before he proceeded to further orders in the rest of Christian Germany,  
however, he undertook a third journey "a t Rome, accompanied by many Franks, Bavarians and Englishmen, probably around the  
fall of the year 738. This time he stayed there for a whole year, highly honored by the pope, admired by the people and the clergy.

After completion of all nöthixxx xxxxx xxxrechun  
he went back to Germany xxx and

went now first to bring the completely decayed church system in Bavaria in a good order txx and the duke Odilo was him in it to the  
best of his ability helpful. He also provided Paxx with new recommendations, in which he forbade the baptized from casting lots,  
from sacrifices to the dead, from divination from cults and groves, from amulets, sorcery, watching for riveting, and the like. This is  
incidental proof that these things did not originate in the Catholic Church itself, but were preserved from paganism despite its  
struggle against them, and that some of them have since passed into Christianity. In addition, he warns against foreign British and  
other sectarian priests, from which it seems that perhaps even from the first Irish missionaries he found much resistance to a firmer  
ecclesiastical organization and especially to the union with Rome.

With much patience and under difficult struggles, he brought about a kind of reformation in this country by stopping abuses that  
hindered the effectiveness of Christianity, by rejecting, punishing and dismissing bad church ministers, and by making new requests.  
To reinforce the new order, he divided all of Bavaria into four districts and appointed four bishops at Salzburg, Freifingen,  
Regensburg and Passau, each of whom was to watch over the preservation of order in his district. He then completed his work in  
Hesse and Thuringia by appointing bishops there as well,

He was the head of the city of Würzburg and Erfurt, and healed two synods in Bavaria and Franconia. It was a great help to him  
that the duke Karl Martell died in 741. This brave

Furst had indeed favored his work many times,  
had, however, also shown itself to him in the introduction of a

Christian order is often found in the

in the way. As a great man of war had

he basically has more confidence in the

Sharpness of the sword than to the violence of the

Gospel and saw it for example very

gladly, if the bishops were capable heroes

and went to war with them themselves. His with

the sons and successors Karlmann and

Pipin, on the other hand, fully recognized the value of all Bonifacius' efforts and supported him in every way. With their help, he completed the foundation of the necessary dioceses and set in motion another important institution: namely, that special church assemblies be held from time to time in each episcopal district and general ones for all of Germany, in order to discuss the abolition of abuses and the introduction of good orders and to impress upon everyone's heart his duty. In 742 Bonifacius himself held a general German church assembly, and in 743 another in Flanders, at which all clergy were forbidden to participate in hunting and warfare under penalty of dismissal, but were enjoined by various laws and resolutions to adopt a serious and civilized conduct and to faithfully fulfill their official duties. The eradication of pagan superstitions and the establishment of institutions for the education of clergymen were of great concern. At the same time, however, the subordination of the German church to the pope was made ever more firm, but without any thought of infringing in the least on the sovereignty of the sovereign. Church and state authority remained in the friendliest communication for a long time, the decisions and church meetings were made known by Duke Karlmann as *Major domus*. With the help of the young dukes and church assemblies, Bonifacius succeeded in silencing and removing from office those opponents who here and there still did not want to obey his orders. Some of them were crude and dissolute clergymen who encouraged the people in their superstition, so that they themselves could live more licentiously; others were enthusiasts who had made a following for themselves among the people through holy living and all kinds of strange opinions; others were freer-thinking people who might well have some purer evangelical insight, but who also had a reluctance to submit to a stricter ecclesiastical order. The fact that Bonifacius treated these people with seriousness and severity, and even had some of the most stubborn imprisoned, was also held against him and he was accused of being a dark, domineering monk. But what a heavy sacrifice he made to his sworn official duty and the welfare of the church with such strict proceedings can be seen from a letter to his friend Bishop Daniel in England. He complains to him with great anguish of heart that he does not know how to behave against some clergymen who, through false teachings and offensive life, have been a danger to the

They were to see to it that all their confessors learned the Creed and the Lord's Prayer by heart, so that they might become blessed through faith and prayer; whoever had not done so should not be allowed to be a baptismal witness. At baptisms, the priests should ask the renunciations and confessions clearly in the local language, so that they would know to whom they were renouncing and what they were confessing.

They were extremely obstructive to the progress of God's work. He would like to keep the brotherly fellowship with them, if only it were not against the conscience \*).

The first stone on the external construction of the German church was laid in 745, when the bishopric of Mainz was elevated to an archbishopric and given to Bonifacius †). For ten years he supervised the church in the Frankish realm and anointed the duke Pipin as king. He turned his main care to the monastery of Fulda, which for a long time became for all Germany a headquarters of scholarship and Christian education and gave the church a long line of excellent servants. One of his most capable students and assistants, Sturm, had founded it in 744. The latter, after laborious wanderings, was seized by an irresistible urge to retire into deep solitude and serve his God in silence. Bonifacius approved his decision, gave him two more companions and instructed him to look for a suitable place to settle in the immense beech forest, which at that time covered a large part of Hesse. For three days they rode on donkeys into the wild forest until they came to a place where the town of Hersfeld now stands. Here they built huts of tree bark, in which they spent a long time in prayer and fasting. However, Bonifacius considered this place too dangerous because of the proximity of the wild Saxons. On his advice, Sturm went deeper into the forest, all alone on his donkey, defying wild beasts and individual hordes with prayer and song, until he finally came to a region of sublime beauty on the Fulda. This seemed to him suitable for his purpose and gladly he returned to his master. He hurried over with a host of assistants. First they called together on the Lord for his blessing on their work, then the trees fell with a crash under their blows and soon the first beginnings of the monastery of Fulda rose and green seed fields cleared the old forest. Sturm had to visit the famous

One of these people had arrogated to himself the priesthood, erected crosses and prayer houses in the fields, gathered the people there and deprived them of the churches, had himself called holy, claimed to know the names of the angels and got a large following among the ignorant people. Another, Clement, had produced a concubine and with her two sons and defended this with the a. T. that the surviving brother should marry the wife of the deceased.

†) In a battle against the pagan Saxons, the bishop Gerold was mortally wounded and to console him, his son Gewilieb was promoted to priest by Duke Karlmann and appointed his successor. Since the following year, however, he had stabbed the one who had killed his father to death with his own hands and nevertheless continued in his office without anyone having an argument, Bonifacius summoned him in 745 before his sixth synod in Franconia, at which eight bishops, all Englishmen by birth, appeared. Gewilieb was deprived of his bishopric and Bonifacius was installed by Carlisle and Pipin as Archbishop of Mainz and recognized as head of the entire German Church.

Best touring monasteries to learn about their facilities and use the best for the new foundation. It became to. Winfrid's joy, it soon became the most famous in Germany and the headquarters of the sciences. In a short time the number of monks increased to 400, who divided their time between prayer, study and manual labor. By the foundation of this monastery alone, Bonifacius rendered immortal services to the cultivation of the land, to the cultivation of the sciences and to the welfare of the German Church.

But the more his work was consolidated and prospered everywhere, the more violent became the desire in this restless spirit to

create something new, although he was already at an advanced age. Where he had begun, there he also wanted to stop, - with the Frisians, because that the conversion of this strong and capable tribe should remain unfinished, left him no peace. His first concern, however, was to leave his episcopal office to a capable successor who would keep the Christian church in Germany in good swing. He found such a successor in his friend and compatriot Lullus, and now he left no stone unturned to obtain the archbishopric of Mainz for him. His heartfelt care for his subordinates is touching. His heartfelt care for his subordinates is expressed touchingly when he writes to whom confessor of King Pipin in this matter: Almost all my students are strangers; some are priests, appointed to the service of the church and the peoples; others are monks, who are distributed in the monasteries to teach the children to read, and some are already old men, who have supported me for a long time and worked with me. I am concerned for all of them, let them scatter after my death? like sheep without a shepherd and that the nations lose the law of Christ at the borders! Therefore, I beg you in the name of God, let you appoint my son and co-worker Lullus to this service of the nations and the churches as preacher and teacher of the priests. And I hope that in him, God willing, the priests will receive a guide, the monks a teacher in their rule, and the Christian peoples a faithful preacher and shepherd. I ask this especially because my priests live a miserable life on the border of the pagans. Bread to eat they can acquire, but not clothes; they must be further examined, as I have hitherto supported them, if they are to persevere in those places for the service of the nations. Pipin gladly confirmed the man thus recommended to him as Bonifacius' successor, and so the latter handed over his office to the faithful friend, praised God for such proof of his grace, and strengthened himself by a short rest for his new mission.

Still in the same year he went down the Rhine with a small retinue of clergymen and monks and some servants. In vain, his friends tried to hold him back with tears and implored him to finally spare himself. He followed the call of his

Lord, although he knew in his mind that he would not return. He had his shroud packed in his book case and then went confidently toward his destiny. Once again the Gentiles trembled at the thunder of his sermon and thousands drank the streams of grace of the divine word from his lips. The fire was not extinguished in the dead old man; it flared up once more in a mighty blaze. Again, as once in Thuringia and Hesse, the raw multitudes flocked, bowed their hard necks before the man of God and were baptized. Churches were built by the converts, clergymen were installed under tones. The completion of the work in Friesland, however, was left to someone else. On the banks of the Būrde, Bonifacius had finely pitched camp and was awaiting a number of baptized for confirmation. It was June 3, 755, the sun had risen and Boniface was preparing for the holy act. Approaching footsteps interrupt the solemn silence. He takes them for those of the expected Christians and goes to meet them in episcopal adornment to greet them. But as he steps out of the tent, it is a crowd of vengeful pagans with flashing swords. Bonifacius' companions wanted to defend themselves. But he forbade them, because it was not their place to repay evil with evil, and concluded If ever the love of God filled you, if ever you listened to my admonitions, heed the words of our Lord and God in this moment and do not be afraid of those who kill the body but cannot kill our soul. Cast wide the anchor of your hope, do not let us, do not let yourselves be robbed of the victor's crown in this holy battle, which we have already won for ourselves through a long and arduous struggle. In the living strength of faith, manfully and heroically endure the hard test that has been set for us and fearlessly go to your death out of love for Him who suffered for us and with whom we will rejoice forever in the Father's house.

With such speeches, the hero of the faith in the 75th year of his age fell together with most of his comrades under the strikes of the pagans. They quarreled over the division of the booty, slaughtered each other, and the rest were seized by Christians who came to the scene. Bonifacius' body was brought to Fulda according to his wishes, for he wanted to lie in the midst of the peoples of his preaching among four tribes converted by him and thus remain faithful to his office while still in the torte. He rests there until this day. There also an old book with a deep artheibe is shown. Some years ago, the gratitude of German Christians has erected a magnificent statue of him, which adorns a beautiful open space in Fulda. Dear Christian and German reader, grant to this man also in your heart

He is rightly called the apostle of the Germans. He is rightly called the apostle of the Germans, for few men since the days of Paul have done so much for the outward spread and inward prosperity of the church as he. He was not born in Germany, but he belonged to a kindred people and had a German heart, as only one, because he had consecrated his whole strength and his whole life to the German people. What Kart the Great built, he built on Winfrid's construction, and the house, which Luther cleaned and swept, has Winfrid as its master builder. He built everything on the one foundation that was laid, which is Jesus Christ. If he has built on this foundation not only gold, silver and precious stones, but also wood, hay and stubble from time to time, then these things will be consumed by fire and have already been partly consumed, but he himself will remain and as long as there is a German heart that calls Jesus its Lord, he will gratefully be called the apostle of the Germans. Each of the main tribes fraternized with Germany has had its hero of faith, but all of them have worked in Germany. The Englishman Winfrid planted Christianity among us, the German Luther purified it, the Swede Gustav Adolf came and protected it with his faithful sword.... May the work of these three men remain for and on earth, as it is imperishable above.

Pastor Winkler in Detroit already tells in a whole series of essays in the "Informatorium" under the title: "The raging of Satan against the church of God" a whole lot of hair-raising stories. Stories of misdeeds, which those people are supposed to have committed, who separated themselves from him. Assuming that everything Pastor Winkler reports about such misdeeds is true, which we do not believe, of course, because we know from our own experience how cloudy the eye is made by hierarchical fanaticism, but assuming, as I said, that everything is true, then Pastor Winkler would not prove what he has said. W. would not prove what he wants to prove and should prove, namely that it was wrong to accept these people; provided that they initially showed themselves to be Christian, for one certainly cannot look into people's hearts. But that in a case like the present it is right to take care of those who have separated from their pastor: this has always been the teaching of our church. For example, Tilemann Heshusius, the excellent theologian from whom Pastor Grabau himself had a tract reissued, wrote:

"But if the case arises that other people, who do not belong to our parish - sit

but either under the antichristic papacy or under false teachers, as Calvinists, Synergists, Majorists, Adiaphorists, Schwenkfeldians, for whom a Christian must beware, or are being persecuted by their tyrannical pastors against their conscience, or are otherwise on a journey, are afflicted with some illness, or otherwise need consolation, and want to strengthen their conscience through the use of the sacraments, desire our service, and seek the "Sacramenta" from us: In such cases and the like, we preachers are at liberty to impart the sacraments to any person, whether from the beginning or the end of the sun, provided he repents and believes the Gospel, in virtue of the saying of John 16. 16: The (Holy) Spirit will punish the world, i.e. the kingdom of Christ and holy preaching, The kingdom of Christ and the holy ministry are spread over the whole world and are not bound to any place, person or time. And

that the Christians who avoid their pastors who teach false doctrine and blasphemy, or who want to trouble their conscience against God's word, and seek the sacraments in other parishes from righteous teachers, act in a Christian way, appears from the words of Christ: "Beware of false prophets", Matth. 7. Item Paul: 'Behold the wicked workers'; Philipp. 3 and Rom. 16: "Watch for those who cause division and trouble apart from the doctrine which you have learned, and depart from them." (See: Oeäollsnvi; tllesuur. Voll I, xaZ. 438.)

Furthermore, Wolfgang Waldner writes in a concern also included by Dedekennus in his thesaurus:

"What Christ the Lord says of Himself, He also says of all teachers and Christians, that they should have the same mind toward all men, and say with Christ, All that comes to Me I do not cast out. And this is what the holy patriarchs and prophets have done from the beginning of the world, and after them the dear apostles, fathers and teachers: Whoever comes to them from another dominion and parish, and seeks God's word from them, they have not only not removed, but have received him willingly and gladly. And St. Paul sees a right cause of this for all and every servant of God, ruler and Christian; in his own person Rom. 1. and says: I am a debtor both to the Greek and to the Gentile, both to the wise and to the unwise'. Why: - Cap. 3. he speaks: God is not the God of the Jews alone, but also of the Gentiles'. The brethren and Christians, who are to be entangled in their consciences at home with false doctrine and the doctrines of men, are real prisoners and well-troubled people, who also wait daily for their bodily imprisonment and are kept like sheep for slaughter. When they come to our church for counsel, help, comfort and report from the preaching of the divine Word and the true use of the



If we want to take the sacraments, we should not drive them away from us or send them elsewhere. For the brotherly covenant and the law of nature enable us to do to them in this case what we ourselves would gladly have done to us if we were in their place." - (Ib. x. 439.)

Of course, Pastor Winkler does not want to admit that he has been guilty of "tyrannical behavior," that he has "weighed down the consciences and entangled them with false doctrine and human statutes"; however, we would also like to believe after love that Pastor Winkler is not aware of such guilt, but that he has only acted according to doctrine, which he erroneously believes to be right. W. is not aware of such guilt, but that in everything he acted only according to the doctrine which he erroneously believes to be right: nevertheless, his guilt has been irrefutably proven by Professor Krämer, whereas his passionate outbursts prove nothing but the awakening feeling of guilt.

Mr. Past. W. will further say: Law, I have some guilt, yet the behavior of those who have left me and whom you have accepted proves that they are unrepentant people. To this we reply, first of all, that it is not true that all have been revealed as unrepentant people; rather, many of those who have left Mr. Past. W. have turned out to be righteous Christians, whose godly conduct is contrary to Rev. W's. W.'s curses, and we sincerely wish that Rev. W. refrain from proclaiming all those who have separated from him as enemies of God and His Church, so that God Himself will not have to bear witness on the last day for those who have been reviled by Him and against Him.

Finally, however, we readily and willingly admit to him that some whom we accepted because they pretended to be troubled in their consciences have subsequently been revealed as dishonest men with unbroken hearts who wanted to turn the dear freedom in Christ into a dachshund of wickedness. But this proves as little against the nullity of our doctrine and practice as little once proved against the nullity of Luther's doctrine and practice, that the greatest number of those who left the pope and the Roman priests accepted the Lutheran doctrine of evangelical freedom. The fact that the majority of those who left the pope and the Roman priests, accepted and praised the Lutheran doctrine of evangelical freedom and were accepted into the Lutheran congregations, now lived under the gospel worse than under the pope's and the priests' coercion and rule.

Of this, Luther himself writes, among other things, the following:

"Now we are free, not only from the heavy burden of the Law of Moses, but also from the Pope's estimation. But how one tanks God and his gospel for this freedom is seen daily in the peasants, citizens, nobility, etc., for there no one likes to give a penny more for the gospel and the preaching ministry, yes, everyone prefers to steal and rob from the poor church what was given before the age. The peasants in the villages complain when they have to give their

Parish priests are to make a fence, indeed they force him to herd cows and swine like other farmers. In the Old Testament and the Law of Moses, the Jews were forced to be obedient to their priests; just as in the papacy no one was allowed to revolt against monks or priests; but now, under the Gospel, everyone wants to do what he pleases, and the priests and preachers are not only despised, but also treated badly in other ways.... Now the common man is free, not only from the burden of the waxen candles, but also from all the constraints in which they are placed in the papacy, and enjoy the light of the Gospel without any burden, purely for nothing. They should thank God for this, but they are insolent and wilful, and do not want to do anything good. (Hauspostille. See Luther's Works, Hall. ed. 'Iom.XIII, 2530.)

It would be easy for us to regal Mr. Pastor Winkler with similar phrases as he needs from us, but we think that these are weapons that neither adorn nor befit a fighter of Christ and only recommend his cause to repentant people who consider him the defeated over whom the most invective has been poured out. Will Mr. Past. W., by the way, still wants to give balladeers material to say and sing about us, we will gladly let him have this pleasure and honor. In the meantime, we will calmly bear witness to the truthfulness. May then as many as possible, even of those who formerly confessed their fidelity to us, call out "Crucify! Neither we nor the truth can lose anything. By God's grace we will remain with the recognized truth, and the truth will make its own way, it must win. "For right must remain right, and all devout hearts will fall to it. Ps. 94, 15.

### Mr. Pastor Grabau's

As soon as the essay "Against the Missouri Doctrine of the Holy Office of Preaching" is finished, the beginning of it is to be found in the 10th number of the "Informatorium", and it is to be illuminated in the "Lutheran", the errors and distortions (or misunderstandings?) occurring in it are to be proven, and the pure doctrine of our church, that is, of the divine word, of the holy office of preaching is to be presented. Since the confession of currency has already drawn so much hatred from us here, according to the old saying: "*Veritas odium parit*", it is certainly easy for Pastor Grabau to make friends by a spiteful presentation of the doctrine we know and to increase the hatred we have to bear. However, it should be proven to the dear man that all the ridicule and scorn that he dares to heap upon us in the face of the Lutheran Church for the sake of our confession is actually our dear Father Luther and a whole cloud of faithful Lutheran witnesses of truth, who already rest in their graves from the grave, and whom we

follow, according to the command of the Holy Spirit, who says: "Remember your teachers, who have told you the word of God, which end look upon, and follow their faith." Ebr. 13, 7.

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## **Mission Report.**

Bethany, December 29, 1851.

To the Married Missions - Commission of the Lutheran Synode of Missouri, Thio w.

Honored and beloved brethren in the Lord!

The approaching end of the year reminds me of my duty to report to you on the state of the mission to Bethany. And as I prepare to fulfill this duty, I cannot help but first praise the grace of our God, which has so visibly been with us so far, and has kept the gathered congregation together, despite many successive storms and attempts of Satan. There have been times in the past year when I thought that hardly a sect could escape from the snare of the vogler; and yet the power of darkness has had to break itself again and again on the word of God, which remains forever.

The old pagans, with a few exceptions, still continue in their traditional way, and they are kept away from us by such miserable stories to seduce them to Methodism on occasion that I am ashamed to recount them. God will also set a measure and a goal for these enemies of his word when his hour comes. Incidentally, most of the men have now begun to build log cabins for themselves, as a result of my oft-repeated advice. Six are already aligned, two are finished and three are to be erected soon. I hope that they will soon become fond of these more comfortable dwellings and will then no longer move around so much, which will in any case be made more and more difficult for them by the Yankees who are now settling here, who have already purchased the land around them and have also made arrangements for the construction of mills. However, we have to achieve a stable life for the Indians with all diligence; because an eternal wandering can be favorable to the feldlagernden Methodism in certain respects, but not to clear Lutheran Christianity.

The older students have gradually left the school because of hunting; a new group is only gradually beginning to gather; so that I often had only two or three students in the summer, in the fall and recently again eight to ten. Some of my first pupils learned to read quite well, but since they increasingly forgot English in their interactions with their peers

The whole English school system leaves them with very little lasting fruit. This has led us to the conclusion that it would be much more fruitful to teach these children, whose mostly heathen parents will not allow them to be fully educated in school, to read their own language first. Of course, an Indian spelling booklet would have to be edited and printed for this purpose. The alphabet and the whole way of spelling should not be English, but Latin (German), because the former is not suitable for our Indian language. The proofs would also lead too far away from the report, but they are obvious for everyone who has knowledge of the Indian language. We have already made experiments by writing small words on the blackboard, naming them with Latin letters, and then letting the children spell them. They grasped this with ease, and it gave them pleasure to understand the spelled word; while it must be tiring, of course, to keep spelling 2c. especially as unnatural as the English orthography is, without understanding anything of it. I will speak about this orally at the conference in Frankenhilf. And should, as I hope, this proposal receive the approval of the honorable Commission and be implemented soon, then I hope much from it for young and old in Bethany and Shiboyang.

Certainly you, venerable brethren, will praise the grace of God at the same time as I do, if I now inform you that also in the last time some souls, 15 in number, have again been incorporated into the Church of God. 10 of them are children (three Christian and seven of pagan parents) and five are adults, or at least those who could be taught before. And among them, the widow of the deceased chief Bemassike has become a special joy to us. Not long ago she brought us her youngest child for baptism, who was born after her husband's death and to whom she was attached with all her soul. The child was already ill and died on the second day after the baptism. We were terrified because we feared that in her pagan blindness and superstition she would think that the child had died as a result of the baptism. And indeed the tempter came close to her in the person of a Methodist woman. But the merciful God heard our poor plea, indeed He did more than ask and understand. At first the pain of the bent mother was so great that she remained without food for days and wanted to starve herself to death. But God knew how to turn her heart,

Fifteen since my last report; seventeen in the whole of the last year. Some and forty is now the number of souls of the gathered congregation. Two couples were Christianly married; two infants born within the congregation (the first), two died and were Christianly buried. Also pagans died two and were buried pagan, so that she began to seek comfort in the Word of God, and consequently to come regularly to church, which she had never done before. Shortly before Christmas, she declared her decision to become a Christian; "but," she said, "only after the holidays, because otherwise it might be said that I became a Christian for the sake of the gift. - (This year, too, we gave all the Indians who had been baptized by us a little Christmas joy and presents, for which we received some things from Germany; this time their number amounted to forty persons. On the Sunday after Christmas she was baptized and named Salome for the joy of us and her children, who are all Christians. May God bless and keep her in His grace and make her like Hannah of Jerusalem, who served God so faithfully day and night and knew how to speak so blessedly of the Savior. - The eldest son and successor of Chief Bemassike, whom the Methodists, as he himself says, deceived and baptized in complete drunkenness, also declared on the day of the baptism of his (step) mother, Salome, that he had already broken with the Methodists and wanted to continue to belong to us. May God also strengthen him in his sleep and increase his knowledge. - Our old centenarian Sarah, of whom my last report told, is also still alive, and still hungry for the pure milk of the Gospel; how much she too was harassed at times by the impudent Methodists. God grant her abundant entrance into his eternal rest and joy. Amen.

Finally, I have to bring you the happy news that Missionary Mießler, whose dispatch has already been reported to you from Leipzig, happily arrived here on November 8. May the merciful God now bestow His blessing abundantly on our united work, and may He also strengthen us especially for the speedy and complete learning of the so unapproachable language, which we earnestly desire.

From all this, dear brethren, you will have seen that our God still shines His gracious light over Bethany. Therefore, do not tire of praising Him with us for all His grace, and continue to implore Him that He will continue to confess the work we are doing in His name, that He will gather more and more of this people around His word, around His cross, and that He will keep those gathered with strong arms until He Himself, the Arch Shepherd, will appear to put an end to all deception and all sin. "Yes, come Lord Jesus!" Amen.

With heartfelt love and greetings of peace      ""

yours

Baierlein.

Budget.

I hope to meet the needs of the station this semester with      AI a,OO.

to be able to cover the costs. The salary of the interpreter is as known 60,00

My personal and domestic needs will be about 100      ,00.

amount. Finally, I would like to ask the Honourable Comissiou to thank the man who has taken Mr. Eisfeldt's place up to now for the last five years.

Months 30,00.  
to be paid out.

Summa \$265.00,

#### **To an unbelieving soul.**

You say, "that you dig for knowledge in the muck of the earth," in which, as it seems, you wallow quite comfortably. You wallow quite comfortably; And "that the divine perception disappears from you more and more," which is nevertheless found with all fullers at all times; It is a past time for you to mock the Bible. And to blaspheme God the Lord, the origin of all beauty: - All this is natural: You are already brutalized. Thou hast stripped away all that otherwise adorns men; Thou hast killed reason, tempted thy conscience: So hast thou rent asunder all the bonds of humanity, And extinguished in thee the holy spark of God. Now you, poor soul, have sunk down to cattle. And faithfully serve the devil, who completely possessed you; From whose crock of lies you ate with lust. Of which the devils themselves still have an ass: You only want to feast on the manure of the denial of God. In this manure you dig with true joy of heart, and praise it to the Germans as true pasture for the soul. But one day your conscience, which you have now slain, will awaken and tell you the whole truth: "Cursed denier of God, you have lied to yourself. You wantonly deceived yourself and Andre for eternal salvation! You yourself know best, that everything is fictitious, what you have ever judged against God and the Bible. Therefore, become a human being again and be reasonable from now on, and stop blaspheming and improve yourself in the future.

---

#### **Where is it written?**

The church father Jerome writes: "What does not have its prestige from Scripture is rejected with the same ease with which it is proved." (Huoä äe serixturiA sneri8 non llabet auotoritLtem, erräem kuoilitat" oontenmitur, hu" eowprollatur.) From this the papists can see how firmly, according to their own Church Father's saying, many things stand which they hold fast, for they themselves admit that many things belonging to their faith can be proved not from Scripture but from tradition. Yes, since the papists maintain that no one can interpret the holy Scriptures but the church, which for them means as much as: the pope and, for example, the bishops in addition: so among the papists, according to their own confession, actually only the pope and the bishops base their faith on Scripture, the others believe only in the pope and bishops. But since, as is well known, even the latter do not take their faith from Scripture, no one in the papist sect actually takes it from Scripture. We Lutherans, however, also believe that no one but the church has the

## 120

By church, however, we do not mean the pope and the bishops with their pointy hats, nor the Protestant peacocks with their choir robes and berets, but all truly believing Christians, of whom, of course, one has more, the other less the gift of interpretation, but each of whom has so much light of the Holy Spirit that he can judge well about the articles of the Christian faith from God's Word. Each of them, however, has so much light of the Holy Spirit that he can judge the articles of the Christian faith from God's Word.

### Kissing the altar.

As is well known, the Roman priests kiss the altar during the liturgy. It is strange how they interpret this ceremony. Father Martin of Cochem, in his "Myrrhengarten" published in Cöln in 1701, says: "When the priest kisses the altar, it means as Christ kissed the false Judas." From the heil. However, we see from the holy evangelists that Christ did not kiss Judas, but that he let himself be kissed by Judas. He therefore says: "Do you betray the Son of Man with a kiss?" Luc. 22, 48. ^iut oxpHoatio! i.e. the reader makes the application himself.

### Idolatry.

When Mr. Kossuth was greeted by the German citizens in St. Louis on March 13 of this year by Mr. H. Börnstein, the editor of the "Anzeiger des Westens", the speaker used. A. the following words: "And it is not only the Hungarian people, Mr. Governor! who now, even under oppression and domination, have no other object of their love, thoughts, dreams and hopes than: - Lajos Kossuth, their father, their leader, their God, - no! not only the Hungarian people, but also all other peoples of the world are with you." - We have hardly ever read a more blasphemous flattery. Who does not think of Apost. 12, 22.?

That is why it is a shameful thing about the world; whether it is pious or evil, it is not fit for anything. For it either wants to be a public devil with evil works; or it wants to be God itself with good works.

Luther.

Wit without common sense is worse than none at all; it only stretches more sail to hurry toward a cliff.

Ed. Joung.

### Ecclesiastical message.

Rev. Ehrhardt Riedel, formerly of St. Thomas Parish, Van Wert Co, O., having received and accepted a call from Ebenezer Church, Franklin Co, Mo; was solemnly installed in his new office by me, by order of the Vice-President, on Wednesday after Septuagenes.

I. M. John.

**The Pastoral Conference of the St. Louis District will hold its next meetings April 16 of this year and the following days at St. Louis.**

**Changed address.**

Rev. 4. jVI. IloliLNnes, lleüerson Äilil?. O., Il^llerson 6o.,

### Receive

for the seminary in Fort Wayne, Ja. K 37.50. from N. N. by Mr. Pastor Kühn.  
I),.-. W> Sihler.

### Receipt and thanks.

The undersigned hereby certifies that he has received from the evang. luther. Parish of the Rev. Brewer at Addison, Ill, 10 dell. 62 cents, and hereby expresses at the same time his heartfelt thanks to the kind givers, and wishes them God's rich blessing for it, that He may abundantly repay them such gift of love, by grace, temporally and eternally.

H. Werfelmann.

S5.

received as support from the JünglingS-Vrrein of the N. York congregation, for which I express my warmest thanks.

Fort Wayne, February 25, 1852.

Otto E rnst, student at the Lutheran seminary in Hirsrselbst.

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# Year 8, St. Louis, Mon. March 30, 1852, No. 16.

(Submitted.)

A word to heed for those who do not want to know anything about any true church, unless it is visible.

No Christian who pays attention to the religious movements and questions of the present can fail to notice that it is especially the doctrine of the church about which one seeks to become clear. It is not Christian speculation or the intellect struggling for clarity alone that has made this question the subject of discussion, but a deeply felt inner need that has its basis in the newly awakened ecclesiastical life. Thousands of honest hearts eager for salvation have found their way out of the desolate aberrations of unbelief, have returned to faith in the Word, and confess with heartfelt love the Lord whom they had either not known before or had even denied. And because with the first awakening of spiritual life an urge for Christian fellowship arises at the same time, they first joined those from whom they had heard the message of life. The question of the church took a back seat for the time being, because the existing visible churches presented a frightening picture of ruin. The souls who had come to Christian consciousness could not look at their church in any other way than as an apostate, renegade mother who had neglected and abandoned her children.

had been solved. One was content to gather together in small groups of awakened Christians, and to enjoy through private edification the pasture which the public preaching ministry denied; one trusted in the whole, full power of the promise of Jesus Christ: "where two or three are gathered together in my name, there am I in the midst of them;" and the need of Christian fellowship found itself not only satisfied, but also strengthened and elevated to the most delightful enjoyment. But times have changed. The more members were awakened in the ruling church parties and the more the life of faith strove to develop from the first feelings of grace to a higher level of Christian knowledge, the more the old doctrinal contrasts, especially between the Lutheran and Reformed churches, inevitably had to reemerge. The way out, which was attempted to blur the contrasts by merging the two churches, satisfied least of all those who, with clear recognition of the difference, held to the truth with conscientious loyalty. A separation between brothers and brethren took place. While one part took care to preserve the confession of the fathers in its purity and authenticity, and in this resolute adherence to the confessional writings of the Lutheran church received a unifying bond, the other brethren remained undecided, and must now feel it all the more painfully that they were not bound to the confessional writings of the Lutheran church.

a firm unifying bond is missing. No wonder that the question of the church gives vent to the most wistful complaints among them. They see unity nowhere, but disunity everywhere. Everything they see of church life elsewhere seems to them to be the same as it is inside them. They also cannot escape the weakening influence on their faith that this uncertain unchurched position must have on their inner life.

If, on the other hand, we have to rejoice that in the confusions of faith of our time we have gained a firm unifying point in the precious unadulterated confession of our Lutheran church; if we feel a firm ecclesiastical ground under our feet, and if we find our ecclesiastical need, which for so many others remains an unfulfilled longing and pining, satisfied; Nevertheless, we must beware of a conception which obscures the true nature of the church for us, however much it may seem to give the most appropriate satisfaction to ecclesiastical need; namely, the idea of a true visible church, the exclusive realization of which is the community of those who, on the basis of our pure Lutheran confession, have an organically ordered and structured church system. This idea is now often expressed and in some journals\*) deliberately disseminated, not in-

\*) Siebe Grabau's Informatorium. No. 1.



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It is as if, with the abandonment of this idea of the true visible church, the church itself is abandoned. To speak of a visible true church, however, has in itself nothing objectionable, if it is done with the reservation that, according to Art. 8 of the Augsburg Conf. Conf. "the church is really nothing other than the assembly of all believers and saints." For then it is known that a true visible church is spoken of only in an improper sense, and that it is by no means meant to say that all who belong to such visible church fellowship are true living members of the church; nor even that this true visible church is the Compler (the totality) of all true children of God on earth. In short, if by true visible church one understands such an ecclesiastically ordered community of Christians, whose confession is rightly believing and according to God's word, even though hypocrites and godless people are also among them; then one can well put up with the expression mentioned. It would be better, however, to use for it the expression: the true believing visible church; for the true believing church can, however, be a visible one in the true sense of the word; because it is possible that the hypocrites also have the true believing confession. But the true church in the proper sense of the word can never be a visible one, because this is the spiritual body of Jesus Christ, consisting of the truly sanctified Christians, who are nowhere healthy unmixed in a visible community.

But this explanation is by no means sufficient for those who speak the word of the true visible church with such warmth, but they put a much higher meaning to this expression. They do not want to know of any invisible church outside the so-called true visible church; and since they cannot deny that true children of God can also be in unbelieving church communities, they want to include them, strangely enough, in the so-called one true visible church. They reverse the concept so strangely that what is invisible must be visible to them. The holy Christian church of the apostolic Symbolum is not sufficient for them, they must have a visible holy Christian church; so that one must only wonder that they do not notice the self-contradiction when they say in the Symbolum: I believe a visible church 2c. Every child knows that one cannot see what one believes. They rightly contradict the Jewish doctrine of a visible kingdom of Christ on earth, and yet, in complete contradiction with it, they themselves only want to know about a visible church. If it were not for such an error, over which one could even lose the true church, it would not be so dangerous, even though it is not without bad effects; for it pulls the heart together, so to speak, and makes one proud and fanatical, as is shown by the example of the Jewish

and Roman particularism. But the most dangerous thing is that it obscures the true nature of the Church.

According to the biblical concept, the church has the same meaning as the kingdom of heaven, the kingdom of God; only that the expression kingdom of heaven, kingdom of God shows us more the spiritual nature, the heavenly goods of it and the subordination of the members to a heavenly head, the God-man Jesus Christ; the expression church, on the other hand, points to the inner connection, the spiritual community of the members among each other. Just as the kingdom of God is something spiritual and invisible, so is the church. For the head is invisible, the goods are of a spiritual, heavenly nature, and the members of the kingdom of God, the true believers, are not such according to their visible part, as far as they are spiritual new men. That a person is a new spiritual man who belongs to the kingdom of Christ is not told to me by the confession of his mouth, or his outward fellowship in Word and Sacrament, or the office he holds in the church; for all this can be a shell behind which the hypocrite hides; but it depends solely on faith, i.e. on the living confidence with which one appropriates Christ as the ground of salvation. This faith alone makes one a true member of the church, a fellow member of the kingdom of Jesus Christ. But no one sifts this faith except God alone. How, then, can the church, as the totality of those who are born again through faith, have the Holy Spirit and eternal goods in their hearts, be something visible? And if it is said that the fathers of our Lutheran church expressed a different view of the church in their confessional writings, one is asserting a downright untruth. For one only has to look up the article on the church in the Apology and compare, among others, the following passages:

"Even though the wicked and godless hypocrites have fellowship with the true church in outward signs, names and offices, if one really wants to speak of what the church is, one must speak of this church, which is called the body of Christ, and has fellowship not only in outward signs, but has the goods in the heart, the Holy Spirit and faith. For it is necessary to know what makes us members of Christ and what makes us living members of the church. For if we were to say that the church is merely an outward police force, like other regiments in which there are evil and good, no one would learn from this, nor understand that Christ's kingdom is spiritual, as it is, in which Christ inwardly governs, strengthens, comforts the hearts, and distributes the Holy Spirit and various spiritual gifts; but it would be thought to be an outward way; certain order of some ceremonies and worship."

Furthermore, the Apology states most definitely that the true church is a "hidden" one, i.e. invisible. "And", it says there, "since Christ says that the kingdom of heaven is like a net, like the ten virgins, he does not want the wicked to be the church, but teaches how the church appears in this world. Therefore he says that it is like these, i.e. Just as the good and the bad are mixed together like a bunch of fish, so the church here is hidden among the great multitude of the wicked, so that the pious should not be offended

. And we are not talking about a fictitious church that is nowhere to be found, but we truly say and know that this church, in which saints live, truly exists and remains on earth, namely: That there are some children of God now and then in all the world, in all manner of kingdoms, islands, countries, cities, from the going forth of the sun even unto the going down of the same, which have rightly known Christ and the gospel, and say that this same church hath these outward signs: the preaching office or gospel, and the sacraments."

We see from this how the confessors of the Apology by no means thought of the true church as enclosed in the boundaries of a certain outward or visible church community. As resolutely as they excluded everything false and contrary to Scripture by their firm confession based on God's Word, they by no means closed themselves off from the children of God, wherever they might be in the world.

They acknowledged the existence of the true church in all kinds of kingdoms, islands, countries, cities from the beginning of the sun to the end. Now the visible Lutheran church had by no means such a spread; therefore their words cannot be understood differently than that also under the corrupted Roman, Greek 2c. The true church is hidden even under the corrupt Roman Greek church. If this is true even of the most corrupt of all external visible church communities, it must also be true of other sects which still have Word and Sacrament essentially. This does not contradict the proposition that the pure preaching of the gospel and the right administration of the sacraments are the marks of the true church, or in other words, that true children of God are certainly there where I find Word and Sacrament pure and clean. The falsehood in the confession of the corrupt church does not, of course, tell me that there are children of God; but I certainly conclude it from what the corrupt church still has of right doctrine and of right sacrament; for where there is still of the seed from which children of God can be born, there I may, there I should believe that such are there; and experience confirms it. It is therefore the same characteristic of the corrupt church that shows me the children of God and makes the church recognizable as both of them.

orthodox church. The heresy, of course, as I said, does not make it visible to me, but this is rather a characteristic of the mob; but the still existing truth, the essential pieces of the gospel and the unmutated baptism, which the mob still has, leads me to conclude that also here children of God, thus the real so-called church, are still hidden; For not only does holy baptism certainly prove to be a bath of rebirth for the poor little children, but the truth that is still present can also prove to be so powerful in some hearts that they righteously turn to God, recognize the error, and perhaps later depart from the false church.

It follows from this that the invisible church is to be sought in the totality of all called, all baptized, thus of course only in and not apart from the general visible church, to which all Christian souls belong, insofar as they still essentially have Word and Sacrament.

This is the teaching of our godly, orthodox ancestors, as proof only a passage from Luther: "Hear for yourself what St. Paul says in 2 Thess. 2, 4: The end Christian will sit in the temple of God. Now if the pope (as I do not believe otherwise) is the right end-Christian, he shall not sit and rule in the devil's stable, but in God's temple. No, he will not sit there, where there are devils and unbelievers, or where there is no Christ or Christianity; for he is to be an antichrist, therefore he must be among the Christians. And because he is to sit and rule there, he must have Christians among him. After all, God's temple is not called the stone baptistery, but the holy Christianity 1 Cor. 3, 17-, in which he is to reign. If then Christianity is under the pope, it must truly be Christ's body and member. If it is his body, it has right spirit, gospel, faith, baptism, sacrament, key, preaching office, prayer, holy scripture and all that Christianity should have."

But if someone were to conclude from this that all visible church communities are basically to be valued equally, because the true church is hidden in all of them, this would be a false and highly dangerous conclusion. For this would lead to the most horrible indifferentism, to a fickleness and arbitrariness in doctrine, which would finally suspend all certainty of truth and open the door to unbelief. Therefore, I must not be indifferent to which church I join, whether it is right or wrong in doctrine. For not only does the duty of confession require me to stand by those who keep and confess the right faith without human help or hindrance, and testify against all error and lies of Satan; but fellowship with a church of false faith is never without great distress of soul. It is as when one sells wines, among which some are poisoned; does he get buyers and sellers?

If someone is lucky enough to get a poisoned bottle, he will die, while someone else who bought it in the same store will have received a fine, delicious drink. It is certainly better and safer to buy where one is protected from adulteration and poisoning. The orthodox church therefore has an indisputable advantage over the unorthodox one, for it has the word of truth without any additions, it possesses the most powerful force for the spiritual revival of its members, it offers them the healthiest pasture, protects them from soul-dangerous confusions and has the strongest weapons against the powers of darkness.

For this reason, we want to hold our Lutheran church in high esteem, as the proven orthodox church, whose doctrine and confession have never been contradicted by the Holy Scriptures; we want to cling to it with heartfelt love as faithful, grateful sons; we want to exclude ourselves from all unbelieving church communities, but not from the children of God who are scattered all over the world, whether they are trapped under the tyranny of the pope or elsewhere. Of such, too, the word of Christ applies: "Many will come from the morning and from the evening, and will sit with Abraham and Isaac and Jacob in the kingdom of heaven;" on the other hand, the following saying is a warning: "But the children of the kingdom will be cast out into the outer darkness" - for those who remain in the outward community of the orthodox church without the inner sanctification of the heart; who have the name that they are alive, but are alienated from the true life of God and have died. The judgment in that day will not be according to the measure of knowledge, but according to the measure of faithfulness with which we have applied knowledge. To whom much is given, much will be sought; and to whom much is commanded, much will be required.

A. Sch.

(Submitted)

### What is a synod?

#### **A word to those who are afraid of it.**

You must often hear it from the mouths of those who consider themselves wise and prudent and want to be regarded as the guardians and defenders of freedom: that it is a dangerous thing with a synod, an act of German consistory, a priestly rule, which is out to catch the poor Germans, who have barely entered the land of freedom, back under the servile yoke- Yes, if these kinds of people want to bring up something quite important and frightening, they may even say: a synod is a secret Jesuit college, your

preacher is already among them, and now they are planning, sooner or later, to drag you into the same dangerous. You are not able to refute the terrible stories of those wise men; indeed, the matter comes to you when you do not know what and for what a synod is. You hear something like **this**, and because you yourselves are not sufficiently familiar with what a synod is and what it is for, you cannot refute the terrible stories of those wise men; indeed, if you want to be sincere, the matter itself seems questionable to you; you would not like to lose your freedom and, with it, the property of your church, and therefore, with the best will in the world, you cannot help feeling a certain fear.

What is a synod? A synod is a free association of congregations for ecclesiastical purposes, such as the preservation and promotion of the unity of the pure confession, the common defense against sectarian aberrations, the training of future preachers and teachers for the service of the church, the public examination and proper installation of the same in their offices, the sending out of missionaries, the support of poor congregations to obtain regular service by a preacher, etc. 2c. Is there anything wrong in this? Should we fear it, should we be afraid of it? Is a free association of congregations a Jesuit college? What do "the wise" have to answer to that?! - —

Those congregations that have come together for a synod have not done so out of boredom or vain polygamy, but the Word of God and the local need have forced them to do so. And you stand in the same need, even if you do not yet recognize it, and the word of God also speaks to you and wants to be heard and obeyed by you. So it says in Ephes. 4, 7: "Be diligent to keep unity in the Spirit through the bond of peace." Does the command concern one Christian or all, one congregation or all? Obviously all, so you too, you too are to be diligent, not indifferent, not sluggish, but spry, active, eager to keep unity in the Spirit. For God does not want the individual Christians and the individual congregations to stand apart from one another, not caring for one another, each looking only to itself and going its own way in selfishness and self-will, without love and without humility. It is not valid, it is obvious sin, if a congregation only wants to care for itself, only wants to see that it has a preacher, a church, a school, that pure doctrine is practiced among it and that discipline and order are observed; without also wanting to see what is the other's, without also caring for other congregations, without also wanting to bear their weal and woe in love. Only one Cain says: "What is my brother to me? "Shall I be my brother's keeper?" Christian! Christian congregations should care for one another, be united with one another in brotherly love, stand in one spirit and one soul, and also prove by this part of the Christian life) -that they honor the gospel of Christ, and

their faith is not rotten and dead. Hebr. 13, 1. Paul exhorts: "Stand firm in brotherly love!" and Philipp. 1, 27. "Walk worthy of the gospel of Christ, that ye may stand in one spirit and one soul." - Do churches do wrong when they unite with one another as brothers in free obedience to the Word of God? May this be suspected, reviled? - —

You want to have preachers and teachers for yourselves and your children in the future. Where do you intend to get them? Do you want to wait until one comes at a happy hour? And if one comes, who among you will test him to see whether he is mighty to preach the sound doctrine and to punish the gainsayers, whether he is not a secret rationalist, or a Methodist, or a Unionist 2c. fei? Or is it perhaps all the same to you what a preacher preaches, if he only gives you a speech, baptizes your children, copulates 2c., but otherwise lets everything go as it pleases? Is it perhaps your own will and wish that the preacher should not worry about anything else, that he should not seriously punish false teaching or false living, so that only no so-called "discord" arises, so that the obviously malicious are not admonished, not excluded from the congregation, and so that perhaps those who pay the preacher's salary become fewer and fewer, and thus your expenses become higher and higher? If this is still the case with you, if Christianity is an article of commerce for you, with which you try to buy your worldly respectability and sham piety as cheaply as possible, then of course you are still far from being able to understand the benefit of a synod, much less to become members of it. If, however, by God's grace, you are already holy serious about the establishment and preservation of the ministry of preaching, you will not give a profession to every preacher you find without further ado, but only to one who is really capable of being a steward of God's mysteries. But from where, I ask again, will you take him? From Germany again? Oh yes! That would be very convenient, very cheap! The people in Germany may at least send their sons to schools, seminaries, universities, may do their utmost to have preachers and teachers formed from them, so that the free, prosperous congregations in America may be well supplied without further trouble and expense. We should be ashamed of poor Germany, Germany should be supported by us, but so we only expect help from her for us, for our children and our children's children. Isn't that a sad, sinful impudence! - Take it upon yourselves to train preachers and teachers for yourselves and your children, build colleges, buy book collections, pay professors! But how - can you do that alone? By no means! Well then, unite with other congregations; what one cannot do, more can.

more. Or do you perhaps think that churches have already united, seminaries and colleges have been built, and that you would be able to get help from them if it were necessary? Do you always want to be and remain beggars, always accepting, never giving, cooperating, helping? - Is a synod, an association of congregations, which see to it that preachers and teachers are trained for the service of the church, something wrong? Is it not a sin and a disgrace that such a thing should be suspected and blasphemed by wicked people? - —

If you want to be Christians, the command of the Lord Christ also concerns you: (Marcus 16.) "Go ye into all the world, and preach the gospel to every creature." You cannot go yourselves because of your professional business, so you must send others to go for you. But such messengers, missionaries, must first be trained, then sent out, then also maintained among the Gentiles. Can you do this alone? Do you have the means? No! What will you do now, nothing at all? Leave the heathen to their misery without feeling or compassion? You must not do that either! So unite with other congregations; the community can do what the individual cannot. Now, is a synod, an association of congregations that work together to train and send missionaries, something wrong? - —

It is the will of God (1 Corinthians 12:4-31) that the various gifts should work together for common good. If a congregation has good knowledge of the Scriptures, or experience in battle, or discernment of spirits, or wisdom in doctrine, or strength in faith, or courage in confession, it must not and should not bury such a gift among itself, but allow other congregations to benefit from it, for God has given the gifts for the common benefit of all, and whoever resists God in this stubbornness steals His gift from Him and must expect God's punishment. - What is to become of the Church of Christ when sloth, pride and avarice tear all the members apart, when the eye says to the hand: I have no need of you - or the head to the feet: I have no need of you? - Now, is a synod, an association of congregations who want to help each other even in spiritual goods, who want to help that the forks bring benefit to all, something unjust? Does it not testify to great ignorance in divine things to want to revile such a synod?

You know that sects of all kinds surround you and want to push you away from your Lutheran confession, and you also know that they succeed in seducing many a Lutheran. Do you now think that you alone with your preacher would be strong enough to resist the common enemy? Why then does God exhort you to diligence in unity?

Did the churches at the time of the apostles (Acts 15) unite for the common defense against false doctrine? Are you stronger and more established than the apostolic churches? Do you think you are standing? - Take care that you do not fall! Are the churches that have humbly recognized that they alone cannot resist the mighty enemy and therefore unite with orthodox churches in battle doing wrong? Only the despisers of the word, the enemies of the church, who consider the word of Pilate "what is truth?" as the highest wisdom, and who therefore resent all determination and firmness of the confession, find such a synod annoying and detestable.

The congregations born to a synod meet once a year, such a meeting is called a synodal meeting or synodal session. All members of all synodal congregations can come together, even if that would be the most desirable thing, because the business at home and the large travel expenses prevent it. The congregations therefore send only deputies, one for every two, one from the teaching level, one from the learning level. For you already know and understand, I hope, that a Christian congregation consists of just these two groups. The teaching class alone, i.e. preachers, teachers, poor-wardens, etc., on their own, without other members of the congregation, do not form a Christian congregation; and the learning class alone, i.e. a group of Christian people on their own, with the exclusion of their preachers, likewise do not form a Christian congregation, but are and always remain only a group of Christian people. Therefore, it is also, by the way, a shameful encroachment of the learning state into the divine rights of the teaching state, if, for example, in a congregational meeting the preacher and the lay itself should not vote, or even be present, since the preacher is already by his office according to God's will the head of the congregation. Only a preacher who leads his office for the sake of his belly and puts up with this miserable abuse of the local political freedom, this contempt of the benevolent office for the sake of disdainful gain, can tolerate this; a faithful shepherd instructs, asks, admonishes, and if this does not help, then he shakes such an ungodly person off his feet like dust and walks away. - So, a preacher and a member of the congregation gather for a synodal meeting as deputies of each congregation. Yes, you may say, now it is obvious that in a synod the aim is to control the congregations and the preachers, because even if as many congregational deputies as preachers are present at a synodal meeting, the deputies of the congregation members cannot do anything against the preachers, because they lack the skill of the word too much, and they can then easily be led to dangerous decisions that are harmful to the congregations.

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But please - do not be afraid! Nothing new can be decided at a synodal meeting that exceeds the limits of the constitution, unless the congregations themselves have been informed of it beforehand and have given their free and cheerful consent to it. - The business of a synodal assembly is of many kinds, such as: conscientious examination of candidates for preaching and school offices, care for preacherless congregations that turn to the synod, issuing theological concerns and expert opinions, requested arbitration of disputes, regulation of the missionary system 2c. - Now is there anything wrong with such synodal meetings? Is it not a fine, good, Christian order? - —

For your further reassurance, however, listen to the principle that prevails among us in relation to those Lutheran congregations that have not yet joined the synod. The principle is that of Christian freedom. No congregation is forced to join the synod in any way. Not at all! The Lord Christ did not force anyone into heaven, and should we force anyone into the synod? No! Never! Whoever does not come out of inner urge, real need, joyful conviction - in a word, whoever does not come out of freedom - should stay away, otherwise he will only harm himself and the synod, all of them. On the other hand, every congregation that belongs to the synod can leave the synod at any moment without any external damage or harm.

Where then does your fear of a synod come from? Where else but from the lies of the enemies of truth and from your own ignorance. Those "wise men" treat you like children, like stupid children, they want to frighten and scare you with a ghost, and this ghost must now be the synod, this dangerous thing that devours everything, your spiritual and physical goods, your freedom and your church property. - Well, you have heard above what a synod is in truth, do you want to be treated like children any longer, to be lied to like fools? I think you are putting on the children's shoes and with them also the fear of the synodal ghost! - —

B—.

(Submitted.)

Whether the mission (i.e. the spreading of the Kingdom of Grace of Jesus Christ on earth) is still necessary today?

Already Solomon complained almost three thousand years ago that "there is no end to the many bookmaking"; what would he say if he saw the bookmakers and newspaper writers of today and of our country? - And

Nevertheless, it is not always advisable to remain silent. So I can't help but take your attention, my dear reader, for a few moments, although otherwise both time and desire for "bookmaking" are taken away from me. - The "ecclesiastical informatorium" has taken on the sad business of demonstrating that "the mission is no longer necessary today", right from its first appearance and from then on. This is a very sad business; for every Christian heart should rejoice and praise God that His grace embraces all people of all times; that He invites them all until His return to convert from false gods to the living God, so that on that day they will not fall into eternal darkness, where there is eternal weeping and gnashing of teeth. In addition, it is a very foolish beginning to want to prove the uselessness, even illegitimacy of the mission, which is so clearly commanded in the Word of God and for all times. But because error is more easily taught and more easily learned than truth, these lines are intended to warn against this error, to confess the truth, and to let God rule with confidence.

The "Informatorium" makes use of the words of some theologians of the Lutheran Church who have long since gone home for this sad business. Church, in order to give the matter the proper emphasis. But we do not want to wage war with the dead. We do not want to quarrel with the long-dead scholars of God, if they were lacking in this or that piece of truth in their time. It is sad, however, when today one imitates not the faith of the Baker, but their weaknesses! - If only the "Informatorium" had taken the quoted words of E. B. Loescher to heart when he says: "It would be heartily to be wished that

\*) We also share this attitude of our dear co-worker; however, it is sometimes very beneficial for the weak to get to know the persons who have slaved against a good cause. Therefore, here at least a short note. The most zealous opponent of the heathen missions was Dr. Sam. Schelwig, no doubt first of all because in his time the mission was carried out by the "pietists" he hated so much, such as the godly Aug. H. Franke and others. How Schelwig's fight against the so-called Pietists was, however, can be seen, among other things, from the fact that when the Pietists so earnestly insisted on world-denial and self-denial, punished the desire and the waves of riches, he tried to refute them and claimed: it was right and belonged to Christian freedom to go to the comedy, to play the game of dice, "to seek honor among men and riches 2c." What sense does he betray who is driven to defend such things, while rejecting the efforts to convert the poor heathen? Who does not tremble when he thinks of such a state of mind? Who is not reminded of the lament of the lying apostle: 1 Thess. 2, 15. 16. Is it to be wondered at that Schelwig also defended the sentence with all seriousness: "that an ungodly preacher, if he only understands the word of God literally and presents it correctly, is not only an instrument but also a workshop of the Holy Spirit? (All this is found in Schelwig's "Survey of Disputes, which have been aroused under the pretext of piety").

Editors.

God, according to his holy pleasure, would like to awaken the hearts of the rulers and noblest teachers of his church, to give the blind heathen more access to the means of grace; and this work, if it is properly begun and conducted, is in and of itself to be highly praised, and then the persons who work at it will also justly deserve their great praise."If only the "Informatorium" had taken these

words to heart and examined itself before God's holy and all-knowing eye, whether it also has a heart for the poor heathen, at least of this country, who are so much in need of Christian love, after they have been so long trampled under and robbed by the greed of so-called Christians and are still being robbed in part; and whether it has also moved a hand, a foot for their sake? "If thou meet thine enemy's ox or ass, and he err, thou shalt bring him again," saith the Lord (Exod. 23:4). But if we see the souls of our highest benefactor, the souls of our God, so dearly bought, going astray and given away on the way to eternal destruction, we let them go quietly and in the meantime philosophize about "whether the missions are still necessary today? Woe! Woe! - This holy work of spreading the kingdom should be done in an "orderly manner". This holy work of spreading Christ's kingdom on earth, called "mission" par excellence, is to be "begun and carried on" in an "orderly manner"; and we are not at all disposed to approve the grain of all kinds of sects in the mission field. We know quite well that they preach not Christ crucified, but according to their own hearts, even to the Gentiles, and we expect nothing more from such servants of darkness than what the Almighty God is able to accomplish in spite of their activity. But by this the commandment of the Lord: "Go ye into all the world, and teach all nations" is by no means abrogated. Nor is this command by any means given only to the apostles; as it is a vain effort to try to prove this from the quoted words: "But the signs that will follow are these: in my name they will speak with new tongues. It is also nowhere written that God would have poured down from heaven the knowledge of the language to all those who wanted to preach the gospel to peoples of a foreign language at the time of the apostles, which would be completely contrary to God's economy. In addition, the words are incorrectly quoted. It says there (Mark. 16,17) "The signs that will follow those who believe are these: in my name they will cast out devils, they will speak with new tongues" 2c., and these signs were by no means given to the apostles and other preachers of the word alone, as is already clear from the words: "to those who believe" and is also confirmed in 1 Cor. 12, 8-10.

But that the command of Christ, the gospel



The promise of the Lord, which is inseparably connected with this command, proves most clearly that it did not only concern the apostles: "Behold, I am with you always, even to the end of the age. Not in their own power, but in the power and name of the Lord, the apostles and other witnesses of the truth were to go into all the world and bring the good news of the free grace in Christ Jesus to all nations, and for this the Lord promised them his special guiding, protecting, blessing nearness. And because this promise is valid until the end of the world, the command to preach the gospel to all nations, for the sake of which this promise is given, must also be valid until the end of the world, and is also valid, as God wills, "that all men may be helped", and not only those who lived at a certain time.

Therefore, my dear reader, do not let yourself be blown about by any wind of doctrine, but stand firm on this rocky foundation of the Word of God, and you will prosper.

And so that you also know with how great injustice the one "extract" in the "Informatorium" speaks of lies which were written by the blessed missionaries Ziegenbalg and Plütchau from the East Indies to Germany, and which "they who know best how to tell which ones come out from there" (as if their mouths were vain gospel books which could never report falsehood!); so I want to give you here such a "testimony that came out from then on", which will undoubtedly prove to be a genuine evangelical testimony also to your heart. This is an excerpt from a letter of an Indian native preacher on the island of Ceylon, named David, which he wrote some time ago to the Lutheran Missionary College in Leipzig. It says:

"The Almighty God, according to His unfathomable and inscrutable grace and mercy, and His holy decision made before the foundation of the world, was pleased to touch the heart of the pious and magnanimous King of Denmark Frederick IV. to send the first missionary, the faithful and famous Bartholomew Ziegenbalg, to Trankebar in 1705, so that he might enlighten the darkness that enveloped my poor countrymen and raise among them the banner of the Most Holy Cross".

"After his arrival in Trankebar, Ziegenbalg worked day and night to spread the gospel, and he succeeded in bringing many to the knowledge of the blessed truth. And the gates of hell have not yet been able to overwhelm the church he founded. Many faithful and excellent Lutheran missionaries have been sent to us later from their blessed homeland, among them especially the venerable Father Schwarz.

"I sincerely thank my Heavenly Father for forgiving my worthless life.

and helped me to see the prosperity of the mission supported by your society in my fatherland. Therefore, when I learned that your missionaries all celebrated the centennial of the Bethlehem Church in Poreiar on June 1, 1846, in which I was baptized on April 1, 1775, by the old Lutheran missionary, the venerable Mr. Klein, I immediately contacted Missionary Cordes to express my joyful participation, and also had a description of this celebration printed and distributed in the Morning-Star."

"You know that through the most persistent efforts and toil of Ziegenbalg and his successors, two printing presses, a Tamil and a Portuguese one, were founded and in them, under their direction, not only the Holy Scriptures but also the delicious Lutheran songs were printed. In addition to the Holy Scriptures, they also printed the delicious Lutheran hymns, which are so richly capable of kindling the mysterious heavenly fire of love for God in the heart. These Bibles and hymnals were widely distributed among the Christian inhabitants on the coast of Coromandel and on our island (Ceylon), and were diligently used and carefully preserved by them. Even now they are considered valuable relics. The translation is clear and simple in the highest degree, so that it is easily understood by scholars and unscholars, by men and women. The later translations, which come from missionaries of the most different societies and confessions, are artificial, turgid and dark, and just therefore almost completely useless. Would that a reprint of that old translation could be made under the supervision of your missionaries, some of whom are said to be especially proficient in Tamil; it would be of greater blessing to the congregation and the growing generation."

"Remember me before the gracious throne of God and ask Him to send me His Holy Spirit by virtue of His gracious promise, so that I may persevere in faith to the end. I promise you that I will not cease to pray for Zion and for your Society, and for the messengers you send out."

"Since I am eighty years old, I feel daily the clearest and most pleasing signs of my imminent deliverance from this valley of misery, and I await the future of my Lord. I do not know, therefore, whether I shall yet experience the joy of receiving an answer to my letter and of hearing something about the further success of your mission; but I am certain that, even when I am transferred to the eternal dwellings of peace, I shall never forget you and your work. Before the throne of God we shall meet again to praise Him, the Triune, forever."

Behold, my Christian reader, what a smell of life to life are the first missionaries of our church in India! And see, this David, whom you have surely come to love, is one of the ripe fruits of their labor. And when we, too, have been caught up from the land of tears and strife, when we have entered the rest that is still available to God's people, we will find hundreds and thousands there whom God the Lord, through his servants, the missionaries of our church, has rescued from

the authority of darkness and brought to the wonderful light of the knowledge of Jesus Christ. Therefore, rejoice and praise God that even in the last days He sends His messengers and lets the poor Gentiles come in, because there is still room for them in the eternal tabernacles of peace. Rejoice in this and be sure that as long as the day of salvation still lasts, as long as the Lord still calls: "Turn to me and you will be saved, the end of the world" (Is. 45, 22.) As long as He Himself has not yet come "to see His guests," so long are the gates of His grace still open to all men; so long "is there still room," and therefore also the will of the Lord that His messengers go forth anew "into the highways and by the fences" to invite all and to "compel them to come in, that His house may be filled.

Therefore, as long as nations are still far from "the citizenship of Israel and from the testaments of promise"; as long as nations still walk in the shadow of death and do not know the way of peace; as long as they still live "without God in the world" and therefore also without hope in life, without comfort in suffering, without confidence in death; In short, as long as they do not know Him whose will it is that all men be helped and that they come to the knowledge of the truth, because He gave His blood, Himself "for salvation for all, that these things might be preached in His time (1 Tim. 2, 4 - 6.): as long as you, as a Christian, consider it your duty to do your part, so that the name of God "may become known to the Gentiles, and they may turn to God.

Sierakowski.

#### Five virtues,

which, according to Hieronym. Weller, Luther's friend, a preacher is supposed to have.

"The first virtue is to work out the sermon carefully, being extremely careful to get used to preaching extemporaneously.

Then, he performs with fear and trembling, that is, he invokes God to give him the Holy Spirit to govern his tongue. Pericles prayed to the gods each time before he took the stage, so that he would not say anything that would hurt someone. How much more will the teacher of the church of Christ have to pray that he will not say anything that will hurt anyone?

injure the honor of God, or provoke weak souls to offense!

Third, let him take care not to present anything paradoxical (contrary to orthodoxy), anything that makes the ears itch, but that which is truly edifying, that which straightens timid consciences and crushes fervent hearts.

Fourth, beware both of making fine words and of being bitter and harsh. If he must rebuke, he should say: Dear friends, God knows that I do not speak out of hatred.

Fifth, the preacher should keep it short. Dr. Luther said to a theologian who always preached for about two hours: Vos facitis taedium verbi, i.e. You cause overindulgence in God's word; and Philippus (Melanchthon): "a preacher would have to be especially eloquent if he were to preach for more than half an hour without boring the listener. Good musicians take a break, trenn das Spiel am lieblichsten ist, so are the preachers best, who know how to start and stop." ( See: Urtio lor- wūnāi stuāii UwoloZioi. Roriub. 1565. )

### Only consolation.

A preacher in Saxony, when he was court preacher at a prince's breeches, was called to a sick gentleman, who addressed him as follows: "Mr. court preacher! I am very ill, and fear I might die, therefore I have had you called to me, and now I want to ask you to tell me something edifying; but one thing I must ask of you right away, that you tell me nothing about Jesus, because I do not want to hear anything about it. - The preacher said: "It is dear to me that you tell me this as soon as possible, because that would have been the first thing I would have wanted to talk to you about. However, there are many other edifying things we can talk about. May I talk to you about God?" - Yes, I would like to talk about that, because I have always held God in high esteem. The preacher spoke of God's love for mankind, which was so pleasing to the sick man that he asked to come back soon.

When the preacher came again the next time, the sick man said, "Well, what nice things will you tell me today? I have been longing for your visit for a long time." That day he talked a lot about God's omnipotence, wisdom and omniscience. This conversation was much more serious than the previous one, but it was still pleasant for the sick man. On a third visit, the clergyman spoke of God's holiness. And now he said how God was such a holy and pure being and surrounded with nothing but pure and holy beings. This conversation was even more serious than the previous one. But even more so it became a following visit, where the Conversation related to God's justice. But now the sick man began, "Mr. Court Preacher, now I can't stand it any longer, I'm getting scared; if God is as holy and just as you say, I'm lost!" - —

But now the preacher went away and did not come back the following day, because he thought: "May what he feels now go a little deeper with him. At last the patient sent for the preacher, and when he came he said, "My God, I am so frightened that I cannot contain myself; tell me something comforting again, for I feel as if I were already in hell, or hell were within me; don't you know anything that could calm me down again? The preacher answered: I know nothing more to say to you than that God is merciful, but also wise, holy and just, and by virtue of His justice cannot do otherwise than punish evil. I would know many more beautiful and excellent things, but you don't want to hear about them, so you must die in this unfortunate state and await your fate over there, and there I must pity you from the bottom of my heart." - "Well, what else do you know that is comforting and good, tell me, can I still be saved?" - "O yes! but not otherwise, until I may tell you something of Jesus." - "Well, tell me then in God's name what you will, if only I can still be saved from my damnation." - Now he preached the gospel to him, that this Jesus, so despised by him until then, was his Lord and God, his Creator and Savior, to whom he should turn with all his sins and ask for mercy. He died for these sinners and shed his blood on the cross as a propitiation for him and the whole world. - Now this sick man was glad to hear about such a Jesus who accepts sinners. He then also took refuge in Ibm, and went out of time blessed as a pardoned sinner in faith in the salvation of Christ.

(Wöhlings christl. Geschichten.)

### Revocation.

The Lutheran pastor Rauschenbusch came to a sickbed, and the sick man could not stop describing himself in the strongest terms as the greatest of sinners. "Then is it really true what I have heard from you?" said the pastor. At these words the sick man straightened up: "What have you heard about me, pastor, no one can say anything bad about me with any reason," - and now the sinner, who had been so humble before, poured out into a eulogy about his past life, and into curses about the enemies and neglectors who had offended him with malicious gossip. "Not from enemies and desecrators, Rauschenbusch answered, but from you yourself I have heard it said that you would be such a wicked man, but I now see well that you do not believe it yourself." - —

### How the papists envision the church.

Thus Luther writes in his "Responsibility because of the sedition imposed on him by Duke Georgen, Anno 1533":

"Then they painted a great ship, which was called the Holy Christian Church, in which sat no lay, neither kings nor princes, but only the pope with the cardinals and bishops in front under the Holy Spirit, and the priests, monks on both sides with oars, as if they were leading to heaven. Some drowned, others pulled themselves to the ship by ropes and cords, which the holy fathers threw out to them out of grace and sharing of their good works, and helped them so that they would not drown, but would also come to heaven clinging to the ship and hanging. And there was no pope, cardinal, bishop, priest, nor monk in the water, but only a layman. Such painting was a picture and short concept of their doctrine, what they thought of worldly states, and is also the right picture as they hold it in their books, they can not deny. For I have also been one of such fellows, who helped to teach such things, and thus believed, and did not know otherwise.

Dr. Wilhelm Bidenbach (Felix Bidenbach's father, born 1538), former preacher and professor at Tübingen, writes that he also saw this picture described above in a Capuchin monastery in Schönbach near Tübingen.

Unfortunately, it is only too true that this image would still not look bad in many Protestant churches of our day and would make a vivid confection of the doctrine led therein, for even though no one among the Protestants believes any longer that the preachers can help the poor laymen into heaven through the merit of their good works, many so-called Protestant preachers still behave as if it were not the believers but actually the laymen who are the real core and fringe of the Christian church. Protestant preachers behave no differently, as if not the believers, but actually the preachers were the real core and fringe of the Christian church, next to which the laymen only pout; as if the keys of heaven were given to them alone, so that no layman could get into heaven if the preacher did not help him in; as if they were not the Christians' servants, but their commanders the masters of the ship.

## Teaching and life.

"But if they say, "We do not live as we teach, and have not such a spirit as brings forth such fruits, I would suffer them to say such things; for then it may be felt with age that there is not a good goat speaking out of them. We confess this ourselves, and it is not necessary to get this through heavenly voice and higher spirit, that we unfortunately do not do everything we should. Yes, St. Paul (Gal. 5:17) thinks that all things will never happen, because spirit and flesh are with and against each other on earth. But by the grace of God, I can show many fruits of the spirit among our people, and I would even set my person alone, which is the least and most sinful, against all the fruits of the entire Old Testament (Anabaptist) spirit, if it should be praised, however highly he (Münzer) reproves my life. But to reprove someone's teaching for the sake of a frail life is not the Holy Spirit. For the Holy Spirit reproves false doctrine, and tolerates the weak in faith and life, as Rom. 14, 1. and 1ö, 1. St. Paul and in all places teaches."

Luther.

## Lay obedience in the Roman Church.

Cardinal Bellarmine writes: "The Catholic faith teaches that every virtue is good, every vice is bad. But if the pope were mistaken and commanded vices and forbade virtues, the Church would be obliged to believe that vices are good and virtues are evil, if she did not want to sin against conscience. For in doubtful matters the Church is bound to rest on the judgment of the pope and to do what he commands." (De xont. row. I. IV. e. 5.) The Roman Catholic historian Paul Sarpi reports that this was a papal rule: "That the reigning church was to be believed even if it said that what appears white to the eyes is black." (Üi8t. interäioti Venoti lib. 2. x. 48.) Francis Toletus writes: "If a peasant believes his bishop, who puts forward a heretical doctrine concerning the articles of faith, he acquires a merit by this belief, although what he believes is an error, because he is bound to believe until it is known that it is contrary to the church." (I "8tr. saerä. 1.4, o. 3.) Most conclusively, therefore, the greatest theologian of the Roman church writes: "Job says: "The oxen plowed, and the asses walked beside them in the pasture" (Cap. 1, 14.), because, in matters of faith, the lower ones, which are signified by the asses, must follow the higher ones, which are signified by the oxen." (DIwwas II. cz. 2. art. 2. §.6. 8sä contra.)

## What heart pleases God.

In Wittenberg, Luther visited a very sick student and asked him what he wanted to bring God when he left this world. The young man said: All good things, dear Father, all good things. Luther replied: "How can you bring him anything good, since you are a poor sinner? Then the pious student said: Dear Lord Father, I want to bring God, the heavenly Father, a penitent, humble heart, sprinkled with the precious drops of blood of Jesus Christ. Thereupon the Lord Luther said: "Go on, dear son, you will arrive safely and be a welcome guest in heaven for God, the heavenly Father. - From Herberger's Heart Postille.

## Bible.

When in 1546 Bugenhagen sent a beautifully bound Bible as a gift to the Queen of Denmark, he wrote: "The Biblia has no shortage, except that it cannot be studied by itself, it wants to be studied and read".

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# Year 8, St. Louis, Mon. April 13, 1852, No. 17.

**Sermon**, held Dom. Reminiscere 1852 at St. Louis, Mo.

Communicated on urgent request.

I. N. J.

May God give you all much grace and peace through the knowledge of God and Jesus Christ our Lord. Amen.

To the same, to our dear Savior, beloved listeners.

Among the various reproaches now levelled at Christians, one of the most general is that they are not people of progress, but of regression; namely, that they do not progress with the times, but rather, while everything is hurrying forward, stand still, even go backward. And it is true that no Christian who has the right knowledge takes part in what is now usually called progress. For what is it that is now usually called progress and praised? - In order not to be unfair, we must distinguish between two classes of progressors. The first are those who call it the progress of our time that Christians no longer fight over differences in faith. They say that in older times people often fought for long years for the sake of a single word in the Bible;

We would like to credit our pious fathers for this, because their life had fallen into a time in which many superstitions still prevailed, and therefore the spirit of love and forbearance was still lacking: in more recent times, however, knowledge had advanced, and the last nest of former bias had fallen; the time had therefore come when it was no longer excusable if one still wanted to argue for the sake of faith. For long enough religion had been a bone of contention among theologians; now it was time to lay down our arms, to tear down the confessions that had hitherto separated Christians from one another as weather-beaten churchmen, to no longer flee and shun anyone as a heretic, but to establish a great union of all Christians, to conclude a general church peace, and to join hands as brothers with all who confess the name of the Son of God with their lips. - In our days, however, as I said, there are other so-called progressives who go much further, who call it progress to abolish all religions. These speak: Long enough religion, and especially the Christian religion, has been the cause that people have not enjoyed the earth and its pleasures and have consoled themselves with heaven and held off. Long enough, mankind has been deprived of the earth and its pleasures by

The people had been kept in ignorance and immaturity by the princes and by the priests of the church. Before the sun of the Enlightenment of the nineteenth century those dark times had now disappeared. The age of faith had been followed by the age of reason, the age of submission by the age of freedom. Now no enlightened person believes what he cannot grasp with his reason, grasp with his fine hands, and see with his eyes. Down, shout such, with the kings from their thrones, away with all priests from their pulpits, out with the Bible from the schools, down with the churches from the face of the earth. Light, freedom and equality! That is our slogan. Behold, this is what is now commonly called progress and enlightenment. How, then, should a Christian really be able to participate in such progress? Certainly not! If he wanted to go one way with the first class, with the Union men, he would have to abandon the care and zeal for the purity of the divine word; and if he wanted to join the second class, the proclaimers of freedom from all bonds, he would have to completely renounce the word of God, yes, even contradict the loud voice within him, his conscience itself. No, in this sense no Christian can be a man of progress; in this sense, however, he must go back, and indeed back

to Christ and his apostles, yes, back to the prophets of the old covenant and to all the messengers of God who brought his word to us men from the beginning of the world.

But, beloved, do not think that Christians can therefore be justly accused of being people of retrogression. The one who goes backward is the one who goes away from God; and the one who truly goes forward is the one who comes closer and closer to God. A contemptible slave is he who serves sin and vice; but truly free is he who overcomes sin and has made himself free from its dominion. He stands still who does not increase in the improvement of his heart; but he hastens toward the most important, highest goal of man who becomes more and more complete in sanctification. In vain, therefore, do those boast of progress who move further and further away from their God; they are the men of retrogression, whose path leads not upward but downward into the abyss of eternal wretchedness; and in vain are Christians reproached for not keeping up with the times; Christians, in particular, not only keep up with the times, but they themselves hasten ahead of time, for they have always turned their faces toward eternity. Their whole life is a hastening from the world to heaven; a lifting up from what is on earth and a striving for what is above; an everlasting freedom from error and sin, and an everlasting love of God and their brethren. Christians are also urgently exhorted to this progress in our Sunday epistle today; let us therefore devoutly consider this exhortation in this hour.

Text: 1 Thess. 4, 1-7.

Based on this epistle, let us now consider:

### The exhortation of the holy apostle to become more and more complete:

1. to whom this exhortation is addressed,
2. what the apostle demands with this exhortation, and
3. how necessary it is to follow this admonition.

Lord Jesus, Duke of our blessedness, who not only wants us to leave everything and come to you, but also, when we have come to you, to follow you unhesitatingly, and to advance further and further with you to the blessed goal: Have mercy on all those among us who have not yet come to you; go after them, seek them out, and knock at the door of their heart through your word and your holy spirit until they open to you and you can hold the supper of grace with them. But all those who have already become yours, awaken and encourage them so that they do not stand still and thus finally lose what they have already grasped.

but grow in Your grace and knowledge, grow in love and all good works, until they finally arrive in the land where Your people rest from their labors and their works follow them. Hear us for Your own sake. Amen.

#### 1.

As small as the number of people is who are serious about their piety, so large is the number of those who always want to become better and more pious. There are certainly very few who say that they do not need to improve, or do not want to improve; and I believe that there is certainly no one among us who would not think: "I, too, must become better".

Therefore, some will think that the exhortation of the holy apostle in today's epistle is addressed to all of us. Therefore, some will think that the exhortation of the Holy Apostle in our epistle today to become more and more complete is addressed to all of us who are gathered here. But those who think so are not a little mistaken. Let us only listen to the apostle; how does he speak at the beginning of our epistle? He says, "Further, brethren, we beseech and exhort you in the Lord Jesus (having "received" from us how ye ought to walk and please God), that ye be more and more complete." Behold, with these words the holy. With these words the holy apostle addresses only those who had "received," i.e. accepted, what he had preached to them before, and who had already become his dear "brothers" in Christ, i.e. in one word: true converted, born-again, living believing Christians. Therefore, those among the Thessalonians who were not yet such born-again Christians, the apostle did not exhort to become more complete.

And do not be surprised! for say: yourself: Can a tree grow taller that has not yet been planted? Can a man grow taller that has not yet been created? Can a man grow stronger that is still dead? Can a man come closer and closer to the goal that has not yet set foot on the path to the goal? Is this not impossible? - But it is equally impossible for a man to become a more complete Christian who has not yet begun to be a Christian. Therefore, dear listener, do you want to know whether the exhortation of the holy apostle to become more and more complete is true? If you want to know whether the exhortation of the holy apostle to become more and more complete is also addressed to you, you must examine yourself to see whether you are already a Christian.

Here, perhaps, some of us will again think: "Well, aren't we all Christians? We are not heathens after all! We are all descended from Christian parents; we are all baptized; we all believe in God's Word: what more could we want? - Ah, dear listener, you who think so in your heart, you do not yet know what a Christian is. A Christian means in German A person who is anointed with the Holy Spirit. He is anointed with the Holy Spirit. A Christian is therefore not just anyone who



outwardly belongs to the group of Christians. Rather, a Christian is a person who has undergone a great change in his inner being through the effect of the Holy Spirit. A Christian is one who carries such a living faith in Christ in his heart, through which he has received a new heart; a Christian is one who is not only born of Christian parents, but who is also born again of the Holy Spirit; a Christian is one who has received such a mind that he has said good night to the world and sin forever; who now would rather die than commit even the slightest sin; who has his greatest joy in God and His word; to whom, therefore, God's grace is a thousand times dearer than anything, dearer than all beautiful clothes, dearer than all beautiful houses, dearer than all precious real estate, dearer than all gold and silver, dearer than all honor in the sight of men, dearer than house and home and wife and child; in short, dearer than the whole world with all its treasures and glories. For a Christian is willing to forsake all these things a thousand times rather than deny one iota of God's Word.

Now I ask you: "Are you such a Christian? Have you ever undergone such a great change? Have you ever become such a different person, converted and born again by the Holy Spirit? - and has the light of the Holy Spirit been burning in your heart since the time of your conversion? - Do you realize that you are no longer guided and led by your natural light or merely by your literal knowledge, but by the power and light of the Holy Spirit? Are you guided and led by the power and light of the Holy Spirit? - Or have you perhaps been converted and alive once before, but have fallen away again inwardly, and died again spiritually, and now perhaps have only the appearance of godliness, but deny its power? Or do you perhaps even consider what is now said of the Christians to be a fancy? do you think that one goes too far? - See, there you reveal that you are still a natural, blind and spiritually dead man, who understands nothing of the spirit of God.

Oh, dear listener, do not deceive yourself wilfully; for God's sake do not consider yourself a Christian if you are a mere outward work Christian. What good does it do you if you absolutely do not want to let yourself be taken for granted that you are a Christian, if you are not yet or no longer a Christian? Then you will have to hear, when you appear before Christ's judgment seat, that Christ says to you: "Depart from me, I have never yet recognized you, you evildoer!

But you, who are not yet a true born-again Christian, know that the apostle's exhortation to become more and more complete goes to you.

nothing yet. For you, completely different admonitions are necessary. Before you can strive to become better, you must first become good. Before you can run more and more hurriedly on the way to heaven, you must first be awakened from your spiritual death and brought to the way to heaven. To you, therefore, applies the exhortation of the apostle Paul: "Awake thou that sleepest, and arise from the dead, and Christ shall enlighten thee." The Pentecost sermon of Peter applies to you: "Repent, and you will receive the gift of the Holy Spirit. Spirit. You must first recognize that you are still a poor, lost, forlorn sinner; you must strike out like the prodigal son and learn to say: "I will make myself known and go to my heavenly Father, and say: Father, I have sinned in heaven and before thee, and am henceforth not worthy to be called thy son, thy daughter; make me one of thy hired servants." When you finally go to God with supplication, sighing and pleading and seek mercy, then you will become a child of God, a true son and daughter in the house of the heavenly Father, a true Christian, and then the admonition of the holy apostle in our epistle will also apply to you. Then the exhortation of the holy apostle in our epistle also applies to you, to become more and more complete.

## 2.

Let us now see, secondly, what the apostle actually demands with this exhortation.

The apostle himself leaves us in no doubt about this, adding: "For you know what commandments we have given you through the Lord Jesus, for this is the will of God, your sanctification." From this we see that the thing in which Christians are to become more and more complete is, in a word, sanctification.

So it is a great difficult task which the holy apostle hereby sets for all Christians. The apostle hereby sets all Christians. A Christian should not think: you are now, praise God, a true Christian, you have faith and are therefore in God's grace, there is now no need for you, you can now calmly and without worry and effort see a blessed eternity coming. No, says the apostle, a Christian should never think that he is finished; a once should never be satisfied with himself; a Christian should rather say with Paul: "Not that I have already grasped it, or am already perfect, but I am pursuing it, whether I may grasp it after I have been grasped by Christ JEsu." A Christian should be a man of progress; he should therefore never sit quietly, but always seek to advance. A Christian should always be found in the busy doing of God's will, always in the struggle for the jewel, always running after the crown of glory. With every day he should strive to come closer to the goal, with every day to become more like Christ, with every day more perfect, in a word: with every day more holy. Sanctification in the narrower sense

But the sense of sanctification is nothing else than the renewal to the image of God, after which man was once created by God. Therefore, sanctification includes above all three things, 1. an ever greater enlightenment of the mind, 2. an ever greater purification and renewal of the heart, and finally 3. an ever greater zeal of the life in good works.

Therefore, a Christian should not think: It is enough if I only know as much of the right doctrine as I absolutely need to become blessed. No, says the apostle, a Christian must strive to become more and more complete in his knowledge. It must be said of a Christian, as it is written in the first Psalm, "He delighteth in the law of the Lord, and speaketh of his law day and night." A Christian must search and search and study God's Word without ceasing, so that he may be freed more and more from all error, see through the whole counsel of God for our salvation more and more clearly, recognize the connection of the revealed teachings more and more clearly, distinguish pure doctrine from false doctrine more and more clearly, and be able to answer the question, "What faith are you?" more and more clearly, thoroughly, and completely, and to convict the opponents more and more clearly and refute them more and more powerfully. Christians should earnestly strive, as the apostle writes to the Ephesians, "that they may all attain to the same faith, and to the same knowledge of the Son of God, and become a perfect man, according to the measure of the perfect age of Christ; that they may be no more children, being swayed and swallowed up in all manner of wind of doctrine, by the craftiness of men, and deceitfulness, to deceive us."

But a Christian should also not think: If only I do not fall into gross sins, whereby I lose God's grace, if only I remain in the good state, in which I am now placed by God's grace. No, says the apostle in our epistle, if you want to be a Christian, you must also become more and more complete in the purification and renewal of your heart. Where there is still some dishonesty, where there is still some deceit, where there is still some corruption, where there is still some ungodly thing showing itself in your heart, you shall, as the Israelites did with the leaven at the Easter feast, seek to expose it with all earnestness from every corner of your heart. You should also try to rid yourself of your weaknesses and strive to become ever stronger in faith and more devoted to God's will, ever more heavenly-minded and joyful in God, ever more humble before God and man, ever more ardent and unselfish in love, ever more chaste in your desires, ever more gentle, ever more watchful over your thoughts.

Finally, a Christian should not think, "If only I live in such a way that I do not cause trouble for anyone. No, says the apostle, do you

If you want to be a Christian, you must also become more and more complete in the zeal of living in good works. You must become more and more zealous in the service of God, more and more zealous in prayer, more and more zealous in hearing and reading the

Word of God, more and more frank in the confession of your faith, more and more faithful in your office and profession; more and more friendly and servant-like and peaceful toward everyone; always more conciliatory toward your enemies and always more sincere toward your friends; always more conscientious in your dealings and conduct; always more generous and charitable toward your poorer brethren; always more sympathetic and self-sacrificing in the cause of the church and the kingdom of God; in a word: You must strive more and more earnestly not only not to give trouble, but also to become an example to everyone and to let your "light shine before men, that they may see your good works and praise the Father in heaven."

See, this is what the holy apostle demands. This is what the Holy Apostle demands when he exhorts the Christians of Thessalonica and all who are and want to be Christians to become more and more "complete".

### 3.

Now the question arises: But how: should it really be so necessary to follow this exhortation? - Let me answer this important question in the end.

But to this I must answer at once: Yes, it is indeed most necessary for every Christian to become more and more complete, first of all because, as the apostle says in our epistle, our sanctification is God's will and commandment. "For this," he says, "is the will of God, our sanctification." It is true, of course, that no one is to become blessed through sanctification; blessedness is a gift of grace. It is also true that whoever believes in Christ, God has forgiven all his sins, and God is ready to forgive him all the sins he will continue to commit throughout his life. - Yes, in the holy baptism we are already washed away. Yes, in Holy Baptism we are already washed away from all the sins of our whole life. For repentance is not a new means of salvation, but the return to the ship of our baptism, which we had left, but which, even though we waver and fall away, stands firm for us, and in which, if we take hold of it again in faith, we can still steer across the roaring ocean of the sinful world toward the safe harbor of eternal life. But as gracious and kind as God is, he is also a holy God. Therefore, he cannot love sin nor suffer it, he must hate and detest it, and he can only be pleased with purity and holiness. Therefore, it is and remains his earnest eternal will that Christians, whom he has forgiven of their sins, should be more and more cleansed of sins.

and be sanctified more and more according to their whole being and be transfigured into his image. But if you are a Christian, is it not enough for you to hear, "That I may become more and more complete is the commandment of my God? Or do you want to say: Since I cannot and should not be saved by sanctification, I will not pursue sanctification, even though it is God's will.

But even more! The holy apostle also says this at the end of our epistle: "God has not called us to uncleanness, but to sanctification. From this we see that it is for this very reason that we are called into the kingdom of grace, that through grace we may come to sanctification. Sanctification is the ultimate goal of the whole work of our beatification; for this very reason our sins are forgiven, so that we can be freed from sin; for this very reason God the Father has adopted us by grace as his children in holy baptism, so that we now walk as his children; for this very reason we are redeemed by God the Son, not with gold or silver, but with his holy, precious blood and with his innocent suffering and death, purchased and won from all sins, from death and the power of the devil: That we might be his own, and live and serve him in his kingdom, in everlasting righteousness, innocence, and blessedness, even as he is risen from death, and liveth and reigneth for ever and ever: for which cause God the Holy Ghost hath called us through the gospel, that he might enlighten us also with his gifts, and sanctify and keep us in the right faith. Whoever has become a Christian is thus called to run toward heaven, to fight against sin, and to the holy priesthood of God. Therefore, whoever wants to be a pardoned Christian, but does not want to grow in sanctification, who wants to be a runner and not run, who wants to be a fighter and not fight, who wants to be a sacrificial priest of God and not sacrifice, denies that he is a Christian.

But, m. L., the holy apostle goes still further, and inculcates the necessity of sanctification still more earnestly, saying: "That ye avoid fornication, and that every one of you know how to keep his barrel in sanctification and honor, and not in lust, as the heathen do, who know nothing of God; and that no man go too far, nor defraud his brother in trade; for the Lord is the avenger of all these things, as we have before said and testified unto you. You see, the holy apostle reminds even the Christians of God's vengeance and wrath when they do not pursue sanctification but want to give room to sin again. Of course, this seems almost too much for even pardoned Christians,

if they do not want to become more complete in sanctification, will be threatened with God's wrath and vengeance. But let us not be alienated by this. The reason is this: although sanctification does not make one a Christian (rather, a person cannot pursue sanctification until he has already become a Christian), it is impossible to be a Christian and not pursue sanctification.

Just as there is no standstill in nature wherever there is life, just as there is eternal rain and movement and progress in nature, so there is no standstill in the kingdom of grace, in Christianity. He who does not go forward in his Christianity does not stand still, as he thinks, but goes backward; and as a child, if it does not grow, certainly sickens and faints, and as a tree that no longer sprouts new branches certainly approaches death: so the Christian sickens and faints and dies spiritually, who does not increase in enlightenment of his mind through ever better knowledge of the truth, in purification and renewal of his heart, and in zeal of life in good works. And just as the sickness and infirmity of the child finally leads to death, and the death of the tree leads to death and falling away, so too the Christian who falls further and further behind in sanctification must finally die spiritually and fall again into the dominion of sin.

Ah, m. Th., there is truly no joke to be made here; thousands and thousands have already been pardoned Christians, and because they shunned daily repentance and zeal in sanctification, either slowly sank again into spiritual death, or in the storm of temptation to unbelief or sin suddenly fell away, never to rise again. They were once living members of the body of Jesus Christ, green branches on his vine and zealous fighters in the ranks of the contending church, but later they either had to be cut off, as contagious lazy members, or they themselves left the banners of the Duke of their blessedness, or they only hung like withered branches on the tree of the kingdom of grace, and now they lie, eternally excluded from the fellowship of the triumphant church in heaven, in the dreadful prison of the lost, from which there is no salvation, no redemption, no return. O what hell must he feel in hell before others, who was once already in grace, and is now banished from Christ's face forever! He who once tasted here the powers of the world to come and the kind word of God, and there must drink eternally from the cup of God's wrath, without a ray of hope of ever again experiencing a sensation of peace and joy! O inexpressible misery! O nameless heartache! - Therefore, O Christian, let it be said to you what the Lord says: "Strive to enter through the narrow gate, for many, I tell you, will seek to enter through it.

come, and shall not be able to do it," and what the apostle writes, "Create ye salvation with fear and trembling." That old song therefore calls out to you:

Wrestle right, if God's grace, now draws you and converts you, so that your spirit is discharged rightly  
From the burden that weighs him down.

Ringe, denn die Pfort' ist eng, Und der Lebensweg ist schmal, Hier bleibt alles im Gedränge, das nicht zielen zum Himmelssaal.  
Have you already won the pearl? Do not think that you now

You have conquered all evil, which is used to harm us.

Perceive with fear yes of your soul, your salvation with trembling.

Here in this body cavity

You are in danger every day.

Hold your crown tightly, hold what you have manly;

To insist right is the best, to relapse is an evil guest.

Oh mean it well, you fighters, fight right and fear;

Go far every day until you enter the kingdom of heaven.

Make haste, make haste to meet the Lord, Say: My light, I am ready, Now lay down my little hut.

I thirst for eternity. Amen!

## Travelogue of the editor.

(Continued.)

When we arrived in Bavaria, we found that the ecclesiastical conditions there had moved to a new stage. The Oberconsistorium had just issued a rescript in response to the complaints filed by Pastor Löhe and several of his friends concerning the legal existence of the Lutheran Church in Bavaria. In this rescript, the concerns of the latter were declared unfounded, they were assured of the unrestricted existence of a Lutheran church in Bavaria, and remaining in it was made an obligation of conscience. A joint meeting was necessary. Such a meeting was scheduled for October 9. It was held in Schwabach. Of course, we accepted Pastor Löhe's invitation to be present with great pleasure. The result of the discussions has already been communicated; It consisted, in order to repeat it here with a few words, in the main in that the persons involved drew up and signed a written declaration to the Oberconsistorium to the effect that, on the basis of the assurance of the Oberconsistorium, while waiting for improvement, they

wanted to remain in the Compler of the Landeskirche, but that they had to renounce in writing and from now on also in fact all mixed communion (between Lutherans and Reformed or Uniate) practiced in it. This step, the implementation of a principle which we also advocate here, naturally had our fullest approval. - Of great importance

It was a great pleasure for us to see here a larger number of those who form the circle of Bavarian Lutheran servants of the Word, in the midst of which stands Pastor Löhe. Presently, as far as we can remember, there were also the pastors Wucherer of Nördlingen, Stirner of Fürth, Fischer of Aufseß and Fischer of Artelshofen, Volk of Rüpland, Rödel of Mengersdorf, Semm of Memmingen; catechist Bauer (head of the missionary institute) of Nuremberg, and Assessor Hommel of Erlangen. Although doctrinal differences between us and them soon became apparent in our private conversations with one or the other of those gathered, we must confess that the spirit that made itself known among these noble men soon turned our whole heart toward them. We found here a singleness of heart, an openness, a sincerity, an earnestness, a joy of faith, a courage and zeal to give everything for God's word and honor, and a unity such as we had not yet found in Germany in larger Christian communities. †)

After the end of the conference, Pastor Wyneken traveled back to Neuendettelsau to preach there on the following Sunday, and I traveled to Erlangen via Nuremberg, where I again spent the night in the dear house of Mr. Volk. Since, as already mentioned, I had been commissioned by the synod to work out a certain scripture and to have it printed in its name in Germany, but had been prevented by illness from completing it here, I decided to do so in Erlangen, where I hoped to be able to obtain the literary aids necessary for my work most easily from the university library there. I thought that I would be able to complete the work for printing within a period of about two weeks; however, almost daily interruptions (which were brought about by invitations that were as friendly as they were honorable) prolonged our stay in Erlangen - Pastor Wyneken soon joined me there - to a monthly one. I arrived in Erlangen on October 10. I hurried first of all to my old dear friend from my candidate years, Dr. Delitzsch, who had been called here from Rostock a year ago and now works here as a full professor of theology. The joy of the reunion, after a long series of years full of experiences, was great. Although in the meantime the unpretentious friend of his youth had become a learned, influential and famous German professor, he was still the old one from

†) Interesting for us Americans at this meeting was the fact that after the negotiations had begun, a soldier entered, who showed an instruction given to him by high authorities, according to which he had the order to supervise the negotiations.

He was humble in heart, who was not ashamed of the friendship we had formed in our youth, and who met me with that, I would like to say, only a Delitzsch can have. Through Professor Delitzsch, I was immediately introduced to his colleagues, with whom we - Pastor Wyneken had already been personally acquainted with most of them - found a most gracious and friendly reception, exceeding all our expectations. These were the professors and doctors of theology Hofmann, Thomasius, Höfling and Schmid; furthermore the professors Karl and Rudolph von Rümer and von Schaden of the philosophical faculty, and Professor von Scheuert of the legal faculty. The fact that it was vacation time was a fortunate circumstance for us. This made it possible for these distinguished gentlemen to devote more time to us than they otherwise could have done. Few days passed without us eating at the tables of one or the other of the aforementioned professors, according to the invitation we had received, and taking part in their conferences at the third location. It would be going too far if I wanted to mention all the interesting things that were offered to us by the contact with such excellent men and to describe the benefits that we derived from it. Concerning our American Lutheran Church, we found the most active interest here, especially for our theological institution in St. Louis, whose further strong support was promised to us with great readiness. Here too, however, it was not without struggle. With the exception of Professor Delitzsch, all the theological professors here professed the principles of the sacred ministry, which Professor Dr. Delitzsch had already expressed. Professor Dr. Höfling recently expressed and defended them in several writings directed against Pastor Löhe. According to these principles, the office should not only, as our symbols say, be given "directly" to the church and rest in it according to its root or "originally" (*principaliter*); but it should also, insofar as it is assigned to certain persons in particular, established in a congregation and publicly administered by the community, not rest on a special divine appointment, not on an express command of the Lord; It must have come into being in the church only because otherwise the church would not exist as an orderly society and would not achieve its purpose as a gathering institution. The most important thing that Professor Höfling admits here is that the Lord did indeed express his will that the church should carry out the command given to it to administer Word and Sacrament in the manner that has always been customary, "indirectly," had given to understand. However, he rejects any divine appointment of the parish office by means of a specific divine command as something that would give the office the character of a ceremonial-legal institution and contradict the most basic principle of the Protestant (Lutheran) Church. Of course, we had to firmly contradict this view, since our confessions, based on the divine Word, rather state: "We have a certain doctrine that the office of preaching comes from the common calling of the apostles." (Schmalk. Art. 1. Appendix. New-York ed. page 318.) But that the apostolic office rests on divine command and divine appointment is not denied even by Prof. Höfling. Further, in the 7th article of the Apology it is said, "The church has Gölte's command that she shall appoint preachers and deacons." (Page 194.) According to this, then, the church has not only in general the divine command to put into practice the means of grace, but also the specific command to appoint the office which lies in it in such a form that it is administered by certain persons, by "preachers and deacons;" the sacred office in the narrower sense, the pastorate or

circumstance," had given to understand. However, he rejects any divine appointment of the parish office by means of a specific divine command as something that would give the office the character of a ceremonial-legal institution and contradict the most basic principle of the Protestant (Lutheran) Church. Of course, we had to firmly contradict this view, since our confessions, based on the divine Word, rather state: "We have a certain doctrine that the office of preaching comes from the common calling of the apostles." (Schmalk. Art. 1. Appendix. New-York ed. page 318.) But that the apostolic office rests on divine command and divine appointment is not denied even by Prof. Höfling. Further, in the 7th article of the Apology it is said, "The church has Gölte's command that she shall appoint preachers and deacons." (Page 194.) According to this, then, the church has not only in general the divine command to put into practice the means of grace, but also the specific command to appoint the office which lies in it in such a form that it is administered by certain persons, by "preachers and deacons;" the sacred office in the narrower sense, the pastorate or

presbyterate, is therefore not only indirect because of the command which the church has in general, but is a direct divine order and endowment. We have therefore finally had to testify that the conception of the office of preaching, as it appears according to Professor Höfling's explanations, is basically the Socinian one, which our church has rejected continuously. \*). It was not without consternation that we learned from private correspondence that the Lutheran theologians at the University of Dorpat, who are otherwise so excellent, also agree on this point with the majority of those at Erlangen.

Another cause of a certain discord, which wanted to diminish us in something the unbiased enjoyment of the communion with the venerated men, was that the same ones had the

Among others, the Socinian Schmalz writes: "We do not deny that from that custom of the first apostolic church it follows that what once happened can rightly still happen today" (that special persons were called and appointed to the ministry of preaching), "but not because of necessity, but for the sake of good order and propriety or also for the sake of the authority of the first church. (In the paper against Wolfg. Franz p. U77. 79.) It cannot occur to me, of course, to want to parallel Prof. Dr. Höfling, who has become so dear to me, with a Socinian teacher in the remotest way, since he not only does not cherish Socinian principles in any other respect, but is also far from drawing such conclusions from his teaching on the sacred office of preaching. He is also far from drawing conclusions from his doctrine of the sacred office of preaching that could lead to any kind of Socinian confusion. This is already due to the fact that he claims an ethical as well as social necessity for the teaching and pastoral office, I only wanted to point out how such a doctrine had already existed in the church, but had also already been overcome by it.

We felt that we had to disapprove of Pastor Löhe's steps toward the reformation of the Bavarian state church and, respectively, of the Lutheran church of this country, and that we could not carry on the work hand in hand with him. As little as it was possible for us to discuss all the details of this matter, which was in part foreign to us, we were

Although it is not our intention to allow ourselves a final judgment, we had to absolutely agree with Pastor Löhe on the main point, namely, the immediate withdrawal from mixed communion and the renunciation of it by word and deed; since in this case it is not a matter of a state of affairs that can still be tolerated, but of a sin, a practice that not only distorts the church, but alters the very nature and existence of the church. However, we cannot praise it enough that our respectful objection on this point, as on the former, did not change the cordial friendliness with which the professors met us from the beginning. net had.

Apart from what has already been reported, there were two other things that made our stay in Erlangen as pleasant as it was fruitful. First of all, we enjoyed the daily company of the local court assistant, Mr. Hommel, one of Pastor Löhe's most trusted friends. Although

our daily get-togethers also gave rise almost daily to a hard bouquet about church, ministry, antichrist and the like, but Assessor Hommel, for all the determination and energy with which he acts, is so fundamentally humble, for all his dialectical garb (i.e. in disputing) so down-to-earth and open, for all his apparent harshness in judgment such a heartfelt Christian, fearing God with all his heart, that through all the disputations never even the shadow of a disagreement could come into our community. With each passing day, the dear, honest man became more and more dear to us, and we hope to have left behind in him a faithful, personal friend of our church in Germany. Mr. Hommel has recently published an excellent musical agendas and dedicated them especially to his fellow believers in America; We intend to present it in detail in the near future, but we would like to draw the attention of all those of our brothers in the ministry to this work in advance, who have perhaps felt the lack of musical aids for the execution of a complete chant liturgy for preacher, choir and congregation for some time, and we would like to note here that everything that is necessary for the liturgical part of the public as well as the domestic service can be found in it in a masterly execution with the preceding instructions.

Finally, the other circumstance which made our stay in Erlangen so pleasant and The most fruitful thing for us was that here we became acquainted with a crowd of godly students with whom we soon had almost daily lively intercourse. Here, too, (in addition to other generally Christian student groups), the In addition to the "Uttenreuther" student fraternity, a confessional Lutheran student fraternity has recently been formed under the name of "Philadelphia", as a descendant of the Leipzig "Philadelphia" and as a result of a suggestion from there. The members of this fraternity dine daily - since theirs is still only a

We tried to be useful to these young, eager and hopeful men mainly by giving them what we have here in our American literary poverty. We tried to be useful to these young, eager and hopeful men above all by giving them what we have here in our American literary poverty, namely, by praising to them the writings of our old theologians and drawing their attention to the treasures that are available here, admittedly under less splendid

We showed them that it is of course right and their profession to deal with the newer products in the field of theology. We showed them that it is certainly right and their profession to deal with the newer products in the field of theology.

and of religion in general, and that it would be foolish to deny that the more recent theological works and researches also offer the aspiring as well as the advancing theologian a certainly not inconsiderable

However, just now, when the field of the theological sciences is in a state of yawning and almost nowhere has a proper clarification been reached, it is especially necessary to first get to know and to hold on to what our pious, faithful and truly learned fathers have already captured in their difficult and great struggles. Of course, it was Luther first, in whose spirit-, strength- and life-channelling writings we directed these young disciples of heavenly wisdom, Luther, in whom, as Dr. Rudelbach so beautifully and truly says, "is the heart of the development of evangelical doctrine." Judging from oral and written explanations, this testimony of ours has not remained without rich fruit. May the Lord bring it to maturity and fulfill abundantly and effusively the hope and request that one of the students expresses in a letter sent to us: The fruit of the hours that I spent in your proximity

The Lord will bring to pass in grace the time I spent in the church, and my former work in the church.

of the Lord shall of the blessing of these hours

witness.... Pray for me that I may be a faithful steward over God's mysteries one day. *Ubi ecclesia, ibi patria.*" (Where the church, there my fatherland.) "This the motto of your 2c. bound to you by One Faith." I cannot refrain from sharing here the names of these young people; they are the following: P. Kellner, cand.



rev. min. from Schwirz in Pruss. Silesia; \*) F. Pöhlmann, cand. theol., from Lorenzreuth in Upper Franconia in Bavaria; M. Frommel, stud. theol. from Karlsruhe in Baden; A. Wagner, stud. theol. from Dresden in Saxony; J. Niemack, stud. theol. from Kirchwehren near Hanover; E. Kollmann, stud. jur. from Grüssow in Mecklenburg-Schwerin, and Th. Merz, stud. theol. from Greiz in Reuß. Thus, in a fraternal letter of commendation, these two had un-

They have given it to me to the students in the Concordia Seminar here, in order to initiate a spiritual communication between the students on this side and on the other side.

(To be continued.)

(Submitted.)

### Friendly request and reminder of the congregations of the Synod with regard to Support for the Fort Wayne Seminar.

It is well known to the readers of The Lutheran and especially to the congregations of the Synod that about three years ago we purchased a tract of land, of 15 acres, situated one mile east of the city, on which there is a brick house, a frame house and a barn, together with a beautiful orchard, for the price of 2500 dollars for our local seminary. The congregation of Fort Wayne contributed 1600 dollars, the congregation of Pastor Jäbker 376 dollars, and the rest was contributed by other, mostly neighboring congregations.

As the number of pupils increased and the apartment for one of the teachers was outside, the available space soon became insufficient, and we were forced to build a new brick house about two years ago, the size of the old one, with four rooms and a large dormitory extending from one gable to the other.

since we moved stronger walls, cost close to 1000' dollars. - Since the Seminary Fund was not able to cover the costs, although we used funds from it, which, as we later learned from Germany, had been sent to the Seminary Fund for another purpose, we were forced to incur some debts, which we are now obliged to pay off.

For this reason, the congregations of our Synod, and especially those which are already more prosperous, perhaps also have former students of Fort Wayne Seminary as pastors or school teachers, are fraternally asked to kindly come to our aid in this need for Christ's sake; for since the local and several

This is the son of the well-known, so steadfast confessor of the truth among the preachers of the separated Prussian Lutherans, who still preaches the sweet gospel in Schwirz with youthful strength and vivacity.

of the surrounding communities engage in the maintenance of poor students \*) and in the raise-

If we are already contributing generously to the teachers' salaries, it would not be unwise if the distant congregations, to whose caring love the local seminary, as property of the synod, also has a just claim, would come to our fraternal aid to cover the above debts.

In addition, we have to build another small new building, since the current classroom is too small for the 26 students who are currently here, and needs to be enlarged.

This Christian brotherly request to the congregations of the synod is by no means made with the intention of limiting their love gifts for the heathen mission in any way; But it is striking that most of the congregations do much more for this than for the preservation of their own schools in St. Louis and Fort Wayne, which should be even closer to the hearts of the congregations, since the Christian and ecclesiastical prosperity of the youth and the coming generation depends on their faithful care, under God's grace and blessing, and the church can exist at times without missions, but not without schools for its future servants. Or what mother would miss her own children in order to do good to others?

For this reason, the dear brethren in office are cordially requested not to withhold from their congregations the necessary instruction and admonition as to how they should do the one thing and not leave the other; and if, for example, only four times a year, and especially on the three great church festivals, after an earlier, appropriate address, collections were raised in the congregations for their educational institutions, then already through this no inconsiderable strengthening would flow to them. In addition, since greed for money and avarice are the prevailing corruption in this country, and since the poor are almost completely absent in the countryside or in the medium-sized cities, it is of great importance that the congregations become accustomed to Christianity, God willing, to fight this pernicious tendency through cheerful and willing giving, and to strengthen themselves in the practice of faith through love. Without such salutary habituation, however, it is quite natural that our German communities of faith, which are gradually becoming prosperous

The longer the time goes on, the more the interests here in the West become like those in the East, namely that they are all the more stingy.

\*) But also for the comfortable maintenance of the students provided with means, so much is done in food through the loving gifts of the local and surrounding communities that the annual maintenance of a student at the seminary amounts to only 25 to 30 dollars, for which he has housing, fire, light, food and laundry. The mending of clothes and linen is done free of charge by Christian-minded women of the community, who meet weekly on Thursday afternoons for this purpose, and also offer gifts of new linen from time to time.

The more God blesses them with money and goods, the more they become reluctant to do God's work. For as often as one reads in the public papers about rich foundations and bequests of pious Presbyterians, especially in the New England states, one hears nothing of the kind;. For example, of the rich Lutheran farmers in Pennsylvania and Ohio, who could easily maintain all Lutheran educational institutions if they had the heart as well as the means to do so.

On this occasion, it will perhaps not be uninteresting for other readers of the Lutheran, whose free Christian love and benevolence we would also accept with Tank, to learn that the Lord has given our seminary, "which has grown out of small beginnings, the-

has been so blessed in its 5-1/2 years of existence that already forty young brothers, of whose faithfulness and efficiency in their ministry we already have manifold samples, have entered the service of the church as pastors and school teachers.

We can also testify with a clear conscience, to the praise and glory of God, that among our 26 young friends who are currently at the seminary, despite some disparities in gifts and knowledge, the same Christian spirit prevails, and that as far as the human eye can see, we do not fear from any of them that they are merely businesslike in their church service.

but that it should be of all hearts - and of all

The Lord and his people are the only ones who have faith in him.

They are to serve the church and to show themselves to be true-believing, doctrinaire and blameless servants of God. Accordingly, there is in them a cheerful earnestness in their studies and a conscientious spending of time in acquiring the necessary knowledge and skills; likewise reverence and confidentiality at the same time in their behavior toward us, their teachers, and an open fraternal nature in their mutual behavior, in which the salutary punishment of the saints and the faithful is a part of their lives.

is also not lacking. In sum, they are certainly not unworthy of the support of Christ's love, in the demonstration of which the giver receives more than the receiver.

Therefore, "Let us do good and not grow weary, for in his time we will also reap without ceasing. Therefore, as we have time, let us do good to men of the feather, but most of all to the comrades of faith." Gal. 6, 9. 16.

Fort Wayne, 22. March 1852.

This is evidence that Melanchthon and Brentius once did not seek secular protection for their teachings either.

These two noble men wrote to Philipp, Landgrave of Hesse, in 1590 from Augsburg (similar to Luther's letter to the Elector):

"We believe that princes and cities would do right and Christian if they would let us, who teach, answer for our doctrine and not take it upon themselves to protect it, and especially against imperial majesty, as Duke Frederick, of praiseworthy memory, let Luther stand his Ebentheuer himself, did not want to protect him against imperial majesty. If the princes were so minded, we poor fellows would have less to worry about and would want to suffer cheerfully, and the princes and other authorities would have more peace." (Ooäeüenui tüesuur. oous. I, 329.)

Contradictions in our Lutheran doctrine.

Thus Luther wrote to Melanchthon: "How can our doctrine seem to contain anything but vain contradictions in the eyes of the ungodly, since it demands good works and condemns them, abrogates church customs and yet retains them, honors the authorities and yet punishes them, confesses sin among the saints and yet denies it!"

Short rule for reading the Bible.

*Te totum applica ad textum Rem totum applica ad te* i.e. Keep strictly to the text, but apply the whole content to yourself.

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### **Church News.**

Since the congregation at Fort Wayne is steadily increasing and far more than 100 families from all over the country at a distance of between 1 and 7 miles also belong to it, and since the pastor, with his diminishing physical strength, is also entrusted with partial work at the seminary and part of the visiting trips of the president of the synod, the congregation decided with its pastor to appoint an assistant preacher in the person of Pastor Kühn and to entrust him with certain duties of the holy preaching office including its complete direction during the occasional official visiting trips of Pastor Sihler as vice-president. The congregation and its pastor decided to appoint an assistant preacher in the person of Pastor Kühn and to entrust him with certain duties of the holy office including its complete direction during the occasional official visits of Pastor Sihler as vice-president.

The congregation and its pastor were all the more pleased with Pastor Kühn, since both had had the opportunity to become sufficiently acquainted with his faithfulness and zeal during his six months of work under the leadership of the congregation by Pastor Crämer, during the service of Pastor Sihler at St. Louis; the former through his own experience, the latter through the constant correspondence, in which he also stood with Pastor Kühn about congregational affairs and individual congregation members.

For this reason, both of them give themselves over to the joyful hope that the Lord, according to His promise: "He gives grace to the humble and success to the upright."

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He will continue to be with his servant and crown his faithful work with his blessing.

On Sunday Oculi (March 12), Pastor Kühn was introduced to the congregation as assistant preacher in place of Pastor Sihler, assisted by Pastor Crämer.

Mr. Michael Wilhelm Sommer, hitherto a pupil of the Seminary at Fort Wayne, was examined by order of the second Vice-President of our Synod, after having preached a trial sermon and having received a vocation from the congregations at Franklinville, Longgreen and Hartford Co., Md. by Pastors Keyl and Nordmann, was found capable and was hereupon ordained on Sunday Reminiscere in Baltimore before the assembled congregation.

The next Sunday, the previous pastor of these congregations, Fr. Nordmann, introduced him, with which he preached his farewell sermon, since he has accepted a call to the newly formed Lutheran congregation in Washington City.

Address:

Rsv. U. W. Summer,  
RrankImviUe Ractor^ Hxper RaUs, Baltimore Oo., Ne.

### **"The Evangelical Review."**

A circular has been issued by the editors of this English theological quarterly, which has already been repeatedly reported in the "Lutheran", with the purpose of drawing the attention of the theological reading world to the limited circulation of this periodical and especially to the brethren in office for their cooperation in placing the enterprise on a firmer basis. The number of paying subscribers does not yet reach 500, although in no less than 350 pastoral districts of the Lutheran Church preaching is done in English and according to the calculation of the addressees there are certainly 600 preachers here, who, in order to be properly informed about the state of our church, cannot do without such a magazine. Some of them might not have taken it up, because it opens a lazy mouth for the unsymbolic as well as symbolic Lutheranism; the editors, however, declare that they cannot depart from the plan connected with this arrangement. To facilitate the purchase of the periodical, the price for the four issues of one year is \$2.50, for three copies of such, if prepaid, for One Address \$6.00.

All notifications are to be addressed:

Rev. C. P. Krauth, D. D., Gettysburg, Pa.

#### **Receive**

for the Fort Wayne seminar,  
partly in money, partly in life means (calculated as money).  
From January 1, 1851 to January 1, 1852.

1. from the Fort Wayne community
  - a. From individual assets K 66.65.
  - b. From the communion box office 97.
2. anS of the Lord's church Past. Jäbker 55,39.
3. from Mr. Past. Friste3 ,75.
4. anS whose congregation15 ,21.
5. ,, the congregation of Mr. Past. Besel 6.
6. " ,, ""Trautmann4,65.
7. """"Stretchfoot4,15.
8. """""" Sincecl4 .
9. "" "" Frankenmuth4 .
10. ,, "" of Mr. PastorHußmann3 ,45.
11. """"Piercer Humington 3.
12. "" , "" engraver Wintley Co. 1.50.
13. from Mr. Job. Schuster in Detroit1 ,25.
14. from the congregation of Mr. Past. Hattstädt 6.

\$ 165,65.

K 274.

W. Sihler, P.

#### **Receipt.**

The receipt of 1 Doll. 50 cents from the Lutheran congregation in Monroe (Mich.) through Pastor Hattstädt, for the necessary construction of the church, is gratefully acknowledged by the Christian donors with a heartfelt wish of divine blessing.

L. F. E. Krause, Rev.

Macomb Co. (Mich.), March 22, 1852.

**Receipt and thanks.**

For my support I received  
 from the members of the Chicago Conference - 10.00. from the Chicago Young Men's Association to my  
 Trip to Fort Wayne 9 ,00.  
 from the congregation of Mr. Past. Hattstädt 3,50- from Mr. M. Angerer, member of the Gemeinde in Monroe 1,50. from Mr. Pastor Hattstädt 2 ,00.  
 All the donors are hereby cordially thanked. May God bless them abundantly, both physically and spiritually. I wish the Chicago Young Men's Association God's  
 grace and blessing for a prosperous blossoming.

H. Perlewitz.

### Get

a. to the Synodal Missionary Fund:  
 From St. John's Parish in Minden, Washington Co, Ills. \$2, 5.  
 " of the congregation of the Lord Past. Schürmann 2,15.  
 „ H. H. in Cole-Camp, Benton Co, Mo. 1.00.  
 " Mr. Georg Fischer in Staunton, Ills. 1,00-  
 " the congregations of the Rev. Hattstädt in Monroe, Mich. 4,00.  
 b. to the United States of the Concordia Association: by the Municipality of Altenburg, Perry Co., Mo. 12.00.  
 c. for college construction:  
 " Henn Chr. Volkmann 50 ,  
 F. W. Barthel, Cassirer.  
 100 dollars from Cincinnati for the account of the  
 Mr. Past. Sauer receive

### Paid

the 6th year Mr. Christ. Volkmann.  
 the 7th year, Messrs. Past. Hattstädt (2 Er ), Chr. Volkmann.  
 the 8-year olds Carl Jung, Herrmann Zöllner, Christ. Stoubus, Henry Vieths, A- Wagner.  
 the 9th year Mr. Past. Bansemmer.  
 The 70 cents paid in No. 12 to Mr. Past. Winkler 70 Cts.  
 are also to be related to year 9.

KV" In the expedition of the "Lutheran" are available:

28

## Confirmations - bills with Bible verses and song verses ingeleichen with biblical images and border drawings. Lithograph and herausgegeben von Leopold Gast.

Price: \$1.00. for 28 sheets.

(New edition of the Confirmation bills already shown in Lutheraner Jahrg. 5. No. 13).

**Reformation Testaments**, größtentheils mit dem Psalter, stuttgartischer, Londoner und Hamburger Ausgabe, in klein Sevez - Format;

in common! Binding:  
 with the Psalms: 20 cents, of the Psalter 15 ,  
 Stuttgart and London editions 30 ,  
 Hamburg edition 35 ,  
 in gilt edges:

at the psalms of each he. 5 cents less. F. W. Barthel.

## Books and Pamphlets

to have in the Expedition of the Lutheran

around the buried prizes.

Dr. Martin Luther's Catechism, unchanged reprint 10 ,  
 The dozen \$1. Hundred pieces K 7.  
 Dir Constitution of the German Protestant Church.  
 Lutheran Synod of Missouri, Ohio, et al. together with an introduction and explanatory notes. 5.  
 The dozen 50; 25 pieces Kl.  
 First Synodal Report of the German Lutheran Synod of Missouri, Ohio, &c. St. of 1871.  
 Second, Third, Fourth, and Fifth of the Synodal Report of the same Synod, each 10.  
 Third volume of the Lutheran from 1816- 47. No. 8 - 26. 50.  
 (The first and second volumes are out of print.) Fourth, fifth, sixth and seventh volumes of the Lutheran, each 50th Conversations between two  
 Lutherans about Methodism, (in pamphlet form) 1 piece 5 ,  
 Dr. Martin Luther's Tractate von der wahren Kirche, 2 Stück 5 ,  
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## Travelogue of the editor.

(Continued.)

In the last issue we mentioned a letter which the members of the student fraternity existing under the name "Philadelphia" in Erlangen addressed to the students of Concordia College in St. Louis. On the assumption that it will not be uninteresting to most readers of the "Lutheran" to learn what is contained in that letter, we now communicate it herewith. It reads as follows:

"Dear brothers! Grace to you from God our Father and the Lord Jesus Christ! It is the Church of One Faith in One Lord that urges us. To testify to you that we love you even though we do not know you, just as we love Him even though we do not see Him. We must rejoice in our hearts to hear that you stand on the same ground and strive for the same goal as we do. Therefore, we extend our hearts and hands to you, not for the foundation, but for the fortification of a covenant, which we do not have to make first, but which the Lord God Himself has sealed and fortified. We are members of one body, children of one Lord, sons of one mother; we confess one faith with you, stand on one confession, on the three ecumenical symbols and on the unadulterated Concordia of our evangelical church.

Lutheran Church, have One Purpose, to serve the Crucified with body and soul, prepare ourselves for One Profession, to ask in Christ's stead: Be reconciled to God! - Your fathers in Jesus Christ have earnestly sought and faithfully reaffirmed with our fathers the bond of peace. Let us keep holy the heritage of our fathers and defend it against the devil and the world with the faithfulness that, for the sake of Christ and His Church, by the power of the Holy Spirit, leaves life itself. Brethren, the enemy of Christ, the devil and his servants, will direct his infernal arrows against the poor afflicted company of the children of God in these last times more than ever. Brethren, from the beginning this murderer shall not succeed in making us turn away from the pure truth of our Lutheran confession; brethren, with the slogan: "Not on earth, but under heaven" we want to fight and suffer, until we too, out of undeserved grace, will be blessedly raptured from all earthly struggles into the triumphant church. For this struggle we want to unite, unite on the basis of one confession, unite especially through mutual faithful intercession. Whether you also want to join us in a Philadelphia Association, we leave to your free choice. We will send you our and the Leipzig joint statutes; see whether you use all or what you need of them.

you can. And so God bless you in your studies, that you may become capable of fighting for our Lutheran Church with the full armor of Lutheran heroes. Especially keep a place in your heart for our Lutheran Church in Germany; express your gratitude to it by earnestly pleading that it may more and more recognize and preserve the heritage of the struggle and victory of our father Luther. So we greet you with a holy kiss and entrust you and us to our highly praised Lord and Savior, Jesus Christ. May the same prepare, strengthen and fortify us all; to him be honor and thanksgiving from now on until eternity. Amen.

The Lutheran Student Association in Erlangen  
Philadelphia."

Who can read this, if he otherwise loves our church and our old German fatherland, without heartfelt joy? Since such language is again used by the young men who are preparing themselves for the service of the Church of Germany, and indeed, as we have clearly had the opportunity to recognize, from the bottom of the heart, we can confidently hope that also in our dear German homeland the lampstand will not yet be pushed from its place, but that the Lord has decided to continue to build His holy Zion there in grace. So then, beloved

Readers, who carry the welfare of the Church on your hearts, awaken by the testimony given, when you come before God with petitions and supplications for our holy Church, to remember also this band of young men who have allowed themselves to be recruited by Christ to carry forward the banner of His pure Word in the great hot battles of these last sorrowful times. - —

But we go further. Our stay in Erlangen was prolonged by so much, among other reasons, because we repeatedly received the friendliest invitations from other places at this time, which we could not fail to gratefully accept. First of all, it was the faithful Lutheran city preachers of Nuremberg who caused us several times to appear in their midst, namely the pastors Pürkhauer, Reuther, Vorbrugg, Heller, Steger, Friedlein, Merkel, Dietzel and Rüdell, with whom we also found a whole crowd of like-minded faithful preachers from the surrounding area gathered at various times. We were asked to give an exact report about our local church conditions, and they listened to it with the most lively interest. Of course, the disturbance of the fraternal relationship between our synod and the Bavarian Central-Missions-Verein, whose committee, as is well known, has its headquarters in Nuremberg, was also discussed. It was with great joy that we heard here that all necessary steps had been taken to place this association, which, as an institution founded and dependent on the government, had initially had an undecided character and was composed of very heterogeneous (dissimilar) members, on a purely ecclesiastical basis, and that this had in fact already been done and only required approval and confirmation, which had already been sought from higher places and was expected soon. However, the more we were pleased to find such a numerous circle of believing Lutheran church servants, the more we were hurt to learn that there was no intimate agreement between these men and Pastor Löhe, that the former did not approve of the latter's recent steps regarding the reformation of the Bavarian church, although they all recognized the necessity that, for example, the mixed communion should not be allowed. However, they were all of the opinion that, since so many irregularities had already fallen by and by with the returning faith, partly by themselves, partly by the church authorities, one should not disturb the begun calm and natural course of development by challenging steps. Pastor Wyneken received the request to speak out in Nuremberg.

The latter, of course, willingly complied with this request. I cannot leave unmentioned here that we in Nuremberg also enjoyed a shameful love in several other Christian families, especially in those of Mr. Zeltner, Fabricius, Dr. Beck, Fleischmann. I intend to come back to Mr. Bauer in the next number, where I will commemorate him with more.

A second place where we paid repeated visits during our stay in Erlangen was Fürth, where we found the friendliest fraternal welcome in the Hanse of the faithful, excellent Pastor Stirner (next to Mr. Catechet Bauer, co-editor of the "Correspondenzblatt der Gesellschaft für innere Mission im Sinne der luth. Here we also took the opportunity to visit the other faithful pastors, Kraußold and Lehmus, who also met us with brotherly love. Invited by Pastor Stirner, I made a public confession of our faith here in the city church before an equally numerous and attentive audience.

(To be continued.)

(Submitted.)

## Ueber den letzten Bericht der deutschen ev. luth. Synode von Pennsylvanien. \*)

Unfortunately, in this latest report there is again a lot of evidence for the often raised but always unheeded and un rebutted accusation that this Synod in doctrine and practice quite unmistakably contradicts its confession to the unchanged Augsburg Confession; for as the tree from the fruit, so the doctrine is recognized from the practice. Just as surely, for example, a man who swears cannot possibly sanctify the name of God in his heart, or who deceives and overcharges his neighbor can be a friend of righteousness; just as surely cannot those who swear be friends of righteousness be friends of righteousness? Scripture and the Augsburg Confession. Confession who approve of something in words or participate in something in deeds that is downright contrary to this teaching.

Above all, the Pennsylvanian Synod is in obvious contradiction with the Scriptures with regard to its "fraternal" relationship with the Reformed, Uniate, Methodists and Herrnhuthers. Scripture. For example, St. Paul admonishes all Christians in 2 Corinthians 6:14, 17: "Do not pull on a strange yoke with unbelievers; come out from among them and separate yourselves." If the work that the Reformir

Unfortunately, this essay, which was sent in some time before the editor's return, appears only in this issue. The dear readers, together with the sender, would like to excuse this delay with the circumstances that could easily cause such a disorder.

D. R.

Why do we not also take the name Reformed, or why do the Reformed not call themselves Lutheran; but, as is well known, "foreign" means that which does not belong to us, as this concept (foreign yoke) is more closely defined by the following word "unbelieving. But by unbelievers are not to be understood only those people who have no faith at all, for otherwise the Christian church would



have had to hold fellowship with all heretics from the beginning, since most of them would accept most of the Bible except for certain bits. Rather, unbelievers in the strictest sense are all those who do not want to believe even a single piece of the Bible and consequently pull on someone else's yoke. Whoever, for example, does not want to believe that holy baptism really makes the little children as blessed as Peter and Paul were blessed; whoever does not want to believe that Christ, according to his words in holy communion, also makes the unworthy blessed. Whoever does not want to believe that Christ, according to his words in Holy Communion, gives even the unworthy his body and blood to eat and drink with his mouth, can he rightly be called a believer? And where in all the world is the Master to be found who, out of the command of the Holy Spirit, says: "I believe. Spirit: "Come out from among them and separate yourselves," the meaning would be: "Go in to them and have fellowship with them"?

Also the Augsburg Confession. Confession does not profess such a "brotherly" relationship, especially with the Reformed. Indeed, the latter themselves have made such a relationship impossible by not wanting to sign the Augsburg Confession when it was presented to them, and by creating a special confession that deviates from it. Indeed, the latter themselves made such a relationship impossible by refusing to sign the Augsburg Confession when it was presented to them, and by drafting a special confession deviating from it; six years later, they again became unfaithful to the Concordia concluded with the Lutherans. And how is it possible to stand in brotherly fellowship with those of whom we confess in the tenth article of the unaltered Confession that we reject those who live differently from the Holy Communion? We reject those who live differently from the Holy Communion than is taught there! Should not the Reformed themselves have so much sense of honor as to demand that those who want to stand by them as brethren must first retract such rejection? But what righteous Lutheran could do this?

Thus, the Pennsylvanian Synod has once again accepted Reformed and Presbyterian preachers as advisory members (page 5), in order to compliment the synods of other confessions that do something similar, and not to appear harsh and repulsive. For in all seriousness, in church matters, one certainly cannot ask for the advice of those whose teachings we must reject. The Synod even accepted a Reformed preacher as such into the Lutheran ministry (p. 40) without requiring of him a recantation of his previous confession and his decisive consent to the unchanged Augsburg Confession. Confession.

If the synod were really an evangelical Lutheran, it would be impossible for it to do things together with the non-Lutheran, even anti-Lutheran general synod, e.g. in the publication of the liturgy and church agendas (pp. 29 ff.).

Finally, the Synod has gathered in Reformed and Presbyterian churches for joint services (p. 3), whose confession it must reject as false, if it really considers its own Lutheran confession to be right. Yes, she has especially involved herself in a multiple contradiction by also attending the service in a Methodist church (ibid.); for the chosen text Psalm 93:5: "Thy word is the right doctrine," if properly explained and applied, could not be expected to be anything other than a refutation of all false doctrine, including the Methodist, and a praise of the right doctrine, namely the Lutheran.

I must also mention here that the Synod decided to enter into a more intimate relationship with the Unity Brethren (Brüdergemeinde or Herrnhuter) (pp. 14 and 17). But did not a single one of the 51 preachers present have the slightest knowledge of the mass of leaven of false doctrine with which the writings of this sect are filled, of the deceitfulness of their pretense to be true successors of the old Moravian Brethren and faithful followers of the Augsburg Confession, of their smearings of the Augsburg Confession, and of the fact that they were not even aware of their own teachings? Confession, of their invective against the Lutheran Church and its righteous teachers, of their proselytizing - or rather seducing - zeal, by which they brought many Lutheran Christians over to their side! Are all Pennsylvanian preachers so completely unacquainted with the ecclesiastical past of their own state that they do not know the slightest thing about how the venerable Mühlenberg, that righteous soul, was tormented by the unrighteous works of Count Zinzendorf, the founder of this sect, and his followers, and how this made the Lord's work in many congregations **so much more** difficult, and how he could not and would not make common cause with the Herrnhuthers in this work of the Lord any more than Zerubbabel once did with the Samaritans, who did not admit that they took part in the building of the temple. But as these then became his and the people's worst enemies, which is described in Ezra 4.1. and following, so also the Herrnhuthers were hostile to Mühlenberg; even the name relationship between the two is strange, because Samaria is called Hermhuth in German. Did the essay in the German "Kirchenfreund" with the boastful headline "Zinzendorf the first Lutheran preacher in America" so mislead the leaders of the synod that they let their venerable father Mühlenberg be deprived of this honorary name without any objection, and is it not in all respects a deplorable testimony that a whole Lutheran community that wants to be Lutheran has been deprived of this honorary name?

Synod is betraying the voice of all Lutheran teachers, and especially its own predecessors in office, as well as itself, when it says to its president, without any hesitation, "the Herrnhuthers have the same confession of faith with us" and accordingly decides to enter into a more intimate relationship with them.

That the Synod is not really what it claims to be, namely Lutheran, can also be seen from its procedure regarding the profession of the holy preaching ministry. If this important doctrine as it is so succinctly stated in the 14th article of the Augsburg. If this important doctrine, as it is so succinctly stated in the 14th article of the Augsburg Confession, were better recognized by preachers and better brought to the attention of the congregations, the tiresome practice of renting for a year, something quite unbiblical and therefore unchristian, would be increasingly abandoned. One must be astonished when one goes through the directory of the change of preaching positions on page 6 and the following and finds how those who call themselves Evangelical Lutheran change their positions as completely unevangelical and un-Lutheran as one changes clothes. One of them takes on a foreign congregation "for the time being out of compassion", another wants to serve another congregation "for a year". Ten preachers have "given up, resigned or left" their posts, and only in the case of one is a reason given, namely lack of support. If a preacher no longer likes it in a congregation, if he can "make out better" elsewhere, he leaves, like a guest from the inn, when he has drunk his glass of beer, and if a congregation does not like the preacher "it no longer resembles him", it gives him notice, like a farmer to his farmhand. Now if this is supposed to be evangelical - Lutheran, then God preserve every preacher and every congregation from such Lutheranism.

The same is true of the so-called licensing of candidates, which dates back to a time when more and more lincencies (liberties) were allowed in the deviation from the right doctrine and the proven church customs; the one who is once legally called and ordained is then no longer a candidate, i.e. no longer such a one who only expects a calling, but who has actually received it and is accordingly a full pastor. Is not this procedure of conferring on candidates all the official functions of a pastor without considering them to be real pastors in obvious contradiction with the text of the ordination speech Acts 2:42: "They remained steadfast in the apostles' doctrine" (p. 43), since neither in the entire doctrine of the apostles nor in ecclesiastical practice is there a trace of it to be found? - —

The proposal of the President that the Ministry would like to elaborate a genuine Christian Evangelical Lutheran Church Order deserves as very timely not only on the part of this Synod, but also on the part of all other Synods a serious consideration, which, however, it did not find at this synod. It is striking that the synod did not even take up such an important subject for discussion, while it paid attention to far more minor matters. This phenomenon can be explained, however, if

one considers the innumerable difficulties connected with the drafting and introduction of such a church order, before which the members of the ministry are probably secretly afraid, because they would rather pretend not to have heard of such a proposal or to have forgotten it again; perhaps many do not even know what all belongs in such a church order, e.g. the chapters on doctrine, on the ministry of preaching, on church discipline, on the appointment of church offices, on schools and church visitations. To write such a church order, which would be "genuinely Christian Evangelical-Lutheran" and yet at the same time also "directed according to the spirit of our church in this country", which unfortunately is now so genuinely unevangelical and un-Lutheran: that is a true masterpiece.

What we can expect for a church order under the present circumstances, if one still comes into being, is shown by the new liturgy or church agenda of 1842. Three committees of nine Lutheran preachers worked on it for four whole years, three synods unanimously decided to print it, and already now one must again think of organizing a new and, what one does not like to say, improved edition, because one gradually begins to be ashamed of this work of art. The committee charged with the improvement of this agendas has still not come to fruition in the course of a whole year, and it is easily possible that the now renewed commission (p. 29 ff.) has not yet been brought to complete execution even after another year has passed. If this should happen, however, experience will teach that it is only a patching of new rags on an old dress, whereby the tear only gets worse and worse. But what shall we say to the fact that the Committee is instructed to "work with a similar one of the General Synod?" Doesn't that mean putting the cart before the horse?

The main difficulty in this undertaking is that one does not know what one wants, whether one wants to be  $\frac{3}{4}$ ,  $\frac{1}{2}$ ,  $\frac{1}{4}$ , or even less Lutheran. However, most people have decided that they do not want to be completely Lutheran.

It is similar with the new edition of the small Lutheran catechism, which was also decided by the synod (p. 31). Therefore, the catechism that was customary in the oldest congregations is to be printed, whereby, however, the question arises again whether the same is really a literal copy of the original catechism. However, the following condition has been set

"The execution will show whether the members of the ministry understand Greek better and can translate that passage into pure German better than Dr. Luther. But what will the people think if the Lutheran translation is in the text and the Pennsylvanian translation is below the text? They will think, if Luther is right, let him be right, if not, delete his text and put your note in its place; indeed, the people will pronounce the verdict on such corrections with Luther's own words from his preface to the Small Catechism: "The preacher should take the same form before him, on which he will remain and always do the same thing one year after the other; for the young and foolish people must be taught with the same certain text and forms, otherwise they will easily go astray, if one teaches today like this and for a year like this, as if one wanted to improve them, and all effort and work will be lost."

The decision of the synod not to change the new Pennsylvanian hymnal (p. 29) does not do it any special honor, since this is a clear proof that it neither wants to recognize nor improve its already publicly reprimanded errors.

Regarding the Sunday school hymnal, the president of the synod asks: "Would it not serve the good of our church, as well as of the Reformed, if these two sister churches would publish a common one, which could also be arranged in such a way that it could be used in each church alone? (p. 13.) Now all synod members, if they wanted to be otherwise Lutheran, should have answered unanimously with a decisive "no". How the hymnal is to be arranged in such a way that it could be used in each church alone is a mystery to me, on the solution of which I would set a high price; for either one part of the hymnal would have to be intended for the Lutherans alone, and the other for the Reformed alone. Then, however, the Reformed would remain in their jrrtbum and the Lutherans would lose their truth, or the poison of false doctrine would have to be extracted from the whole book, but all the art of the most famous chemists would fail. Nevertheless, the Synod has entrusted the execution of this feat to a committee and instructed it to confer with the High German Reformed Synod for this purpose. (S. 17.)

But what is to be said of the carelessness with which the synod treated the "serious charges against Candidate Brandt," the then leader of the emigrant church in New York, and asked for a ruling on them? What did it do with the three letters it had received in regard to it from credible witnesses, namely, from a Lutheran pastor, an agent of the German Society, and a public notary? The Synod

adopted the Committee Report, which stated, among other things, "that the charges against him had their origin in things which had no direct connection with his mission, but in business transactions which he undertook for emigrants, and which, as it seems, contain nothing criminal. (p. 24.) Thus, if a preacher, for example, deceives people not exactly in the church, in front of the altar or in the pulpit, but outside the church in other houses or on the street or on ships, this is in "no direct connection with his ministry," but such things are to be regarded as "business negotiation"! And even if the most obvious proofs of all kinds of frauds are available, they should, "as it seems, contain nothing criminal. But the fact that appearances are deceptive was not even remotely thought of. This is language that is truly not to be expected from a Lutheran synod. Has not a single member thought of the demand that God's holy word makes on the servants of God regarding their life, e.g. 1 Timoth. 3, 1-10, Titum 1, 5-11? For there we read: A bishop or pastor shall be blameless, shall not deal dishonestly, shall not seek shameful gain; he must also have a good report of those who are without, lest he fall into the blasphemer's shame and snare." If the synod wanted to fulfill its duty, it had to present the charges point by point to Candidate Brandt, who was also present, and examine whether and in which way he would be able to refute the testimonies of those men as unfounded or in which they were right against him. The synod should then have immediately published the result of this investigation and either saved the married name of this member or, in the opposite case, thanked those men for their discovery of wickedness, expelled Candidate Brandt from their synodal association and warned against him and all his doings. Now, however, she has even promised him a renewed support of 200 dollars (p. 39) and has thus made herself complicit in the sins of others through word and deed.

As deplorable as such problems are, on the other hand, some of the things in this report are gratifying.

The Synod's attitude towards the more general distribution of the Bible is gratifying, as it proposed the formation of associations for the promotion of the Bible (p. 57). It would only be desirable that the Synod chose an edition of the Bible that truly deserves the name Lutheran, namely with the addition of the Apocryphal books and with a truly pure Lutheran text, both of which, as is well known, are sought in vain in the editions organized by English and American Bible societies. If the Lutherans do not soon put their hands to the work, for one of the many crept in

If they do not take care of a purified edition of the Bible, they will soon find themselves no longer knowing which is the true Lutheran translation.

I would like to draw your attention to two important literary phenomena, which we owe to Dr. Hopf in Nuremberg. One is his appreciation of the Lutheran translation of the Bible, the other is a new edition of the German Bible revised by Luther himself in 1550, of which several delivery volumes have already appeared.

Very praiseworthy is finally also the synodal resolution "that a committee be appointed to work on a short but sufficient

explanation of the five main parts of the Lutheran Catechism in questions and answers with attached biblical passages and to promote it for printing, but that this explanation be arranged in such a way that it does not displace the use of the Catechism. (.p. 31.) The more those charged with this task recognize its importance, but also its many difficulties, the more conscientiously they will approach the preparation for this work, and especially undertake a strict examination of the available resources, among which those from Luther's time, and especially his Large Catechism, absolutely deserve preference over most later ones.

(Submitted.) **Introduction of the Lutheran order of worship in B.**

Grace and peace in Christ! My beloved brother, you are surprised that I write such a greeting above my letter, because this is no longer usual. I once read in an old book that Christians should put such a greeting at the top when they write to Christians, and that they should also distinguish themselves from the children of this world in this; but especially because in this greeting Pauli is wished everything good that we can only wish for. Grace is the forgiveness of sin, and peace is the tranquility of conscience, which is where there is forgiveness of sin. But what I really wanted to write to you is this. Since the first Advent you have the old beautiful Lutheran service in our church. You will be surprised that this has not always been so with us, and I was also surprised when I came here, because we are not used to anything else. But most people here are not used to such things.

The previous pastor had his hands full with other things than the fight against the reformers and secret societies; above all, he had to show what the Lutheran doctrine actually was; therefore, he could not even get to the point of denouncing the Lutheran doctrine.

He did not want to introduce a church service, even though he often wanted to and tried to do so. It must be said that the time had not yet come. Shortly before he was called away, the congregation had decided that his successor should give instruction on the Lutheran service, and this was done in several meetings.

Unfortunately, however, usually only very few came: out of 280 often only 40-50, although they were always admonished anew from the pulpit. So it finally came about that on the first Advent in 1850 the beginning was made with the introduction of the service of the Lord's Supper. The pastor should no longer just read the preface, the Our Father and the words of institution, but sing, and the choir and the congregation should respond by singing. The priest gave further instructions about all this from the pulpit. At first, some people did not like this arrangement, especially because they were unaccustomed to it; however, more and more people got used to it, and some people liked this arrangement, who otherwise disliked it. Only a few have separated themselves from the congregation because of this, despite all the instruction.

It now remained that way for a whole year, except for some insignificant changes in the service. The time when the whole complete order was to be introduced was left to the discretion of our pastor. Now, toward the end of the previous church year, this matter came up again in the congregational meeting. In that meeting our pastor said something like this: I have let this matter rest for almost a whole year, for the sake of the weak, that they may have time to get used to the old time of the Lutheran church with the singing of prayers etc. at the communion service (which takes place one Sunday after the other), and that no one may think that we are not Lutherans if we do not have the full Lutheran service. We should not pay too much attention to the outward ceremonies, like the papists, but also not too little, like the Unionists and the enthusiasts. All ceremonies should promote the practice of the Word of God; therefore God Himself prescribed various ceremonies in the Old Testament, and also in the New Testament the apostles made such ordinances, e.g. Sunday and others. What they understood by the ordinances, and what later times rightly retained as being in accordance with the Word of God and, depending on the circumstances, also increased, from this a certain fixed order of worship was formed over time, but later, especially under the papacy, it became more and more corrupted by all kinds of false additions. When Dr. Luther came, he did not throw everything away as papist, but as a wise master builder, he separated what was unsuitable from the good material and built the Lutheran order of service from it, as it is now almost known.

existed for 300 years in most places, with few exceptions, until the end of the last century. But as more and more abominations of desolation arose in holy places in doctrine, it was no wonder that this glorious order of worship was also laid waste, and hence it comes to pass that many of us know nothing of it at all. We are now supposed to have public religious freedom in this country to perpetuate this devastation of the good order of worship.

We are not to be burdened or even to approve, but with the return to the teachings of the Lutheran church we are also to return to the old way of Lutheran worship. This is especially advisable because it gives the congregation the opportunity to actively participate, especially through the responses they sing. This whole way has proven to be wholesome and edifying for more than 300 years, and will remain so for all who wholeheartedly want to become obedient to the model of Lutheran doctrine. Yes, it is a debt that we should have paid to our mother, the Lutheran Church, long ago, that we also openly and freely confess her in ceremonies, and thus also openly and freely contradict the emptiness and indifference in ceremonies that the apostate Lutherans of this country have, as the 10th article of the Formula of Concord teaches. If other parties, as the apostate Lutherans, the Uniate and especially the Roman Catholics, keep their ceremonies, despite all contradiction, why should we Lutherans not do the same? Why should we put on their uniform for the sake of some Uniate and Reformed, since they would certainly not put on the Lutheran uniform for the sake of some Lutherans. If, however, some did not want to submit to this old order and therefore separated from the congregation, they would only reveal the thoughts of their hearts that they either do not know the Lutheran doctrine or do not want to follow it, for it teaches that one should submit to all good church order for the sake of order and peace. But it by no means teaches that for this reason one may separate oneself from a Christian congregation and thus from the body of Christ; nor does it teach that anyone should demand that others should follow the obstinacy of a few in such proven matters.

The objection that this would cause trouble for the weak in faith is unfounded. The objection that this would cause trouble for the weak in faith has no basis; for according to the Bible, the weak in faith are those who cannot immediately rid themselves of certain prejudices because of their fearful spirit, but who want to accept instruction and become stronger. Such

Weak people certainly get used to such ceremonies, which existed in our fathers' time for more than 300 years. However, only the one who is Andre's friend gives

by false doctrine or an evil life, so that they become angry; but neither takes place here, otherwise even at the time of the Reformation there would have been much anger by abolishing the idolatrous ceremonies and leaving only pure and wholesome ones. Thus people are not given such annoyance, but rather they themselves take annoyance without any cause, and therefore Christ's word applies here as well: "Blessed is he who does not take offense at me. Finally, if someone wants to say: this and that is

catholic; then I say: "yes!" and also "no!" Yes, it is Catholic, i.e. according to the generally holy Christian church order, and that is not a reproach, but on the contrary a praise. No, I say, if you put the word Roman in front of Catholic, for Luther has removed the Roman Catholic or the false from all ceremonies and kept only the Christian-Catholic good. If we did not want to have everything that the Catholics have, we would not be allowed to have churches, altars, pulpits, organs and many other things. Finally, experience will teach us that the introduction of the new order of worship will cause far less offence, and even meet with far more approval, than many think.

Hereupon the pastor proposed to start with this order in the weekly and afternoon services from the new church year on, so that the people could get used to it little by little, and then later on the necessary changes could be made in the main service as well.

When this matter was further discussed, those present came to the unanimous decision to introduce the complete order of service from the first Advent and to begin with it immediately in the next afternoon and weekly services. The congregation was informed of all this from the pulpit and further instructed about it.

I will share with you what I have learned, especially about the order and meaning of the Lutheran service on Sundays and feast days:

The first hymn: "Kyrie Eleison" is a short confession of sins by the congregation and a plea for mercy to the Triune God.

"The "Glory to God in the highest," which the pastor sings, and the song that follows, "To God alone be glory," with which the congregation joins in, is a song of praise and thanksgiving for all the benefits of the Triune God.

This is followed by the greeting of the servant of God to the congregation "the Lord be with you" and the counter-greeting of the congregation to the servant of God "And with your spirit" (namely, be the Lord.)

The priest then sings a collecte, which means a gathering of the hearts for devotion, as each one begins with the encouragement: "Let us pray! These collects, as well as most of the Holy Communion, have been sung slowly since ancient times.

so that everyone can pray devoutly. The congregation affirms these prayers by singing the "Amen" with the choir.

At these services, as well as at Holy Communion, the priest turns to the altar because he is praying to God with the congregation. During the greetings, the readings and the blessing, he turns to the congregation because he is speaking to them.

The reading of the Epistle before the so-called main song and the reading of the Gospel after it dates back to ancient Christian times and is similar to the custom in the Old Testament Church, where passages from the books of Moses and the Prophets were also read.

After the Gospel follows the confession song of the Christian faith. This and the first two songs at the beginning of the service used to be standing songs, which were sung on all Sundays and feast days, which order we also want to keep with us.

During the singing of the last verse of the faith, the pastor goes to the pulpit and reads the Gospel without further ado, since blessing and prayer have already preceded it. After the sermon follows the oldest short church prayer from 1580, then on communion days the intercession for the communicants, as well as the announcements, whereupon the whole distress of Christianity is summarized in a loud Our Father and then closed with the apostolic blessing: "The grace of our Lord Jesus Christ, etc."

Then a few more verses are sung, after which the priest sings an intonation and the congregation responds by singing.

This is followed by a collect and the benediction. After the "Amen" the congregation sings a short verse and prays a silent Our Father at the end.

If the Holy Communion is held. If Holy Communion is held, those who do not want to or cannot be present leave, singing and after a silent Lord's Prayer. Then the pastor sings the preface with the congregation and the choir, and the latter two sing the "Heilig" as it is written in the St. Louis hymnal. This is followed by a short address to the communicants from the Agende, the Lord's Prayer, with the choir and congregation singing the conclusion, then the words of institution, and finally the hymn "Christe, du Lamm Gottes." After the distribution, under which a communion song is sung, the conclusion of the service follows, as already mentioned.

The service has been held in this manner since the first Advent, and the congregation is accustomed to stand not only during the reading of the Word of God, but also during all that the preacher sings and they themselves respond by singing; likewise during the prayer, the preface, etc. 2c. and the closing verse.

On Sundays, in the afternoon services and in the weekly services, before the sermon is preached

Usually only a short hymn is sung, after which everything is held as in the morning services, except that the church prayer is omitted. After the catechism sermon, the first two verses of the hymn "Ach, bleib bei uns, Herr Jesu Christ, 2c." are sung, followed by the examen, and after that the verse "Let me be and remain thine." The ending is as usual.

You will probably want to know how the people like this new or really old order; but I cannot write much about that, because I don't get to the people very often. I have heard so much here and there that some people had imagined the matter quite differently from what they are now experiencing. Some thought that far more would be changed than has really been changed; others were secretly afraid of individual things, such as white choir shirts; still others feared that the morning service would last too long, since it now lasts no longer than before, namely two hours, if no communion is held. However, I have also spoken to some who have a heartfelt joy about it; and I wanted to write all this to you, so that you may also rejoice with us. Farewell in the Lord! W.

[Walther]

B., Jan. 13, 1852.

### Correction.

In the "Lutheran Church Messenger," No. 6, P. Steimle sent in the statement and at the same time referred to the testimony of "hundreds" that it was a lie of the N. Docker Staatszeitung that Hr. k. Stohlmann had held a sermon during the visit of Kossuth's church service "with reference to the arrival of the same and had offered God's blessing for his holy cause. Since now in No. 12 of the "Lutheran" in the article: "the Kossuth fever" under the condition that this story is truth, the falsely reported action of Hm. Since in No. 12 of the "Lutheraner" the article "the Kossuth-fever", provided that the story was true, the falsely reported conduct of Mr. P. Stohlmann had to be decidedly disapproved and punished from the ecclesiastical point of view, this rebuke shall be revoked herewith as inapplicable to Mr. T. St. and the writer of this can testify with a good conscience, as before God, that he would much rather that the N. Docker Staatszeitung lied and he believed it, than that Mr. P. St. really did this, of which he was falsely accused.

Mr. T. Steimle only regrets on this occasion that the "Lutheran" did not first make more precise inquiries before he let such facts out into the world and thinks that he should soon know that such papers as the N. Y. Stztg. only want to embarrass the preachers where they can."

But to this the following is to be replied:



At first, Mr. P. Steimle seems to completely misjudge the completely different factual situation; for

In the sense of the N. Y. Staatszeitung it is certainly not a vituperation, but rather a praiseworthy recognition, when it tells Mr. P. Stohlmann about that Kossuthianisiren on the pulpit. In addition, the enthusiasm for Kossuth and his cause was so widespread among preachers and non-preachers that not even the Lutheran Church in the East, which hardly professes to be one of the narrow-hearted and limited so-called Old Lutherans, published a single scriptural testimony against it. Since, as is well known, Father Stohlmann does not belong to these hated and scorned people, it was much more believable that he did, as reported in the N. York State Newspaper, than that he, in the sense of the rusty and short-sighted Old Lutherans, would have punished from the pulpit the rapturous mischief for Kossuth and his cause out of and according to God's Word. If such a punishment had been reported by that political paper, an unpartisan and reasonable reader would have been much more likely to conclude that it was a malicious fabrication in order to make Mr. St. cry foul in front of the Kossuth-drunk masses.

Finally, however, the writer of the "Kossuth Fever" in the Lutheran has nowhere seen a counter-statement by Father Stohlmann and his congregation, immediately after that story, in which they would have punished such a lie out of a sense of ecclesiastical honor and would have testified to the truth, which the right Christian and ecclesiastical seriousness, in contrast to the rapturous enthusiasm for Kossuth and his cause, would have required from both of them. Also, the "Lutheran Herald" has not made a similar counter-statement for itself and has not shown any ecclesiastical indignation about that fiction of the N. Docker Staatszeitung, although it does not take the liberty, against the 8th commandment, to impute malicious intent to the author of that essay. \*)

Nevertheless, as little probability as there was for this author after the situation of the things that that political sheet had lied, so he has nevertheless held the possibility of the fiction; because he has written thus: "Does it really hold now in such a way, as is reported here etc.". And from this, for every non-partisan, only the matter is clear, without

\*) By the way, as far as the mass of malicious personal outbursts and spiteful judgments of opinion against the above-mentioned author in No. 23 of the "Herald" is concerned, the latter considers it beneath his dignity to reply to it with even a word. In addition, he considers it a vain waste of time to engage in a fruitless pen war with the editor of the Herald, since the latter proves more and more clearly in every number - quite apart from the poor letters of praise sent in and printed from the Herald as well as from his vituperative and spiteful outbursts against just judgment and punishment - that he is more interested in writing than in learning, and in general for lack of, in part, a truly ecclesiastical attitude, theis of a healthy, sober knowledge of the divine word and the signs of the times, he has neither an inner nor an outer vocation to write a paper that could represent the Lutheran Church in doctrine and defense, stories and poems.

Submitter's Notes.

D Stohlmann has had no malicious intention with regard to Hm. D Stohlmann had no malicious intent.  
Fort Wayne, March 7, 1852.

Dr. W. Sihler, P.

### Flower reading from the "Herald,"

Thus it is written in the 24th number of the lukewarm volume: "It can also be seen from other unambiguous statements of the Savior that the idea was quite foreign to him to regard his church as a kind of police state, in which the transgression of the legal order should be reprimanded and punished and the last punishment should be civil death, the expulsion from the congregation. - This is a gospel that the hirelings among the preachers and the most impenitent among the laity love to hear. Oh, that God would look into it and instead of such pillow and pillow makers (Ezek. 13, 16-23.) give our poor American Lutheran church, in which church discipline is in such a bad way and the binding key is in such a bad way, men who raise their voice like a trumpet and proclaim their sin to the people! See 1 Corinthians 5:13 and the whole chapter.

There it says: "For example, I am casually with the above" (the Lutherans) "in, the doctrine of the Holy Communion. The Lord's Supper

But I do not like it that they do not have enough of the mighty words of the Savior in their administration," (?) "but add 'true' and thus pretend to do better. - It is as if one were hearing a crypto-Calvinist speaking here; for only to these has it been objectionable so far that the Lutherans say for their own sake: This is the true body 2c. and thus profess only the "mighty words of the Savior," as words which they hold to be true. But assuming that the writer is not a crypto-Calvinist either, it is all the more distressing that he attacks his fellow believers for a practice that most orthodox churches have had for centuries, and that is to say, "The true body is the true body,

as he should know, not to add anything to Christ's words, but to stay with Christ's words. A Christian must also confess to the pure doctrine

not be ashamed, where it is easy for the falsifiers of the truth to bring upon him the suspicion of departing from God's Word in the sight of the ignorant people; for however the error may be

The truth and the honest confession of it may be pelted with dirt and distorted, but folly will and must triumph at last.

It is strange that the dear "Herold" to the article published in the "Lutheran" about the Kossuth fever so grimly about the writer as if the latter had not attacked a poor person, but our dear Lord God Himself. But this is how it often goes; when our Lord God is attacked, one can look "after love" through the fingers; but if one comes too close to a man even by mistake or by the slander of others, then one would like to set heaven and earth in motion against such outrageous outrage. The most grievous thing here, however, is that the "Herold," together with almost all the "Christian" local newspaper writers, used to celebrate Kossuth's ungodly doings and now, since Pastor Stohlmann is erroneously reproached for this homage in response to a publicly printed report, is now being wrongly accused of this very homage on the basis of a publicly printed report, he appears against the writer of this punishment as a "clean" fellow, yes, a villain, who out of obdurate malice has sullied an honest man with the slobber of unparalleled slander. If the "Herold" considers the Lutheran doctrine of authority defended in the "Lutheran" (in that essay "the Kossuth fever") by our dear and faithful brother Sihler to be true, he would have to say, if he wanted to act Christianly: Dear brother, you are mistaken; rejoice, Pastor Stohlmann is far from celebrating a godless cause as a "holy" one and from letting himself be carried away by the current of the spirit of the times; the New York state newspaper has lied; you will therefore certainly be pleased to publicly justify Pastor Stohlmann and to recant the erroneous testimony about him to which that report of lies led you. If, on the other hand, the "Herald" considers his earlier false opinion of the legitimacy of Kossuth's and similar agitations for the promotion of the revolution to be true, then the "Herald", as an honest man, would have to say: Dear brother, you are mistaken; unfortunately, Pastor Stohlmann is not yet enlightened enough to pray for Kossuth's holy cause. But enough and more than enough of this! May the merciful God help that at last honesty, impartiality and that simple eye, which looks only to the truth and God's honor, will guide the struggle and that especially Christian newspaper writers will keep the word of Scripture before their eyes and in their hearts: "Will you defend God with injustice and use cunning before Him? Job 13:7.

### A martyr of the evangelical church

was Gilius von der Banner, a rich, respected and pious merchant at Antorff in the Netherlands. The Protestant congregation there had sent him with several others to call experienced, zealous men from Germany to introduce the Reformation in Antorff. When he returned home and the papal heresiarchs learned of his return, they had him forcibly removed from his home at night and placed in the prison "Auf dem Stein". In the morning some

Monks asked him whether he wanted to condemn the Lutheran doctrine and return to the Roman Church, threatening him with a terrible cruel death in case of refusal in order to shake his steadfastness. He replied that he held Luther's doctrine in his heart as the eternal divine truth, therefore he could not and would not condemn it; their idolatry, however, he had to reject according to God's word. The heretic master was angry at this and had the executioner smash both his thighs with a wooden club, thinking that by such torture he would be led away from the known truth; but by God's grace he remained steadfast and sang beautiful, glorious psalms with a loud, joyful voice, so that the people in the street could hear. The next day the tormentors came again and asked if he would convert. He said, "I thank God with all my heart that he has converted me; if you do not want to be lost forever, you may also convert." The executioner then had to beat both his arms in two with a club, but the tortured man continued to praise God and was happy in all his agony, which was increased by the deprivation of food and drink. On the third day he was again admonished to recant and repent, but since he remained as before, his back and ribs in his body were crushed and bruised with the club. Finally, on the fourth day, because he stood like a rock on his confession completely immovable, the executioner had to tear skin and hair from his head and finally pour hot lead down his neck, over which Gilius gave up his spirit blissfully.

This moving story is told by Dr. Schlüsselburg, pastor at Antwerp, in his postilion on the Gospel on Sunday Exaudi.

If you, dear readers, ask how it is possible that a man can endure such tortures and still remain confident and strong in spirit, then you may seek the answer in 2 Corinthians 12:9, 1 John 4:4 and 5:4. But instead of a fruitless wonder at such and similar manifestations of divine power and grace in poor and weak children of men or an angry zeal against their tormentors, think that it is written of martyrs: "Follow their faith. Behold, we enjoy the fruits of their blood and tears. For if the Christians of the first centuries had become weak and despondent in the afflictions they had to endure for the sake of their faith, what would have become of the Christian church? If the dear confessors whom God awakened at the time of the church reformation had allowed themselves to be frightened by the fury of the enemies and the torment of torture, the pure doctrine would soon have been suppressed again. God has made it so easy for us to confess our faithfulness; we have neither tribulation, nor fear, nor persecution, nor hunger, nor nakedness, nor travel.

We should therefore be all the more zealous in our Christianity, for we should not be afraid of the sword for this reason. We should therefore be all the more zealous in Christianity. But oh, how Christianity has become so lazy, how God's word is so worthless among us, how careless we are in the perception of our salvation, how little courage we have and show toward the world, and how would it be if a time of persecution and a new baptism of blood should come upon the Christian church again! But no one thinks that this is impossible. What were the so-called democrats aiming at in the revolutionary years of 1848 and 1849, what are their plans still directed at? Nothing else than the overthrow of the Christian church. And where they received power (even if only for a short time) through God's fate, did they not first of all attack the Christians? - But do we know what is yet to come? One does not need to be a prophet to see that great tribulations are in the offing, judgments that will decide whether the lampstand of God will stand longer in its place with us or will be pushed away from it. Therefore, dear readers, let us seriously consider how a Christian may prepare himself for such times and what may be incumbent upon him in them, so that he may save his soul. God gives us ample instruction for this in His Word, especially in the 2nd and 3rd chapters of the Revelation of John. - —

(Nördlinger Sonntagsblatt.)

### **The Lord's Supper.**

Kneel before God's throne, Bow before God the Son, Pray to the Lord of the world; Who calls us with sweet words, Unlocks for us the gates of heaven, And holds his supper now.

O infinite mercy, which with open arms of love embraces our souls; And with these outward signs, heavenly treasures without equal, Christ's body and blood "gives" to us.

Above all that we see, above pleading and understanding, God's love and mercy abound: You will not merely suffer for us, bleed and die on the cross for the atonement of our guilt;

No, you want to marry yourself to our souls, O Jesus;  
That is why you made this choice: that you would give us your body, and with your blood you would water us, in the holy love feast.

O you abyss of eternal goodness, My mind does not comprehend this wonderful pledge. How your body and blood unite with bread and wine, surpasses the mind.

But because you, Lord, have spoken, you who never broke your word: "Take this is my body, my blood;" therefore I will not let it be stolen from me, only help that in true faith I receive this holy good.

For he who misses himself so highly, And drinks and eats unworthily, Eats and drinks his way to judgment;  
So that he does not distinguish your body from common food in this sacrilegious way.

Therefore, holy shivers run through me, and deep sorrow fills me that I am, alas, a sinner;  
And mine' owe me damn To hell's flames of fire: - Alas, my God, where shall I go?

But you will not spurn me, you will also come to me. You merciful love, you.  
"Come, say you with faithful looks, Tender, I will refresh you, That in me you may find rest."

Now I grieve thy love, If I fearfully remain aloof; So then I come upon thy word. He who accepted the thief, He also came for me. Do not push me away from him.

Then will I approach with confidence, And receive the sanctuary, As Jesus' mouth hath spoken to me. Demi he come not to judge me, And to destroy the tinder, In the avenger's majesty.

See, he comes to forgive me, And to give me bliss and life with his body;  
To refresh my weary soul with these heavenly gifts. That I may abide in him forever.

Oh, so you want to give yourself to me, and sink me completely into you, so that you live alone in only.  
So I will love the brother, practice faithfully. And serve you with all my heart.

H. Fick.

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### **Requested explanation.**

According to the wish of Mr. Past. Schwan, I hereby declare, in accordance with the truth, that I did not give rise to the designation "Rottenprediger" attached to Mr. Pastor Schwan by Mr. Rev. Winkler in the Informatorium "Rottenprediger" neither orally nor in writing.

Schmidt. \*)

The undersigned is Pastor Schwan's predecessor in Cleveland.

Editor's note.

**The German Lutheran Synod of Missouri, Ohio and a. St. will** hold its sessions this year in Fort Wayne, Indiana, from the Wednesday after the second Sunday xost Lrirütat. June 23, until July 3 inclusive.

Lud.wig W. Habe!, Secr.

### **Changed address.**

The current address of Mr. Missionary Diehlmann is: **Jbb-. Dre/tZmann, oare ok knv. KiLvnnn, LsAinarv eÜP, Aliob.**

**Receipt and thanks.**

With thanksgiving to God and to those whose Christian songs have made it possible for me to attend classes at the Concordia College here, I confess to having received the following contributions:

From the Young Men's Association at Buffalo, N. A. \$7.00.

Bon Herr Pastor Stecher in Huntington, Ja. 2.00. 270m Young Men's Association in Altenburg, Perry Co, Mo. 12.00. From some young men of the Lutheran congregation.

in St. Louis, Mo. 9.50-

Through Mr. Pastor Held, collected in his Ge

municipality in Auglaize Co. O.	2.00.
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May God grant to each giver the abundant promise he has promised and help that the purpose for which these gifts of love were given may not be missed; in conclusion, I take the liberty of commending myself to the Christian intercession of each giver.

I. P. Beyer.

I hereby certify to have erhalles to my examination at Concordia Collegium, by Mr. Pastor Birkmann:

\$2.60. by the Lutheran congregation at Waterloo, Ills.

1.00. from Mr. Horn there.

50. "" Jobanni there.

I express my heartfelt gratitude to the generous donors and wish that the rich and almighty God, who has come to the aid of my poverty, may repay them many times over.

A- Hügli.

**Get**

s. to the Synod al - Casse:

From the congregation of the Rev. Schliepsiek at Pleasant Riege, Madison Co. Ills. \$5.90.

" of St. John's Parish in Minden, Washington Co, Ills. 3.55.

b. to the Synodal MissionS Fund:

" of the St. Louis community<sup>7</sup> ,15.

" " in Collinsville, Ill. 4,15.

" the schoolchildren there1	.00.
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" of the township of Ehester, Ills. 2.05.

a. to University of Concordia College: from Collinsville Township, Ills. 4,15.

" Parishioners of Mr. Pastor Lehmann

in Cape Girardeau <sup>2</sup>	.75.
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cl. for poor students:

" the confirmands in Neumelle80

F. W. Barthel, Cassirer.

**Paid**

the 7th year, Messrs. Past. Baumgart, Past. Brandts C. Müller, Joh. Rodekoer (2-half), H. Stünkel.

the 8th year, Messrs. Past. Baumgart, Past. Brandt, Ernst Beyer, Bück, Heinrich Brms, David Bruns, Past. Claus, Past. Töpken, Heinrich Frerking, Fr. Graf, W. Hofmann, Christian Knoll, Carl Müll", Friedrich Meyer, Andr. Paar, Past. Nudel, Heim. Noncr, Joh. Rodekoher (1st half), Jul. Schlunn-pert, Louis Stünkel, Louis Scharnhorst, Heinrich Thole, Vogel. Conrad Weißcnburger.

the second half of the 8th year, Messrs. Flottmann, Job. Köpf, Scheer, Waldenhorst, Windhorst and 4 Cens.

**To the message.**

Since some of the numbers 1 to 8 of the current volume are completely out of print, new orders can only be placed for the entire volume from No. 9 onwards.

F. W. Barthel.

Printed at M. Niedner, north corner of Third and Chestnut streets.

# Year 8, St. Louis, Mon. 11 May 1852, No. 19.

## Travelogue of the editor.

(Continued.)

We have already mentioned in the 14th number of the current year that when we reminded him of the urgent need for an extension of our Preachers' Educational Institution in St. Louis, Dr. Harleß, OberHofprediger, he immediately met us with a kind offer of recommendation to Her Majesty Queen Marie of Bavaria and the same confessor. Louis, immediately met us with the kind offer to provide us with letters of recommendation to Her Majesty Queen Marie of Bavaria and the same confessor, Dean Ritter Bürger in Munich, to effect a general church collection in the Lutheran churches of Bavaria, since such a collection may only be organized with the permission of the government. The less we ourselves had thought of such a way in which we could receive desirable support, the less we dared to reject the unsought offer. Later, we also discussed the matter with Pastor Löhe, the professors in Erlangen and the faithful pastors in Nuremberg and Fürth, and since they were all in favor of our taking the path indicated to us, and the latter in particular promised many good things from a contact between the representatives of our church here and the representatives of the Bavarian Lutheran church, Prof. Löhe also promised us a good thing. Prof. Dr. Thomasius also promised us the introduction at the Oberconsistorialrath Dr. Boeckh in Munich.

In God's name, we finally left for Munich on November 10 by rail via Nördlingen, Donauwörth and Augsburg. The next day we paid our first visit to Dean Bürger, explained to him the purpose of our appearance and handed over our letters of recommendation received in Dresden. The Dean immediately promised us with great courtesy his best mediation and invited us to his table for the next day; he declared himself all the more willing to support us with funds, since he did not wish us to induce good faithful candidates from Bavaria to enter the service of the American Lutheran Church. He also complained about the lack of such and told us, among other things, that in the recent examination of the theological candidates held with his assistance in Ansbach (if I remember correctly) eleven of them were rejected as those who did not pass the examination. Certainly, a sad testimony to the pernicious influence of the political agitation in recent years on the studies of many of the young academics; however, an equally pleasing proof that now many of those who preside over the church in Germany, in spite of the ever more perceptible absolute lack of candidates for preaching posts, are not willing to give up every dear

The dean has not yet been able to decide to entrust any so-called student with a parish after he has completed his studies or, according to the local custom, to provide any untested person with a license on dangerous probation. It is true that Dean Bürger is pastor of the "Protestant" congregation in Munich, and he has not yet been able to decide to demand from each member the express declaration that by joining the congregation and taking part in Holy Communion, he or she will be exempt from the law. He has assured us, however, that he also accepts the distinctive doctrines of our church, such as that of the real presence of the body and blood of Jesus Christ in the Holy Communion, as opposed to those of the Lutheran church. He has assured us, however, that he also resolutely rejects the distinctive doctrines of our church, such as the real presence of the body and blood of Jesus Christ in Holy Communion, in contrast to the Reformed doctrine of the power of Holy Baptism to give birth again, and the like. The dean also belongs to those who, for the sake of their confession, regard all their listeners as Lutherans, and yet do not want to tell them this, for fear of frightening them.

From Mr. Dean Bürger we now went to Mr. Oberconsistorialrath Dr. Boeckh, where we handed in the letter of introduction given to us by Professor Thomasius. We must confess that getting to know this highly respected man more closely will be an extremely pleasant and precious memory for us for the rest of our lives. The same

immediately met us with such heart-warming intimacy that it became easy for us to speak out against him without hesitation. He also made it known to us that the faith laid down in the public symbolic writings of our church was the faith of his heart, and after we had described to him more precisely the standpoint which the ecclesiastical community was taking, as whose delegates we appeared here, he expressed his warmest joy about it. He immediately assured us not only that he would use all his influence to ensure that our request would be granted, but also that he was convinced that he looked forward to the development of the orthodox Lutheran Church in America with as much hope as he looked forward to the future of the Lutheran Church in Germany with concern, and that he was therefore all the more glad to seize the opportunity to establish a connection with the orthodox Lutheran Church in North America. While in other places in Germany we found in too many pastors no eye for the fire still smoldering under the ashes of a revolution that will surely return in its time, but then certainly more terrible, but rather an inexplicable confidence in the restored conditions, we found just here, in the dean as well as in the chief consistorial counselor, a bright view of the uncertainty in which the political as well as the ecclesiastical conditions in Germany find themselves.

When we finally wanted to leave the Oberconsistorialrath, he confidentially informed us that the Oberconsistorium, in which he had hitherto tried to represent Pastor Löhe in the best possible way, had unfortunately seen itself compelled to issue a rescript in response to the last declaration submitted by Pastor Löhe and several pastors like him concerning the mixed communion of the Lord's Supper (see the previous number), in which the aforementioned were given the alternative of either giving up the claimed special ecclesiastical position, to calm down with the assurance of the Oberconsistorium that the latter would remedy the gradually occurring grievances in an expedient manner, and thus to remain in the Compler of the Landeskirche without condition - or to resign from their offices! This opening was so unexpected and devastating to us, especially after the explanations of the Oberconsistorialrath about his ecclesiastical position, that we hurriedly recommended ourselves in order to first consider carefully before God what position we should now take after this change in the situation that had been communicated to us. We saw the danger we were in of violating our conscience. Therefore, there was no need for long deliberations here either. Our decision was soon made, namely to withdraw our request for support. The most worrying thing for us was the delivery of the letter of request addressed to the Queen by the Oberhofprediger Dr. Harleß to Dean Bürger, which he had promised to send us as soon as possible with a recommendatory accompanying letter. We had to fear that the Dean could easily be compromised by such a kindness shown to us, not entirely without our fault. Therefore, we immediately sent him a short billet, in which we first of all expressed the request that he should refrain from handing over the letter addressed to Her Majesty the Queen. However, we then declared in writing to Oberconsistorialrath Boeckh that we would not accept the letter he had sent us: that the confidential opening made to us by him has caused us no small consternation and has convinced us that we cannot, without violating our conscience, especially Christian sincerity, make the request presented to him to a high Oberconsistorium, since we are in complete agreement with Pastor Löhe that the practice, that the practice of admitting former reformed and un-reformed persons to our administration of the sacraments without their having expressly testified to the factual conversion to the Lutheran Church thereby effected, is incompatible with the doctrine of our Church, and that a Lutheran must therefore renounce such practice and prevent himself from participating in it in any way. If, however, we were now to appeal to a high consistory, we would be making it appear as if we, too, wanted to take a stand against the faithful Pastor Löhe and against his way of acting based on sound principles of Lutheran doctrine 2c. At the same time we declared ourselves willing and ready for any closer verbal discussion.

Dean Bürger then reported to us in writing that immediately after we had left his house a royal servant had come, through whom he had already sent the letter we had brought to the high address, so as not to delay it. Mr. Oberconsistorialrath Boeckh, however, answered us with the friendly written request that we "visit" him again on the following day (Wednesday, November 12). Since we were forced to spend a number of hours in Munich without being able to do anything related to the purpose of our delegation, we used some of these free hours in between to see the art treasures of all kinds that had accumulated in this city, as in hardly any other in Germany, We used some of these free intervening hours to take a look at the art treasures of all genres, especially some of the magnificent new churches there, the Pinakothek (picture gallery) and the Glyptothek (the museum of sculpture), where artists there, who are close relatives of mine, provided us with admission. I must confess, however, that my mind was too busy with the above-mentioned to be able to tell the reader anything about the unusual glories that my physical eye saw.

Following the invitation we received, we appeared the following day at noon at the Dean's table and heard from him that the Queen had read the letter and immediately sent it back to him, the Dean, for review. We were heartily pleased that the matter had not yet progressed further, and asked the dean to refrain from the recommendation he had most graciously promised us, since our conscience would not permit us to give our request any further consideration. Unfortunately, we could only generally indicate our point of view here, since the opening made to us by Dr. Boeckh was at that time still a confidential one (made in confidence), of which it was not within our freedom to make use. After a friendly farewell from here, we now paid our second visit to your Oberconsistorialrath Dr. Boeckh. He received us again with the same goodwill, and where possible with even greater cordiality, as

the first time. He explained that it was precisely the openness and straightforwardness with which we expressed our point of view that had increased his trust and love for us and his willingness to serve us; that he basically agreed with us on the point concerning the mixed communion of the Lord's Supper, and that the difference only concerned the way in which such a grievance was to be remedied. When we replied that, even if under different circumstances we would not shy away from accepting support from him, the Oberconsistorialrath, after openly stating our principles, we would either have to conceal our attitude from the other gentlemen, contrary to Christian honesty, or, if we wanted to act with the same openness (as we could not do otherwise), we would have to make the granting of our request impossible ourselves: so the good man finally concluded by saying that he certainly saw how it was the safest thing for our conscience under the present circumstances to withdraw our request until the matter was settled; adding that if God should bring about a happy outcome, we could renew our request in writing at any time, and he would then conduct our matter in our name as if it were his own. So we said goodbye with the feeling of the most intimate respect for the kind man. At the same time, we could not help feeling a deep melancholy on both sides when we thought about the difficult position he occupies as a member of a college, such as the Protestant Oberconsistorium in the Kingdom of Bavaria. In all the negotiations that were held, it was vividly brought home to our souls the struggle that a man of Lutheran conviction would have to go through if he wanted to save his soul. \*)

\*) By the way, while we were still in Germany, Pastor Löhe and his friends responded to the either-or of the Oberconsistorium with an



So we left Munich on the same day, with empty coffers, but also with a light and happy conscience, and of course we preferred that to the opposite. What blessing would a support of earthly means have brought to our institution and to our synod in general, if it had been bought by concealment, even open denial of the truth?

(To be continued.)

## Brief history and characteristics of **all collective editions**

from

### **Dr. M. Luther's works**

with special reference to the Erlangen edition by Carl Heider 1826-49,

(From the Journal of Protestantism and Church N. F. Volume XIX.)

Preliminary remark of the editor: One of the main reasons why the Lutheran Church so soon deviated from its original doctrinal type, and why even some papist leaven gradually penetrated into it under the pretense of particularly strict orthodoxy, is undoubtedly that by the devil's deceit the Lutherans were answered by the neither-nor; they had declared that they could neither give up the conditions attached to their remaining in the national church, nor resign from their office. In a recently received letter dated March 9 of this year from the hand of Pastor Löhe, he writes to me that the matter is still as it was, only that in "your Consistorialrecript the threat of suspension has been pronounced. The large group of laymen who petitioned the Oberconsistorium for the full right of Lutheran closure and constitution have been summoned (from Neuendettelsau, however, only the head) to teach them better. Mr. Past. L. adds: "With the exception of a college of churchwardens, everything has remained faithful." Professor Dr. Delitzsch is eager to bring those close to Mr. Pastor Löhe together in spirit to promote the cause of the same. "Prof. Delitzsch," writes Past. Löhe further, has written about communion in the Lord's Supper, almost quite correctly." The latter also avoids the following to me: Harleß wrote me shortly after your departure that he read your writing in the Aushängebogen, found it symbolic - and true to the Scriptures; but remarked in a later letter that he had heard wonderful things from North America about your views! We can well imagine that we have friends here who are pleased to do us such a friendly service as to report many a "marvelous thing about our views" to Germany. We hope with God, however, that the "wondrous things" will soon be cleared up and that they will remain on the shoulders of the service-minded reporters. God has given us a profession which has called upon us to publicly express our faith orally and in writing for a number of years (and we are not ashamed of this publicly expressed faith of ours, but are rather determined, with God's help and grace, to stick to it and die on it): whoever, therefore, loves the truth should, if he wanted to report on our faith, submit what we ourselves have publicly professed, and stay at home with his views about our possible "views". - Then, however, the "pious purpose" which the Christian reporter associates with his reports, especially with a Harleß, would remain more than unachieved....

Luther's writings have gradually been almost completely lost. This is undoubtedly one of the main reasons why here in America there is so little clear understanding of what is actually Lutheran, and that many even honest men, who want to be faithful to their Lutheran church, are so easily deceived by false teachers, who proclaim and extol their false, either papist, or reformist, or swarm-spirit doctrine with great confidence, even with the most audacious curses against those who teach differently from them, as the only genuine Lutheran one (who, however, do not refrain from throwing a stone here and there, admittedly with the most innocent mien in the world, at the the honorable Luther and the doctrine led by him, thus trying to undermine the trust in Luther and to weaken the desire for his writings, †) If things are to get better, there is no other way than that preachers and laymen, next to the Word of God itself and next to the public confessions, acquire Luther's works and study them diligently. Yes, this is the real specific against the sickness of our poor church and against the destructive corrupting influence of its deceitful workers. For those who are concerned about the thorough knowledge of the true Lutheran doctrine and who have not already come to the point that they want to know that what they consider good is eo ipso considered genuinely Lutheran, we therefore provide the following comparative overview of the various editions of Luther's complete works. We hope that this will draw the attention of many to these writings, which are almost indispensable, at least for every Lutheran preacher, but in these tempting times also so necessary for every layman who does not want to be moved by every wind of doctrine, and that they will be moved to prefer to be deprived of a comfort and refreshment than to remain longer without this treasure, which more than replaces a large library. We hope all the more that quite a few will soon be found who will not shy away from the costs of acquiring this work, since we have received the assurance from the Heidsr'sche Buchhandlung in Erlangen that anyone who obtains the excellent new edition directly from here will receive the entire work, which currently consists of 70 volumes, for 31 Gulden 30 Kreuzer (i.e. for 13 American Thaler).

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Luther's complete works were not printed more than six times, namely 1. at Wittenberg in 19 folio volumes, from 1539 - 1358; - 2. at Jena in 12 folio volumes, from 1555 -1558; - 3. at

†) A proof how especially all hierarchs cannot hide their secret enmity against the honest Luther and his writings destroying pope and popes is given by the Buffalo Informatorium,

Altenburg in 10 folio volumes, from 1661 -1664; - 4. at Leipzig in 23 folio volumes, from 1729-1740; - 5. at Halle in 24 quarto volumes, from 1740- 1753; - 6. at Er lang eil ven 1826 -1849 in 66 detav volumes. These editions are, however, of very unequal

value, and we therefore hope to do nothing conclusive when we recently characterize them, taking into account the history of their creation.

#### 1. the Wittenberg edition. 1539 — 1558.

At the request of the Elector Johann Friedrich, Luther's writings were to be collected and printed together during his lifetime. Luther did not like this, but rather wished that all his books had "remained there and perished". But since he could not prevent their collection, he at least consoled himself with the thought "that filed books would remain in the dust and be forgotten, especially where he had written something good by God's grace. He himself entrusted the editing of the collection to M. Georg Röser, who, under the supervision of Casp. Creuziger, who died soon after, took care of the first four German volumes until he followed a call to Denmark, whereupon Georg Major took his place. As long as Luther lived, he read the last printing himself at all times; but immediately after his death, crypto-Calvinist textual changes and omissions were made. The whole collection consists of 12 German and 7 Latin volumes in folio. Of the German ones, the first appeared in 1539 with Luther's preface by Hans Lufft. The second one was started during Luther's lifetime in Nie. Schirlenzens Druckerei, but because of the war unrest and especially because of the imprisonment of the Elector, it was not completed until 1548 in another printing house. It also has a preface by Luther, with an addition by Georg Röser, but this does not seem to have been written by Luther himself, but rather compiled from his writings. The 3rd-12th volume appeared in the years 1550-58. The index to these 12 volumes was made by the proofreader of the Lufft printing house, Georg Walther and published in 1558 by Hans Lufft in the 4th volume. The individual volumes of this edition were later reprinted several times in different printing houses, so that one can assume three to four complete editions from 1539-1600, none of which, however, was organized as a whole.

Of the 7 Latin volumes, the first was published by H. Lufft in 1545, with two prefaces by Luther and Melanchthon. In it, Luther confesses that in his first books, out of humility, he still conceded many and great articles to the pope, which he later condemned as the highest blasphemies and abominations, therefore he asks that such writings be read with

Read carefully and with great compassion. The 2nd - 7th volume was published in the years 1546 - 1558. Individual parts of this edition were also reprinted, but never the entire volume.

As far as the inner nature of this edition is concerned, it contains 1. not only Luther's writings, but also some by Melancthon, Regius, Bugenhagen, Menius, etc. - 2. In addition to the original German writings, it also contains several Latin ones in here and there incorrect translations. - 3) In contrast, it lacks, apart from some deliberately omitted controversial writings, more than 500 Lutheran writings, which were only included in later collective editions. - 4 The sequence of the writings is not chronological, but (as Luther himself is said to have wished) ordered by subject matter. - 5 The text is corrupted here and there by arbitrary omissions and changes; namely, in the second volume of 1548 (which Nie. Amsdorf already criticized in 1549), in the writing "that these words: this is my body, still stand firm," more than one page and four whole paragraphs were omitted. Likewise, in Pein "Sermon of the Sacrament of the Body and Blood of Christ against the Swarm Spirits," of 1526, many passages are changed. Cf. vol. 29. pp. 318-359 of the Erlang. Ed.

2. the Jena edition. 1555—1558.

After the Elector and Duke John Frederick of Saxony had lost the city and with it the University of Wittenberg during his imprisonment, he founded another university at Jena and had a new, more careful collection of Luther's writings published there even before the Wittenberg edition was finished. There, even before the Wittenb. edition was finished, he had a new, more careful and more faithful collection of Luther's writings organized. At the end, the original prints of these writings were carefully collected, Georg Römer was recalled from Denmark, appointed librarian in Jena, and the supervision of the printing including the correction was assigned to him. The editing was done by the Weimar court preacher Joh. Aurifaber, with the assistance of Matthäus Nat(en)berge r, who was much loved by Luther, the exiled bishop Nie. v. Amsdorf von Naumburg, the Weimar court preacher. Stoltz and others. Although the Elector died in 1554, his sons, Joh. Friedr. the Middle, Joh. Wilh. and Joh. Friedrich the Younger promoted the enterprise in a finer sense.

The eight German volumes were all printed by Christian Rodinger and his heirs in the former Carmelite monastery, the first in 1555 with N2c. von Amsdorf's, as well as Luther's preface to the 1st Th. of his German writings of 1539. As a result of a textual change, which Römer allowed himself in this part, a ducal rescript insisted on strict fidelity to the original text.

The complete parts were reprinted from 1560 - 1564 and again from 1575 - 1580, but individual parts were reprinted so often that it is impossible to determine which of them belong to the same edition. The register has the v. Assenburg. Court preacher at Amford, Timotheus Kirchner, and published it in folio in 1564, after which it was reprinted in 1592.

Of the four Latin volumes, the first appeared in 1556-58; the second in 1564 ff. (s. Lidiotll. o^prianioa p. 32.); the third v. 1579 - 84; the fourth v. 1600-1612. Individual parts were also specially reprinted.

According to the Duke's decree, in this edition 1. neither the sense nor the words were to be changed; 2. each scripture was to be printed in its original language and no translations were to be included; 3. the chronological order was to be observed as much as possible; 4. foreign writings not originating from Luther were to be omitted, with very few exceptions; 5. the original editions were to be carefully compared and the printing was to be arranged exactly according to them, and in these respects the Jena edition is certainly far preferable to the Wittenberg edition. However, it not only lacks the excellent *Enarrationes in Genesis*, which already appeared in Nuremberg in 1554 in 4 volumes and was included in the Wittenb. Collection, but also the *Enarrationes in XXV psalmos priores*, which came to light in 1559 and which are also missing in the Wittenberg Collection. The collection is missing, along with more than 500 other Lutheran writings, including the letters, which came to light only later.

#### Eisleben's two supplementary volumes 1564. 65.

The Weimar court preacher Joh. Aurifaber, who collected Luther's still imprinted writings with great diligence, had already suggested to the Elector before the beginning of the Jena edition that one should start with some of the writings that were still imprinted. He dared to collect 2,000 of Luther's letters; Spalatin's housewife had 200 of them; Dr. Jonas 250. He knew of 40 places where Luther's manuscripts could be found, and Luther's children had a large drawer full of them, which the Elector Moritz and Melancthon had long sought. In addition, Römer has an inexpressible treasure of Luther's sermons, which he copied from him from 1523 to 1546, as well as interpretations of many books of the Holy Scriptures, colloquia and table readings. He also said that Luther's interpretations of many books of the Holy Scriptures, colloquia and table speeches, advice and disputations were all still unprinted and would take up many volumes. But the Elector replied: "The question is whether it is good to print everything that Luther wrote, including his letters, and whether his other writings will not be forgotten.

He was also unable to pay the costs, since he was already burdened with expenses. This caused displeasure and it came to such a pass that Aurifaber incurred the disfavor of Duke John Frederick, the mediator, and lost his court preacher position. He therefore decided to publish his collected Lutheran manuscripts in Jena. However, because the editors of the collection there caused him

difficulties, he carried out his project at Eisleben, where Count Mansfeld paid him; the first part appeared in 1564, the second in 1565, but a promised third part did not appear. After Aurifaber's death, the manuscript was bought from the widow by Duke Julius of Brunswick-Lüneburg-Wolfenbüttel and brought to Wolfenbüttel. Later it came to the university library in Helmstädt, after the dissolution of this university to Göttingen and from there again to Wolfenbüttel, where it is still. In 1796, Paul Jac. Bruns published a part of it under the title: *Ungedruckte Predigten Dr. Martin Luther's (über etliche Kapitel des Evang. Matthäus)* in 4., and Dr. G. K. Vollmann published them again in Helmstädt in 1817, increased by 13 sheets; however, they were so unpopular at that time that the printing could not be continued. In 1847, however, the present secretary of the Ducal Library at Wolfenbüttel, Dr. W. Hock, undertook to publish a further part of this manuscript under the title "Dr. M. Luther": *Dr. M. Luther's unprinted sermons, 1. vol. sermons about Joh. 3 - 4, 10 and Matth. 23,13 -- 24, 34* Berlin 1847- 8, to be printed for the first time, which very meritorious enterprise is to be wished the best progress.

The two volumes edited by Aurifaber were reprinted in Leipzig in 1603. The writings of Luther published in them, with very few exceptions, did not appear in either the Wittenberg or the Jena collection and, in chronological order, go up to the year 1538.

### 3. the Altenburg edition. 1661 — 1664.

The perception that Luther's works were no longer to be found in many regional churches, despite explicit regulations of the Electoral Saxon Church Order, caused Duke Frederick William of Saxony to organize a new complete edition of the same through his high court preacher Dr. Joh. Siegfried Sagittarius. Although, as Sagittarius states, it contains about 450 pieces that are not in the Jena edition, it is nevertheless the most deficient and incomplete of all the complete editions. For 1. it lacks all Latin writings in the original language; 2. of these Latin writings only

3. partly by mistake, partly by misapplication of the principle of exclusion of non-Lutheran writings, a) Luther's "short answer to the cries of some papists about the 17th articles" and b. the "Rathsschlag des Ausschusses etlicher Kardinäle, mit Luther's Glossen" of 1538, which are in the earlier collective editions, are omitted here. Finally, the following are missing from Luther's writings: the church postilion, the house postilion, the table speeches, and those writings that Buddeus later (1702) published in your Halle volume; not to mention a large number of letters and Luther's many excellent prefaces to other books. (The first eight volumes of this edition are in general only a reprint of the Jena and German volumes, with the necessary additions from the Wittenberg and Eisleben volumes. The ninth contains the interpretation of the first book of Moses according to the translation in the Wittenb. The tenth contains the main register, which consists of eleven sections, and, as far as the scope of the edition itself, is practical and useful. This edition was not very well received from the beginning, so that, for lack of sales in Germany, a whole cargo of it is said to have been sent to Russia by sea, but it sank, and another large part lay in a tower of the city walls of Altenburg still at the beginning of the 18th century, which no one cared about.

#### Halle's supplement volume 1702.

Since a significant number of Luther's writings, not only printed, but also individually printed, had not been included in the previous collective editions of his works, Joh. Gottfr. In 1702, he had a folio dedicated to the royal hereditary prince Friede. Wilhelm, with a preface by Dr. Johann Franz Buddeus, which contains mostly sermons and prefaces by Luther, but also his interpretation of the 10 Commandments of 1516 and 1517, the extremely rare first Psalter translation of 1524, the Augsburg Confession and a few foreign confessions. Confession and a few foreign letters and prefaces. Most of it had already been printed separately, some of it had been taken from handwritten sources, and the second part, which was to follow, did not appear.

#### 4. the Leipzig edition. 1729 — 1740.

It was edited by the Prof. d. Theol. D. Joh. Gottlieb Pfeiffer and D.

Christ. Friedr. Dörner, with the assistance of M. Joh. Jak. Greifs, who translated several Latin texts first and prepared the index. The first part of the book is a translation of several Latin writings, and the index is prepared by him. The sequence of the writings is not chronological, but ordered according to the materials. The edition is, however, more complete than the Altenburg edition, because it includes not only the entire volume of the Altenburg edition, but also the Halle supplement of 1702 and contains several of Luther's writings, some of which have never been printed before and some of which are only known in single prints, as well as several Latin writings in their first translations. Nevertheless, it is still very deficient, in that it lacks 1. all of Luther's original Latin writings and 2. of 169 of them also the translations, (p. Registerbd. x. 145). At the same time, it suffers from a large number of printing errors, since, according to the complaints of the editors, the printing was too hasty and the necessary expense was spared. Up to the 16th volume, D. Börner provided preliminary reports on the writings contained therein, but from the 17th on, he remained in arrears, allegedly because he was planning to write his own book on the subject. The index is diligently worked and very useful.

#### 5. the Welsh edition. 1740 — 1753.

The registry volume of the "Leipzig Collection" had not yet appeared when the bookseller Gebauer in Halle 1739 had a new edition of Luther's writings, under the direction and supervision of Prof. D. Johann Georg Walch in Jena, printed from 1740 -1753 in 4. In the prefaces and introductions to the first part, Walch gave the necessary historical and literary notes about the writings contained therein. This edition is undoubtedly the most complete and convenient of all those published up to that time, in that it not only included several writings that were missing in the earlier collective editions, but had already been printed separately, but also provided many Latin writings in their first translations, and included a large number of writings, especially historical and polemical writings on the Reformation by other authors, to explain the Lutheran writings. Nevertheless, it too has its significant errors and shortcomings. For

1. it does not give Luther's Latin writings in the original language, but only in translations, of which, moreover, the older ones now and then deviate significantly from the originals, so that learned theologians, in addition to the Walch edition, always also have the Wittenberg or Jena Latin edition, together with the offprints not included in the latter (such as, for example, *Enarrationes in Genesin* and *Enarrationes in psalmos XXV priores*, also printed only in Nuremberg in 1559). e.g. the *Enarrationes in Genesin*, published in four quarto volumes at Nuremberg in 1554, and the *Enarrationes in psalmos XXV. priores*, also printed only at Nuremberg in 1559).

and then still spare all Lutheran writings newly found since 100 years.

2. it does not properly legitimize the original printings and manuscript sources on which its text is based. She frequently assures that the original editions have been carefully compared, but she does not give the bibliographical marks of the original editions used and thus does not guarantee the authenticity of her text. However, since many of Luther's writings were published two or three times

in one year with all kinds of changes in Wittenberg, or were improved and multiplied in the course of time (not to mention the many reprints with their often hopeless variants, about which Luther complains so bitterly), it is important to know whether the correct original print was used. In the same way, in many cases Walch does not tell us whether the manuscripts used were originals or copies and where they are kept.

The language of the Walch edition is not Luther's language, but that of his editor, who, in order to make it bite-sized for his readers, has not only blurred the original forms and inserted or removed a myriad of small words in or from the text, but has also very often interchanged good and correct predicates with other, often meaning-distorting, often meaning-transforming ones, and has even, out of carelessness, omitted entire lines and sentences.

Finally, the Walch edition lacks all those letters, concerns, prefaces, and sermons that have been brought to light for the first time since 1753 by Lingke, Niederer, Schütze, Faber, Strobel-Nanner, Bruns, Bollmann Höck, and the Erlangen edition, and whose volume is not small.

#### 6. the Erlangen edition. 1826 — 1849.

Both because of the deficiencies and errors of the Walch edition, and to meet the needs of the reawakened life of faith in the Protestant church, the same publisher-bookseller Karl Heyder of Erlangen organized in 1826 a new, as complete as possible, easy and convenient manual edition of Luther's complete works in both of their original languages. In the announcement it was promised "not to deliver a mere reprint of an earlier edition, but a newly revised text with the use of all available aids. In particular, however

1. with each writing the oldest editions again compared,
2. in the case of repeated editions, the text of the new edition revised by Luther himself,
3. prefaces and letters of the collectors and translators excluded,
4. Each section is preceded by a brief historical introduction,

5. the orthography and punctuation are changed according to the present principles, but language peculiarities remain absolutely untouched, and

6. appropriate registers are added to the whole.

If these principles were not fully applied in the homiletic section (Vol. 1-20), because a large part of it did not come from Luther's pen, but was merely copied from his oral lectures, connoisseurs will not fail to notice that more was accomplished in the following 44 volumes than was promised.

Apart from the fact that this edition is the first in 236 years to reproduce Luther's Latin writings in the original language, it is also the most complete of all and the first critical edition to restore the original text in its integrity. For the last Latin edition of 1600 - 1612 does not even contain all the writings already printed at that time, namely neither the excellent (published in 1554 at Nuremberg in 4 volumes) *Enerrationes in Genesin*, nor the (published by Veit Ditrich's heirs there in 1559) *ünrrrationos breves in xsalrnos XXV. priores et se^uentos aliquot*, nor the already 1525 by *Obsopoeus*, 1549 by *Flacius* and 1556 by Aurifaber edited Latin letters of Luther, - the large number of those Latin letters, concerns, prefaces and other writings, which only 1702 Buddeus, 1720 Löscher, 1740 Schwarz, 1765 Niederer, 1780 Schütze, 1814 Strobel-Ranner, 1825 DeWette have published, not to mention. The two larger writings mentioned here first, however, have been delivered by the Erlangen edition in 12 volumes, as it will also provide the others in due time and place. Likewise, it has already published one volume of the German writings missing in the Walch edition, which will be followed immediately by two others, and later by the others in its place.

The most indisputable advantage of this edition, however, is and remains the restoration of the original, pure text according to the original editions printed under Luther's own eyes in Wittenberg, with careful retention of all language peculiarities and only the adaptation of the orthography and punctuation to the present. As is known, several Lutheran writings have already undergone crypto-Calvinic distortions of their text in the first Wittenberg collective edition, and also later, partly through the effort to make Luther's language more palatable to the 18th century, partly through negligence in the treatment of the original printings and the new texts, such a myriad of changes, additions and omissions has found its way into almost all collective editions, but mainly into the Walch edition.

It would be unbelievable if the proof of this were not provided in the notes of the Erlangen edition under the text. Whoever wants to take the trouble of counting will find that in the first 18 German volumes of the second and third sections alone, no less than 10,404 variants of the Walch edition have been corrected according to the original printings. That a large part of these do not disturb the sense of the original text must be admitted, but it is just as undeniable that another large part really distorts or inverts it, such as the words: schele st. stählene, Genüge st. Geusse, verkauft st. vertäust (as with a Sündfluth), Hölle st. Helle, namely st. niedlich, sein Gebet st. fein gebet't, Zungen st. Zeugen, die Verbrannten st. Verbannten, Sünder st. Kinder, Griechen st. Jüden, bodlich st. lieblich, williglich st. mutwilliglich, Glauben st. Unglauben, ewig st. einig, stehet st. störet, ein Jeglicher st. ewiglich, immer st. nimmer, eigen Thun st. Eigenthum, Hand st. Skin, most abominable. faithful, invoked. shorn priest, corruption st. forgiveness, sacred st. secret, morning st. Mordens, feet st. sweet, worthy st. raging, Trutzen st. chests (boxes), fight st. Head, better st. bite, güldenenen st. borrowed, Danish st. stretchy (stretchy), Detour st. Unway, Book. Belly, best st. worst 2c.

In what sense Luther's language, as the peculiar stamp of his spirit, has been left untouched is evident from the fact that not only form and expression, word order and word placement have been retained, but even the sound of the words has been reproduced so accurately that not a vowel, nor a consonant, which one hears when reading the original editions, has been omitted, changed or added. We list here, for example, from old forms

1. the nouns: Berden, Bliren, Dampniß, Fahr, Feihl, Geusse, Hau, Hulf, Höhmuth, Irrsal, Mennige, Reuel, Riege, Ruge, Scheuel, Thurst, Untucht, Urgicht, Verdieß. Widerspenst, Zumüsst'gung;

2. the adjectives: amächtig, dehnisch, geel, gewegen, lützel, schamlich, schel- lig, unordig, verachtig, willkörig, with the comparative: baß, den: Number word zwier and the comparative word sonder;

3. the time words: affenfenzen, auslauchen, befrieden, benügen, bewiegen, bönnen, düren (und thüren), engen, fachen, heuern, lebentigen, leuken, Mennigen, russeln, tucken, tugen, vergichten, versähen, vernichtigen, vertäufen, weißbönnen and the very degenerate wesen, together with the poetic imperatives: gang, stand, gann, zeuch, bis;

4. the circumstantial words: Aus den Bünden, Bedunks, fast (very), flechlich, feintlich (in a fine way), ichtes, kaumet, nindert, sam (as if), strack, unesse, wecher, zewarten, along with the exclamation: wanne, wanne!

5. the vocal changes in: Aer  
beit, gottis, sund, evil, ubirkeit, wa, ahn, wogen (st. wagen) 2c.;

6. the use of the syllable before st. ver inverdächtig, vordruckt, vorschunden, vornichtigen, and the syllable to st. zer and zuerin zurtrennen, zurruten, zurzählen 2c.;

7. the forms. begunst and begonsten, embieten, empfallen, empfahen, dorftist, schreib (as imperfect.), He instead of Lord, and so on.

As further advantages of the Erlangen edition we may rightly emphasize that

1. the biblical passages often cited incorrectly or incompletely in the original printings and the confusion of names that occurs, such as Peter st. Paul, Jeremiah st. Hosea and the like were corrected in the text;

2. that the Hebrew and Greek words printed in the older editions only in Latin or German letters are reproduced for the first time with their distinctive lettering, and

3. that the literary-historical introductions, the bibliographical overview of the original prints, and the proof of their printing in the various older collections are everywhere sent immediately before each individual text, so that it does not first require, as with the Walch edition, a laborious and often futile lookup. As far as the bibliographical information of the original prints is concerned, it is all the more welcome, since, as is known, not a single library in Germany possesses a complete collection of these prints, and there is not even a directory in which they are clearly arranged and bibliographically distinguished. And yet, as Niederer, Schwarz Panzer, Veessenmeyer and others have already shown, the characteristics of the differences in these original prints are often based on such a typographical trifle of the title (as, for example, in an i without a dot) that one could easily consider the highlighting of the same to be pedantry, if there were not really textual differences upon closer examination. It is therefore by no means indifferent which original print a new edition reproduces. The Erlangen edition shows this exactly for each individual manuscript.

If we now add to this the immense cheapness of this edition, in that the 64 volumes published so far, purchased directly from the publisher, cost only 22 Thlr, \*) it is incomprehensible that in Germany, among 16 million Lutherans, hardly more than 400 copies are sold! Some may be offended by the inconspicuous appearance, without realizing that an edition on larger and splendid paper would have cost much more. Others may have been deterred from buying by the fear of its unforeseeable termination, but we can assure that it is precisely this reticence of the public that has made the book, which is associated with great pecuniary difficulties, so popular.

\*) Compare herewith the prefatory note of the ed.



This is because the material for the volumes still to be delivered has been prepared in such a way for 20 years. For the material for the volumes still to be delivered has been prepared for 20 years in such a way that, as soon as the printing and paper costs are covered by greater sales only to a greater extent than before, nothing stands in the way of the rapid completion of the edition. The fact that at the end of the whole, appropriate registers will follow, has already been publicly promised in the announcement of 1826 and therefore needs no renewed assurance.

### **Mission Report.**

Shibahyongk, Feb. 5, 1852.

To the reverend Missionary Commission of the Synod of Mo., O., et al. states.

Venerable fathers and brothers in Christ!

Since the time has come again for us to send in our budget in accordance with the regulations, I will do so herewith, along with a report from our station.

Although in general we have much cause to thank the Lord warmly for His abundant grace bestowed upon us in the past year, we can also look back on it with sadness and grief. It was a time of manifold inward and outward struggles, and the unkindness of the weather, the many terrible storms, the dreadful thunderstorms and the dreadful raging and roaring of the lake in front of our door, indeed the whole of nature, seemed to be in harmony with our experiences in the mission.

The temptations of the devil, both direct and indirect, have never been so great for our young and small Christian congregation as in recent times; never have the helpers of the evil enemy, namely the Methodist missionaries, who deny the power of godliness but walk in the appearance of godliness, 2 Timothy 3:5. 3, 5, together with their creatures, are as busy uprooting the tender plant of our Lutheran mission as they are at this very time. At least in their opinion, they finely spin their threads with which they try to ensnare our people; but nothing is so finely spun that it finally reaches the suns!

Suffice it to mention a few examples of this. In Sibiwaiing, the old chief offered the Germans living there some land for sale, which they wanted to buy. The Methodist missionary on the Caucalin River together with his interpreter, an Indian, heard this and warned the chief against the Germans because they could cheat him, and also told him what he should demand for his land, etc.; but in order that it should appear as if they meant heartily well with the old man, they came at his invitation the bad way from Saginaw and measured the piece of land offered for sale.

They impressed the Indians not a little and knew how to put themselves in their favor by their flattery. Our German friends, however, did not want to hear anything more about the country. Hereby the Methodists could influence our Indian community in an indirect way. One of our members had long since married a woman from the Sibiwaiing.

She was married to an Indian who was still a pagan. Initially, she was persuaded by threats from Sibiwaiing to remain a pagan against her convictions. But since this woman as well as her husband had brothers and sisters among the Methodists, they constantly lured her to Methodism by all kinds of pretenses and promises, to which the Indians of Sibiwaiing, worked on by the Methodists, also faithfully helped. Finally it happened, in spite of all pleading, admonishing and warning of our community member from our side. Also all admonitions from the old father of this man and our community were fruitless, he went away with his wife and child - as a prey of the Methodists.

Soon after, however, a better catch was to be made. This apostate with his older brother, who had meanwhile become a Methodist preacher, came and asked their parents that they should move away from Shibahyongk to them, where the preacher promised to take care of them, because they had now become old and helpless. The old father replied that he did not want to know anything about the Methodists and their false teachings, but wanted to stay with the truth. Now they went to the mother and while they ate their parents' grain, they only talked about providing for them. Not much was lacking, they would have persuaded her, for they urged her to leave her father - if he would not go 2c.: a beautiful proof of the ability of these so-called preachers to make proselytes, but also of the godless doctrine and god-forsaken practice of the Methodists; and do we not wonder that this preacher pressed so hard into his mother to commit this atrocity, having himself been driven by his conscience two years ago to renounce the false doctrine of the Methodists and join the Lutheran Church - having had a like experience in that his own wife was then induced by her missionary to leave her husband if he would join the Lutheran Church; which, because his wife also left him immediately - moved him to repentantly seek forgiveness again from his wife and the missionary. The old father, however, remained steadfast in this difficult challenge by God's grace, and said again: "If your mother wants to leave, she can leave too, because I cannot keep her: I remain with the truth. But the Lord, who gave this married couple to love each other faithfully (which is rare among the Indians),

thereby prevented the violent rupture of His order, this marriage. A strange experience

We have always experienced this, both with children who were in our school and with adults; they may have been showered with love and good deeds by us, and they themselves may be affectionate with us, as they always want to be, but as soon as they are seduced by the Methodists, they become our worst enemies, and so suddenly that one hardly believes the possibility. Our heart bleeds at such experiences and we lament it to the Lord, who will see it in His time! Of course, only Methodism is able to produce such fruits, and we are not so surprised about it, since one can clearly see that not only poor ignorant Indians are seduced by them and cheated of the salvation of their souls - that not only we Lutheran missionaries are suspected of the heroes and, if possible, the members of our own congregation: - but that Methodism in general has borne fruit in every place where it has taken root, as the "Lutheran" recently showed us in sufficient measure in the case of a Mr. "Mulfinger".

As saddening as such experiences are in the mission, it is also gratifying for us to see that God's word, if not in many - at least in individual souls proves itself powerfully, as we see in the old man above, who earlier already and more and more shows traces that he is seized by the Lord Christ and His word. May HE keep him in faith through His Spirit until the end. But also others in our small congregation give us much joy and encourage us to thank God. If we compare the "before" with the "now" in our community, the difference is striking. If we consider how cheerfully they now come to the house of God, how they sing with us the delicious Lutheran hymns in their own language, how attentively they listen to God's word and the preaching of it, how they quietly return home and await their profession, how they offer their children to the Lord Christ in baptism immediately after birth, how cleanliness gradually comes to them, how they no longer move into their hunting grounds with their families in winter, but dwell quietly and peacefully in their little log houses 2c. If we keep this and other things together with the former, we marvel at the great change that the Lord has wrought through His Word, and see that He has done more than we ever dared to hope!

Our school is smaller this winter than in previous years, because we do not have children from Sibiwaiing as in the past, in that we could not accept them for lack of proper facilities, even if their parents were willing to hand them over to us (which is not the case). It counts from 6 to 10 pupils, sometimes more if our chief comes to the school with some other adults and sits among the children as a pupil. A young

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This man, brother of the chief, also exerts a corrupting influence on the youth here, in that he ran away from his parents, grew up among the Methodists in Canada without discipline, and only returned over a year later. "May the Lord give him a new heart and a new certain spirit!" He wants to lead this whole congregation, every single member, to faith and keep it until Semen's day. He also wants to tread Satan under our feet and control the enemies of the pure Lutheran Bible teaching! Let all who love Zion pray with us from the bottom of our hearts! And even if we cannot speak of any increase from outside, of any conversions of the heathens still living around us in Sibiwaing - yes, since we have to look with melancholy at those who have been deceived and kidnapped from us, and see how the devil and the Methodists would like nothing better than our downfall: we still want to hope in God and His help! EN will not let us be put to shame in our hope. Externally, too, this was a year of great worry and toil; for since we moved here only last spring, and there was as yet no dwelling house, but only a small rooming house in our log church, it was necessary to erect a dwelling house. Last winter, however, I was all alone and could not get the necessary wood for a log house, neither by myself nor by others, because there was a lot of ice and no shod oxen. Last spring, however, we had rain almost every day and since the area around Shibahyongk is low and flat, no suitable wood for a house could be found within a mile, and the persistent rain had made the already wet area groundless, we had no choice but to build a frame house, which not only caused us a lot of anxiety because of the increased costs and expenses, which will amount to about 300 dollars, but also took up so much of our time: but also so occupied our time that we may well say, "our days were like those of a day laborer." It was not until mid-December that we were able to move into our new home, which was completed only for the greatest necessity. Thanks be to the Lord that in the month of July of last year He gave me a quite faithful helper in Mr. Missionary E. Roeder, who bore all the burdens with me and offered me compensation for the so painful loss that we suffered in November 1850.

Commended to the Lord and His grace, as well as to your intercession, venerable fathers and brothers in Christ, and to the intercession and prayer of our entire Synod and Church, concludes

Your

Little brother in the Lord

I. I. F. Also.

Budget of the Missionary Also.

Our six-month needs will be something like this:

To the interpreter H48 ,00.

Flour 32 .00.

Own needs 30 ,00.

Storebedtrfnisse for's house and

our students 60 ,00.

Meat 20 .00.

Day laborer 2c. 10,00.

Together \$200.00.

### Church News.

Dear Mr. Praeses!

I hereby inform you most humbly that, after Mr. Ernst Friedrich Hüsemann from the Kingdom of Hanover, hitherto a pupil of Fort Wayne Seminary, has received a regular call as pastor of St. John's Lutheran Parish at Lanesville, Harrison Co, Ind, and has passed the prescribed examination, he was ordained by me in the midst of his congregation on Sunday Misericorä. Cathedral, in the midst of his congregation, he was ordained by me by order of the Vice-President.

May the faithful Archpastor and Bishop of the Church, Jesus Christ, make the dear brother a blessing for this community, so that he may regather what has been scattered and establish what exists through the One Beatific Truth of His Word.

Cincinnati, April 27, 1852.

Theod. Wichmann.

The address of the I. brother is:

!./Zcce§erncrn/r, Z-crnesr-rZ/e, />. O. /Zcc?\*/ rson Oo., //rc/.

After my previous four Lutheran congregations in and near Jefferson City, Mo. had agreed to my appointment to Lancaster, O., they appointed Mr. Carl Wilhelm Reinhard Frederking, who had completed his studies in the preacher's seminary at Fort Wayne, Ja. as their ordinary preacher. He was ordained by me on behalf of President F. Wyneken on April 28th of this year with prayer and the laying on of hands in the Zion Church. The Lord, the faithful God, who has so far graciously preserved his word to the dear congregations against all the raging and ravings of the devil and his hordes, may he continue to rule with his protection over their new shepherd and the sheep in his charge.

Psalm 84:8, "They receive victory after victory, that it must be seen that the right God is in Zion."

I. P. Calf.

## The German Lutheran Synod of Missouri, QHLo and a. St.

holds its meetings this year in Fort Wayne, Indiana, from the Wednesday after the second Sunday xost l'rinitLt, June 23, through July 3 inclusive.

Ludwig W. Habel, Secr.

### Correction.

In the receipt 2c. at the top of the last column in the previous number 18. page 144. a mail of G9.50. is listed, which is intended for a student of the Fort Wayne Seminary, as a result of a confusion of persons which was only noticed later. In the closing words of the same receipt, the reader may instead of: Promise, to read: Retribution.

### Modified Addrefse.

2?er-. Arec/e/, A/rZ/L, /Vern^/cZr Oo., L/o.

#### Book matter

Received to date: from New York Township\$16M

"Mr. F. W. Barthel	80	.68.		
"	" Pastor Keyl	8	.12.	
"	" " Trautmann	3	.00.	
"	" Lindemann	10	.00.	
5	" Pastor Stubnatzy	4M		
,,,,	Brewer	5	.00.	
"	" Prof. Crämer			
by the Young - Association	H5.M.	" Mr. Tbieme	9	.77.

Together \$141.66. I. H. Bergmann.  
New York April 15, 1852.

1477.

#### Receipt and thanks.

For my support in the seminary here I received from some of my good friends in St. Louis Eight Trl- lars, 50 cents, for which I thank them all heartily, and wish Gettj rich blessings.

Fort Wayne 28 April 1852.

M

Heinrich Jünzel. '

Amounts below, as:

K5. 63. by the municipality of New-Bremrn, Ill.

3. - , Mr. Hoffmann in Chicago

1 - " Mr. Pastor Selle

1 - " Pastor Stubnatzy,

1st - " Herm Pastor Kühle.

- 50. " Mr. F. St.

- 42. " Herm H. R.

- 30. " an unnamed person.

- 25. " Mr. St.

Summa \$13.10.

ceived, certifies with thanks H. Werfelmann.

Fort Wayne, April 25, 1852.

My sincere thanks to the Cleveland Young Men's Club for the kind gift of five tbalers.

Heinrich König, a sophomore at Fort Wayne Seminary.

#### Get

s. to the Synodal-Missions-Casse:

by Mr. Heinrich CverS in Pittsburgh, \$1M

" " Wilhelm Hemmann in Paitzdors2 .60.

" a parishioner in St. LouisIM

" Mr. Pastor Hcib, in his congregation at

the Confirmationöfefie collected5M

b. for the support of theConcordia. College: from the community in Elkhvrn-Prairie, Washing-

ton Co, Ill. 5.55,

excluding the vicluals supplied last fall to feed the alumni.

#### Werth \$16.60.

From the E mmanuelsgemrinde of Mr. Pastor

Selle in Will Co., Ill. 3.55.

c. for poor students:

ofMr. Pastor Kalb50 .

,,,,, Johann Guy50 .

,,, Johann Tit! 50.

F. W. Barthel, Cassirer.

#### Paid

the 6th year Mr. Bornhake.

"7. " the HH. Pastor Hattstädt, Rudolf Hinna" Mich. Hemmerich, Pastor Nordmann, Heim. Sand- fort and Justine Franke.

"8. Jahrg, the HH. Heinrich Bultmann, Christian Bip- pus, John Dobler, Joh. Frieblein, Pastor Hattstädt (2 Kx.), Hermann Human, Ernst Homever, Joh. Hofherr, Abraham Joachim, Past. Johannes, sM- drich Krückeberg, Pastor Kalb, Jobann Mrver, F. Meisel, Oswald Rothe, Heinrich Succvp, Heinrich Sandfort, Pastor Sträter, Ballh. Weigand, Past. Wichmann (7 kx.), Pastor Wolf.

the 2nd half of the 8th year, HH. Georg Reinhardt, Jacob and Christian Wingert, carpenter; P. A. Rasmußen from No. 18. an.

the 1st half of the 9th year, HH. Reinhardt, and Christian Wingert.

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**Printed at M. Riedner, north corner of Third and Chepnut streets.**

# Year 8, St. Louis, Mon., May 23, 1852, No. 20

## Travelogue of the editor.

(Continued.)

Since our return journey from Munich (on Nov. 12) took us via Nördlingen, we could not avoid spending a few hours here. Here is Pastor J. F. Wucherer, known as the editor of a popular introduction to the writings of the New Testament \*) published in 1848 and as a co-editor for several years of the Nördlingen "Sonntagsblatt", now edited by Pastor Müller in Immeldorf, in which latter paper in particular he has, in our opinion, provided a model of how to write for the people about spiritual and secular subjects, which few would be able to achieve. (He provides an equal sample of this admirable gift every year in the Lutheran calendar published by him under the title "Freimund"). We are certainly not saying too much when we confess that in this equally highly gifted and fundamentally faithful servant of the Lord we find a true ornament of our evangelical Lutheran Church. - Lutheran. Lutheran Church. Few men have become known to us

The whole title of this spiritual writing is: "The Word of Truth". Or: Popular introduction to the writings of N. T. A book for all the people, in two parts. Nördlingen 1848. Printed and published by C. H. Beck'schen Buchhandlung.

The closer we became acquainted with Pastor Wucherer, the more natural we found it to be that in Munich it was particularly deeply lamented to see him among those who were now so adamantly resolute. The closer we became acquainted with Pastor Wucherer, the more natural it was for us to find it particularly deeply lamented in Munich to see him among those who are now so adamantly demanding the purification of the Bavarian Lutheran Church from its unionist, reformist and rationalist leaven - or to no longer be able to remain in the association of the same, publicly and solemnly declare.

We could not possibly let the opportunity offered to us now to take a look at the well-known theological antiquarian book store of the bookseller Beck in Nördlingen pass by unused. We visited the same and saw here with heartfelt joy great treasures of the old Lutheran literature stored. At the same time, we heard that Mr. Beck, who is so indefatigable in his field, had established so many relevant connections that it would not be easy to find an older theological work that he would not be able to bring to us soon upon request. Therefore, we hereby call the attention of all lovers of the mentioned literature among our readers to this. It is

It is certainly very strange and gratifying that the distribution of good old core publications has reached an unprecedented level in recent times. While quite a few newer, delicately bound books are rotting in the store, there is now a renewed demand for the old, clumsy wooden volumes from all sides; they are being pulled out again from the more than a hundred years of dust and mold in which they lay buried, and are becoming more and more convinced that it is precisely in these rough shells that the most delicious pearls are to be found. We were astonished to see how high the old theological books have now risen in price, whereas when we still lived in Germany they were mostly sold by weight as maculature, but who should not rejoice with all his heart when God's pure Word becomes expensive in this way! \*) —

With the intention of paying another visit to Rev. Löhe, with whom we had already had a second meeting in Nuremberg, we traveled by rail on Nov. 13, first via Oettingen to Gunzenhausen, where we spent the night in an inn, where we met a pastor, probably from the surrounding area, who had come to Neuendettelsau for a visit.

\*) However, we are talking here only about a comparatively high price; in themselves, even apart from their intrinsic priceless value, the books are still very cheap.

The clergyman, who was a daily guest, celebrated comfortably in the chatting company of official and family concerns with good Bavarian beer and a good evening meal, according to appearances; but we were not able to discover what faith the clergyman had.

The next morning we drove in a rented car to Neuendettelsau, about 5 hours away from Gunzenhausen. Here, as the reader will expect, there was soon a lively mutual exchange about the controversial issues mentioned above. Of course, we cannot conceal the fact that the oral negotiations at this meeting did not result in complete unanimity on all individual points of doctrine. In particular, it turned out that there is a difference between us regarding the doctrine of ordination that cannot be resolved at this time. While we held that ordination in the narrower sense †) was not a divine institution and that it was only an apostolic ecclesiastical order, however venerable and salutary, for the public solemn confirmation of the vocation with prayer and the laying on of hands, Pastor Löhe, on the other hand, declared that he could not give up the conviction that ordination was a divine order and more than a mere confirmation of the received calling to the preaching ministry. But since we on our side could testify to Pastor Löhe how high and holy the act of ordination is to us, and how much we detest the frivolity and sacrilege of those who, although they could have sought ordination, for some dishonest reason or other refuse to assume the sacred functions of the sacred office without this solemn consecration to it; and since we of course gladly concede that the prayer belonging to the act of ordination, if it is sent to God in faith and based on the special glorious promises given to the holy office of preaching, will certainly not remain unheard, but will without doubt be crowned with the outpouring of the necessary gifts of office 2c. since, on the other hand, Pastor Löhe stated on his side as his conviction that all the rights and glories that Christ acquired did not originally belong to any one state, but to the congregation of believers and saints, the justified children of God; - since finally, as we had to concede to Pastor Löhe that individual theologians within our church, and especially some church orders, were speaking in the same way with him about ordination, Pastor Löhe conceded to us that precisely the most excellent Lutheran dog†) For that ordination in the broader sense, We not only do not deny that ordination in the broader sense, i.e. the order of the ministry of preaching itself (in which metonymic sense the laying on of hands among others needs the apology) is of divine institution, but we also hold it wholeheartedly as a jewel of our most holy faith.

If we are on the same side as the other Catholic ministers and have established the type of doctrine we represent on the above-mentioned point, we could not fail to regard the differences that still exist as no obstacle to our joining hands as brothers and continuing to do the Lord's work together in spite of them. In general, we must confess that even with certain arguments of Pastor Löhe in his printed writings, where he speaks of the church as it should be designed, one sometimes becomes suspicious and may well get the idea that there are questionable principles underlying them: If one hears the excellent man himself, not only when he carries away everything with fervent eloquence in the holy place, but also when in private conversation he raises the reason of his heart in simple speech; if one generally gets to know the man full of the noblest simplicity, truth, mildness and humility with that high regard for every child of God and every good thing that he finds and where he finds it, then all doubts soon vanish: All misgivings soon vanish and one must say to oneself: here is no hint of priestly pride, here is that humility which forgets itself and only remembers the church, the "precious handmaid, and her blood vesture, here is Christ's spirit, here beats a faithful Lutheran heart. So we parted this time in peace and in the firm conviction that the devil should not and will not succeed in throwing anything between us and this precious instrument of God that could separate us from each other and destroy the blessing of being united in faith and love.

We returned to Nuremberg on November 15. We still had not found the time, especially because of the work that had to be completed in Erlangen, to take a closer look at an institution that is located in Nuremberg and that concerns us so closely. This is the institution that exists there under the direction of the catechist Friedrich Bauer, and which is so named Missionsvorbereitungs-Anstalt. When, in 1816, the local seminary at Fort Wayne was founded almost exclusively from funds provided by the love of the brethren in Germany under the encouragement and faithful mediation of Pastor Löhe, and through the entry of some students who had just been sent there, a circle of like-minded candidates at Nuremberg also founded a preparatory school, first for that seminary, since it was foreseeable that the latter would, with few exceptions, be supplemented for a long time solely by students from the old home. In addition, more and more young people from the other side were expressing their desire to be admitted to the seminary established here, who one would not dare to send across the sea untested. "Therefore, as far as the main task of the preparatory school is concerned, it is important here," as it turns out

As the board of directors itself put it in an earlier annual report, "it is to examine and teach in a teaching capacity. First of all, it considers its task to be solved when the most certain conviction possible has been gained that a young person's faith, character, educational ability and necessary teaching gifts are foreshadows that are indispensable for his future high profession (Tim. 3:1.).) Since, however, a certainty of judgment can only be gained through long and detailed study and in-depth instruction, especially in theological subjects, by which the existing strengths can be measured, the examination period is used as an apprenticeship, namely to lay the foundation in the most important theological knowledge, as well as in general knowledge and skills, to train them further, and to provide guidance and opportunity for the practical exercise of the future profession: not mediocre, but very good aptitude in

general and for the clerical profession in particular; good school education, especially ingenuousness and fluency in oral and written expression; a Christian knowledge already matured in the school of experience and sincere adherence to the Lutheran confession; right earnestness in the sanctification of life and conduct; a good reputation and recommendable testimonies. In addition: good health, freedom from binding obligations, consent of parents, 2c.". The institution has on the one hand an independent status, on the other hand it is to be regarded as essentially belonging to the "Society for Inner Mission in the Sense of the Lutheran Church" formed in 1849. This is proven by the fact that the curriculum, the house rules and the rules of life have to be approved by the "Obmännern" and that the sending out of pupils can only take place after they have given their consent- The institution has grown in silence at the same time as its North American twin sister, It is, as it were, a tree with two roots, one in the old native soil and the other above the sea of the world, but in such a way that its shade and fruit benefit the spiritually abandoned brothers and sisters in the faith in America." By the end of 1849, 46 students had already received instruction at the institution, 18 of whom had already been sent out (to Fort Wayne). An essential change took place in the last-mentioned year, when the first director of the institution, Mr. Bauer, voluntarily resigned from his former position as a teacher at the district agricultural and trade school in Nuremberg, and was able to devote himself exclusively to the purposes of education.



The catechist Bauer is also a member of the board. Mr. Bauer, the catechist, is assisted by Mr. Moritz Gürsching, the candidate employed at the Latin School in Nuremberg, as second director, and by a whole circle of candidates and teachers living in Nuremberg. With joyful amazement we saw how excellently equipped the institution is in every respect and what a glorious work of God of incalculably important and beneficial significance for our German kinsmen here in America is germinating and sprouting there; at the same time we could only look with the deepest shame at the truly touching love with eyes, which here joyfully sacrifices what it probably often needs itself, so that only its spiritual care-deprived and unfortunately! A love that here, unseen and unnoticed by the world, does not tire of making great sacrifices, hoping for no thanks from the recipients unknown to it and desiring no other reward than that of finding some souls in eternity who have saved those for whom it, love, made it possible through its sacrifices to be prepared for the office of saving souls. The costs of maintenance are not insignificant, of course, but the whole institution still has to answer the question: "Have you ever been in want?" with the disciples: "Never any. Among others, women's groups in Nuremberg, Fürth, Hersbruck and other places have sent so much of what they have worked with their own hands for the equipment of the pupils to be sent out, that in recent times the blessing has exceeded the need and a considerable part of it could be given to us for poor students in the St. Louis College. One sees here again that first love blossoming and bearing fruit, of which the apostle writes: "I make known to you, dear brethren, the grace of God which is given in the churches of Macedonia. Though they were very poor, yet they gave abundantly in all simplicity. For according to all their ability (I testify) and above ability they themselves were willing, and besought us with many exhortations, that we might receive the benefits and fellowship of the hand that is given to the saints." (2 Cor. 8:1-4.)

Apart from the institution itself, it was first of all the closer acquaintance with its directors and teachers, especially with the catechist Bauer, which made our longer stay in Nuremberg particularly enjoyable and fruitful. Thoroughly educated in theology, equipped with comprehensive knowledge also in the general sciences,\*) a rare connoisseur of the holy

\*) Proof of Mr. Catechet Bauer's excellent, extensive knowledge of the German language is provided by the "Neuhochdeutsche Grammatik," published by him. Music, liturgy, 2c., Mr. Bauer, a catechist, combines with a capable teaching and communicating gift the fullest, most self-denying devotion to his difficult profession. May God preserve this zealous and gifted worker of the fine church for a long time and bless his restless activity abundantly!

It was also no small pleasure for us to get to know a large group of faithful Lutheran Christians who are in close contact with Catechist Bauer here in Nuremberg and who adhere to him with special love as their fatherly friend. These, almost all old active friends of the American church cause, asked me earlier to give them a lecture one evening in which I would present as vivid a picture as possible of the state of our church affairs here as an eyewitness. I did it as well as I could, unprepared as I was, in front of an attentive participating assembly, which was as large as the mediocre rooms of the institution including the anteroom could hold. -

We had already bid farewell to Pastor Löhe, assuming that we would never see him again, or perhaps once in America. But when we were in the company of Dean Bachmann from Windsbach and several teachers from the institution there for the education of orphaned pastors' sons, we were suddenly surprised by the unexpected news of Pastor Löhe's recent arrival in Nuremberg. The same had (as usual now, as often as he comes to Nuremberg) left at the institution with Mr. Catechet Bauer. Accompanied by Dean Bachmann, we hurried there immediately and enjoyed the fellowship of Rev. Löhe's fellowship once again on this and the following day. Among the various important matters that came up, it was especially the ecclesiastical emergencies that still exist here in America, to which the main discussion finally turned. Concerning the urgent need for an extension of our local college building \*) Pastor Löhe made the following points to our dear brother Wyneken

In this book, the most important relevant results of the more recent, so thorough historical German language studies, such as those of Grimm and others, are used and made a common property of the schools.

The institution in St. Louis has at present three regular teachers, 22 high school students and seven undergraduates, of whom, for lack of space, one teacher and eight pupils have to live outside the institution, which, as the institution is situated about two miles from the city, not only causes some inconvenience, but also discourages those parents from leaving their children to the institution who wish them to enjoy not only instruction, but also education and supervision. Four former pupils have already entered the professions for which they had intended to prepare themselves at the college.

He also offered not only to include the appeal in his "Kirchliche Mittheilungen aus und über Nordamerika" (Church News from and about North America), but also to endorse our request in the best possible way. Pastor Löhe explained that this would be the best way to awaken the sympathy of our fellow believers in Germany, and that it would be in our own interest to diligently provide him with certain news of our existence and activities here for publication in Germany. Of course, we accepted the plan without hesitation and Pastor Wyneken promised to immediately start working on such an appeal †). Another topic of our conversation was the increasingly noticeable lack of capable school teachers, cantors and organists in our larger congregations, especially in the large cities, and the great difficulties and costs associated with the appointment of candidates from Germany who are suited to our local

conditions. We pointed out what a not insignificant upswing the German school system had recently taken in the larger cities of the Union, and how important it was, therefore, that our parochial and confessional schools meet the ever-increasing demands in every respect; Finally, we recalled how few of our preachers possess musical knowledge and skills, and how important it is, both for the improvement of congregational singing and for the liturgy of song, which is gradually gaining more and more acceptance among the congregations, that we obtain capable song leaders and choir conductors who, as men of skill, know the old church music and know how to perform it according to the available forces. Pastor Löhe was in complete agreement with us in his conviction of the great importance of this matter for the prosperous development of our local ecclesiastical conditions. As a man of action, he immediately came to meet us with a plan for the establishment of a school teachers' seminary in our midst, while at the same time offering us every possible assistance for the early realization of the proposed plan. \*\*)

†) In the already mentioned letter of Mr. Past. Lohe of March 9 of this year, it says: "Wyneken's acclamation has long been out. There is deep silence. Theurung is everywhere, which makes the chill for the American cause seem even greater than it perhaps is. Perhaps more will come to us if our present winter (everything lies deep under the snow) turns a little more hopeful for a coming earthquake. Single gifts are, praise God, there - and we do not flow, so we drip nevertheless and do not want to stop. *Gutta cavat lapidem.*" (d. i. Drops hollow yes finally also the stone ans.)

According to the above-mentioned letter, so much has already happened that the work can already come into life this year and will come into life with God's cover. After consideration of all circumstances, the school teachers' seminary is to be moved to Saginaw in the state of Michigan.

At the end of the negotiations, Pastor Löhe invited us to come once again to Neuendettelsau; and since the main purpose of our trip was to tighten and strengthen the bond that had bound our synod and its fate to this noble man from the beginning like to no other in our homeland, and which seemed to want to loosen, we gladly accepted the invitation extended to us.

Before that, however, we made a short visit to Erlangen, partly in matters of the printing of our Confession, which had already begun there, partly in order to report to them the results of our negotiations in Munich, as requested by the professors there, and partly prompted to do so by Dean Bachmann. The latter, a loyal, intimate friend of Father Löhe and his dean, and deeply moved by the threatening decision which the Oberconsistorium had given to those protesting against the mixed communion in the Landeskirche, intended to persuade the members of the theological faculty in Erlangen to make a joint written demonstration, by which the Oberconsistorium should be able to put an end to the expressed threat (that the mixed communion would not be permitted).

A letter received from Pastor Clöter to Pastor Löhe during the time of the discussion about the matter had, without the former being able to intend it, and the latter not yet knowing anything about the plan, led to that place. "There we have," writes Father L., "a finished house belonging to us, land for endowment belonging to us or easily acquired, a pleasant life and a number of old friends who will love and value a school teachers' seminary in their midst, especially since the purpose of the pilgrims' house is not cancelled. For this purpose we had in Großmann, whom you met, a suitable man, who won our respect more and more with every day...who showed himself willing, is happily and passably married, - whose passage, equipment 2c. costs us nothing, while the new institution gets organ 2c. through him. All circumstances led to the decision to designate Saginaw for the new school teachers' seminary. In addition, in March, April and May, four ships leave Harburg (at least a fourth seems to be coming) full of people who are drawn there by the letters of their relatives. The more people now go to Saginaw County, the more will follow; the more the initial conditions are overcome, the more the new Franconian community will attract. If our ecclesiastical struggle does not come to a happy end, there may be strong influxes. The pilgrimage house and the institution will be a pearl that will shine ever more beautifully the more the colonies rise; both will have the same fate as the colonies. If the students prosper, they will not be spurned because they come from Saginaw; and if the institution does not prosper, the least amount of strength and money will be lost there. - So Grossmann and five pupils leave for Saginaw with certain instructions and the directive for teachers and pupils to join the Missouri Synod as closely as possible. At the same time, an administrator (a good man, married, 50 years old) leaves with us, to whom everything that belongs to me and my brothers will be handed over and who will establish a corporation for colonization with Grossmann, as he sees everything clearly. Thousands will be ready from here, as I can see from the offers already made. The administration also includes the pilgrim house (the exterior of the seminary), colonization and support funds. - The whole enterprise, as it is now begun, costs very little and has therefore already found favor with people from whom I did not expect it. Please, dear brother, be kind to the cause."

The protestors were told that they would either have to remain in the national church without condition or resign from their office. The negotiations we took part in, as interesting and lively as they were, unfortunately did not have the intended success. With a full heart and an eloquent tongue, the reverend Dean described the services of Pastor Löhe to the Lutheran Church of Bavaria, as no one else had done for it, and the incalculably ruinous and miserable consequences, which the expulsion of Löhe and many others, especially the most faithful servants of the church and confessors of the truth, would have from the Bavarian regional church, and the heavy guilt with which a cedar, who could avert this misfortune and remain inactive, would be burdened. All attempts, however, to win the professors for a joint intervention in favor of Pastor Löhe and his like-minded people failed, especially due to the decisive opposition of Professor Höfling, from whose current debate it emerged that he, while strictly adhering to the teachings of the Lutheran church of the 16th and 17th centuries, did not want the practice of the church of that time to be approved, especially in regard to the celebration of the Lord's Supper. With the exception of Professor Dr. Delitzsch and Rudolph von Räumer, the latter also present, and Pastor Lehms from Fürth, who had accompanied the Dean to Erlangen and had determined to the same, the professors all more or less approved of the procedure of the Oberconsistorium, stating, that it could not permit a special position in the Landeskirche, as claimed by Pastor Löhe and his friends, without giving itself up and leading the Landeskirche, which is currently undergoing a natural purification process, towards its dissolution. Prof. Delitzsch, on the other hand, solemnly declared that if it were really not possible to take such a special position in the Bavarian Landeskirche, which alone solves the conscience of a faithful Lutheran, then he too would necessarily be forced out. Prof. von Räumer did not completely agree with the principles and the way of acting of Father Löhe, but, pointing to Prussia, he sketched a warning and vivid picture of what could be expected if men like Father Löhe, Father Wucherer 2c. were treated as people who, because of their acknowledged strictly Lutheran principles, could no longer find a home in the Bavarian Lutheran Church; this would be the signal for thousands \*).

\*) In Bavaria, the vicarage system prevails; young candidates do not as a rule come immediately into office as permanent preachers, but must serve for a longer series of years as vicars in the vacant congregations or at the side of invalid preachers. This, of course, creates in some respects all the greater

The result was that Dean Bachmann decided to take the matter on his own shoulders and to join forces with all the parish priests at Nuremberg. The end was that Dean Bachmann, who had made a similar futile attempt with the pastors at Nuremberg, decided to take the matter on his own shoulders and to unite with all the pastors of his chapter, to present it to the Oberconsistorium in an official letter and to swear to it not to let the threatened worst happen in this matter. This was done.

Our report of the unfavorable outcome of our mission in Munich naturally made an equally unfavorable impression here. We parted, as it seemed to us, on both sides with the wish that also the present should not lie between us, and with melancholy. Particularly painful to me was the parting from my dear old friend, Prof. Dr. Delitzsch, whom I now saw in a battle, which of course wants to say more than a scientific feud, and which even the most learned German professor, if he is a Christian, as this dear man is, must probably squeeze out many tears and sighs. May God make him a new Jacob Andreä for the Bavarian Lutheran Church, who once combined in such an admirable way with his irenic endeavors, which he continued until death, the most incorruptible loyalty to the truth and to his church, and in this way developed an effectiveness for the good of the church, as blessed as fewer, of whom the history of the Lutheran church tells us.

So on Saturday, November 22, we returned once again to Neuendettelsau, where we remained until the 27th. M. It would take us too far to detail everything that made this longer stay as profitable as it was enjoyable. First of all, we only mention that the Sunday and weekly sermon day, which fell on these days, gave us the opportunity once again to listen to the sermon of the church, which was gifted with the rarest spiritual eloquence. We only mention that the Sunday and weekly sermon day during these days gave us the opportunity to hear the man, who is gifted with the rarest spiritual eloquence, repeatedly speak the Word of God in public.

The more often even less contracted preachers make use of the freedom to keep a vicar and vacants are prolonged excessively for the sake of this easily obtained help. But as far as Pastor Löhe is concerned, this institution has had a great blessing. As a result of it, he has been vicar for a long time in the most diverse communities and regions of Bavaria, here and everywhere widespread revivals have been started through his ministry; here everywhere there are spiritual children of this spiritual father or those who have been drawn into the revival current that he has started; here everywhere, therefore, there are also awakened Christians who follow the steps of Mr. Pastor Löhe with attention, who look to him as their predecessor with full confidence, and who therefore, however, do not accept his simple resignation from the Landeskirche as a sign of departure for them as well.

We are delighted to hear him preach to the congregation and to enjoy and learn from the way he practically handles the liturgy on the pulpit and at the altar, of whose history and meaning he is, as is well known, indisputably the greatest expert in our days, right down to each of its individual parts. Are we now, as far as the disputed doctrinal points are concerned, also during our stay this time in the house of Mr. Past. Löhe's house, we have not come to a conclusion with him down to the last expression, but we can already assure our dear readers with cheerful confidence that an agreement in truth and in love has been reached by God's grace and mercy, which is of greater value than such an agreement which has its guarantee only in a signature under certain strictly formulated sentences made by both sides and obtained by one of them by assailing the other. The more important, however, a true unity reaching into the last fibers of doctrinal development, and the more certain such unity is not the work of man, but of God alone. The more important, however, a true unity that develops to the last fiber of doctrine, and the more such a unity is not a work of man but of God alone, the more unceasingly and the more earnestly and fervently the dear Christian Lutheran reader should call upon God to promote and complete the work of a holy concordia (unity) that has been begun, for the glory of His name and the salvation and blessing of His church here and on the other side of the sea. By the way, to the same extent that our relationship with Father Löhe became more and more intimate, this intimacy also grew between us and Catechist Bauer and Pastor Stirner in Fürth, with both of whom we had the most frequent and thorough opportunity to talk among all those who were close to Father Löhe. Mr. Bauer was also with us for several days in the Neuendettelsau parish house.

Finally, we cannot leave unmentioned that we, urgently invited by Dean Bachmann, on one of these days (Nov. 26), accompanied by Father Löhe and Catechist Bauer, took a walk to the nearby town of Windsbach, where we spent some wonderful hours in the house of the Dean, refreshing ourselves physically and spiritually. Presently, there were still Father J. T. Müller from Immeldorf (present editor of the Nördlinger Sonntagsblatt and editor of the Stuttgart splendid edition of the German - Latin Concordienbuch with historical introduction and critical remarks) and the gentlemen teachers in the orphanage for pastors' sons existing in Windsbach. The closer acquaintance with Father Müller, whom we had already spoken to once in Neuendettelsau, was also very valuable to us, since in him, as in the dean, we got to know a man of equally amiable personality and Christian faithfulness. A rare pleasure was given to us here, among other things, by the fact that the choir of the foundation's The choir was led by their music teacher, Mr. Candidate Hacker, and performed several old liturgical chants. We must say that we have never heard a more beautiful and moving choral singing than this one in its old rhythms, chords and harmony sequences. Strengthened in body and soul, we then walked home again at nightfall.

The following day we finally left Neuendettelsau with grateful hearts to return to northern Germany and to start our journey home from here as soon as possible.

(Conclusion follows.)

### Something about the "letter of Mr. Pastor Grabau "to Mr. Pastor, Professor Winkler, in Detroit, Hon."

In the 14th number of the Buffalo "Informatorium" there is, among other things, a letter as described in the headline. In it, Pastor Grabau seeks to reassure, or, if one prefers, to instruct his brother pastor, Pastor Winkler, regarding the reproach made to him by us in No. 15 of the "Lutheran".

It almost seems as if Pastor Grabau felt the force of the evidence we gave against Pastor Winkler, if not himself, but worried that others would feel this force and therefore not be reassured by Pastor Winkler's reply. But be that as it may; Pastor Grabau admits: "If H. Heshusius said nothing more than what Mr. Walther states, then he could confirm that one is authorized to send Red preachers to foreign congregations who are now Christ's servants;" that is, in the language of Fr. Grabau's, that we s. g. Missourians had been authorized to confirm to those who had separated from Mr. Pastor Winkler because of certain things, at their request, another preacher chosen by them in his office. Now, however, Heshusius really says nothing more about the "case in which preachers are guilty of communicating the sacraments to good Christians who are strangers" than what has been communicated. Thus, by Mr. Grabau's own confession, we stand justified as people who, in Pastor Winkler's controversy, acted according to the old practice of our church and according to the advice of our old unsuspicious scholars of God.

Pastor Grabau reproaches us for omitting what Heshusius says about the case in which one is not allowed to accept foreign pastors. But this is a most strange reproach. It is more or less the same as if one would have proven justification by grace through faith alone from Rom. 3, 28,

He wanted to reproach him for omitting the preceding words: "Who shall give to every man according to his works, even glory, and

honor, and incorruptibility, to them that patiently seek eternal life in good works. Rom. 2:6-7.

By the way, it is strange that Pastor Grabau himself fell into the pit he wanted to dig for us. He accuses us of omissions, and by printing what we have omitted, he omits the very words that speak for us in the passage he cites. After the words cited by Father Grabau, the Heshusian objection continues: "Therefore, every pastor should see to it that he does not accept any foreign sheep, unless there is an emergency, as reported above," 2c. Hereby Heshusius clearly testifies that he insists on the judgment he expressed above, the one we reported in the Lutheran. We do not want to pay Pastor Grabau with the same coin because of this omission and write into the world: "One can see here, as always, how dishonestly the gentlemen (Buffaloers) use everything that is good,"-these are the words Pastor Grabau uses of us-: but he should learn from this how true it is in an old saying: "He who has a glass roof does not have to throw stones at others.

Pastor Grabau also reproaches us for not having communicated the vote of the godly Mansfeld Superintendent Mentzelius referred to in Heshusius' report. This is to be answered in the same way as number two. In addition, Heshusius does not refer to Mentzel's opinion (which, by the way, we heartily endorse) for instruction on the case before us, but to the one mentioned above, so Heshusius continues: "But when the case arises that other people, who do not belong to our parish, but either sit under the antichristic papacy . . . or are complained of by their tyrannical pastors against their conscience . . . In such and such a case, we preachers are at liberty to communicate the sacraments to every person," 2c.

Finally, it is amusing that Pastor Grabau, in order to leave nothing good at all in our citation of an old theological consideration, in great zeal even reproaches us for having "erroneously indicated" the pagination. He should have considered that there are valuable books that have gone through various editions and therefore have also undergone a change in pagination. If, for example, Pastor Grabau does not trust us when we assure him that our edition of 1623 has the specified pagination, we are prepared to issue him an affidavit on this if necessary. - —

As for the second theolo

gische Bedenken, das des Regensburger Theologen Wolfgang Waldners, betrifft, so sucht Herr Pastor Grabau dadurch allein zu beweisen, dass dasselbe nicht für uns sprehe, ja dass wir damit die "Leser des Lutheraner ebenfalls deäuscht haben", weil der sel. Waldner von guten Christen spricht, die aus fremden bedrückten Orten kommen; solche guten Christen seien zwar sie, die preußischen Lutheraner, in Deutschland gewesen, aber nicht die "Rottengeister," die wir angenommen hätten. Probably Pastor Grabau did not consider that among these Prussian Lutherans, whom he once accepted himself, there were several of those whom he now only calls Rottengeister. Of course, he will now say: "These bad boys have only become apparent here; I once accepted them on their hypocritical confession. But herewith he gives us our own justification, when he and Pastor Winkler try to shame us by proving how mangy sheep are also found among those we have taken in.

Pastor Grabau, together with Pastor Winkler, should mean that the matter between us finally comes down to the question: Who teaches purely according to God's Word, the symbolic books of our Lutheran Church and the testimonies of Luther and other enlightened teachers whose orthodoxy we both recognize? If it becomes apparent that Pastor Grabau has defended the pure, symbolic Lutheran doctrine against us, then there is no doubt that we must confess that we have hardly sinned in accepting those who were banned or departed from him; However, even then in ignorance, for God is our witness, that neither personal hatred nor earthly advantage has enabled us to do so, but only the conviction that we must not push away those who separated from us, Or is it obvious that Pastor Grabau, in the allegedly Missourian Rottengeistere, has attacked the old pure evangelical Lutheran doctrine, denied it, and covered it with scorn and ridicule in every possible and conceivable way: What do all the proofs prove that some of those who were taken by us and went out from them are evil people? \*) In the worst case for us, that we did not apply the necessary rigor in accepting people, who ostensibly are all evil for the sake of false doctrine.

It seems that Pastor Grabau has already thought of this case, even of the fact that he could be proven to have banned falsely. 3 In the last number of the Informatorium, one already begins to defend the principle: An unjust ban, if it really occurred, is not false doctrine and gives no right to separation!" We note, however, that this essay against the rule is without indication of the author; he probably wants to wait and see how the matter plays out. Evil Omina! We may have been too hasty in our approach and not first made every effort to bring about unity in doctrine before we widened the gaping fissure by accepting those who were separated.

Well then, the battle has begun. We will appear on the battlefield with God's help and will not let anything distract us from the main thing. Even the cries of victory of our opponents before the end of the battle will not distract us, remembering the saying of the wise Solomon: "The end of a thing is better than its beginning. Eccl. 7, 9.

In the 14th number of the Informatorium, **Pastor Winkler** uses such a worthless, un-Christian polemic against us, the editor of the "Lutheraner," by insinuating knowing lies and roguish dodges, that we feel compelled to refrain from all combat with this gentleman, since reasons are just as ineffective against insolence as a sword is against a certain other weapon. We are, God be thanked, not yet so far down that, in order to save our good name, we would need to solemnly defend ourselves against a man who tries to pin the predicate of a liar on us with advocacy. We urge those who read the "Lutheran" and the "Informatorium" to read our essay against Pastor Winkler and his answers comparatively, so that there will be no need for a defense on our part from those who do not read No instead of Yes, and No instead of Yes. Due to lack of time after our return from Germany, we have so far been able to consider the Informatorium only a little. This seems to make Pastor Winkler so pugnacious and overconfident; but he knows that if God gives us time and strength, we will faithfully make up for what we have missed. We fear, however, that when Pastor Winkler's storytelling will be over, the dear man will have run out of some other more important material and the great Goliath sword will have fallen by the wayside. If, by the way, Mr. Pastor Winkler improves and if he shows an effort to finally start a Christian fight, we promise to answer him in all respects, and, if necessary, to answer him to the above mentioned reproach just as smoothly and Christian modestly as we did our first answer. But will Pastor Winkler continue to throw everything into confusion, to sacrilegiously present every ungodly speech and deed of members of our congregations as a fruit of our doctrine and us as participants in it, to cover us from head to toe with the boil of his invective?

We will never dignify him with an answer, but will not care about him as a blasphemer who has become obvious and therefore harmless, as little as our old theologians cared about many of the Jesuit blasphemers.

May Mr. Winkler finally mean that his way of arguing may well produce some desired impression for a while, fill honest souls against the attacked with misgivings, but especially cause some gloating in unbroken hearts. Eventually, however, even the rough rabble grows tired of watching such games; the children of God, on the other hand, soon become distressed and finally seek something in the poisonous, confused struggle to which their poor soul, thrown about, can cling in the midst of challenge and mortal distress. But when this time finally comes, then the one who fought passionately, even if he was often applauded, has lost, and the one who tried to keep his conscience in silence and above all tried not to close the open access to the mercy seat for himself in the fight with people, has won.

God grant that Pastor Winkler will not let himself be embittered by this extorted exhortation, but will rather let himself be

appeased; for, as I said, we declare ourselves ready for a Christian struggle; indeed, we do not even give up the hope that, if room is left for such a struggle, an agreement and understanding for the joy of the holy angels, for the comfort of the poor church and for the honor of the Prince of Peace is not impossible. If, however, no room is left for this, but every approaching word of peace is taken, interpreted and exploited as a confession of repentance, i.e. as an abandonment of the recognized truth; every act reproached by the other party is branded from the outset by him as wanton malice; no possibility is conceded that what one thinks one must blame on the opponent could have been a work of an erroneous conscience-: Well, then, do what you cannot refrain from doing and answer on the last day for the peace of the church that has been made impossible.

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### The religion of the atheists.

An atheist, or in German a denier of God, is necessarily at the same time an immoral man; if one can call him otherwise a man, since he who strives to extinguish the God-consciousness implanted in him by nature and therefore denies all human dignity, has sunk to the level of an animal. Not all atheists, however, are courageous enough to reveal their actual principles. Most of them, while they deny and blaspheme their Creator with a happy mouth, are so cowardly and hypocritical about it.

It is strange that they nevertheless try to give themselves the appearance before the people that they are nevertheless thoroughly moral people, on whose words one can certainly rely; also their actions are guided by noble principles 2c. Such hypocritical, cowardly atheists also exist here in St. Louis, unfortunately! in great numbers, and especially many of our poor Germans, given over by God to a wrong mind, are often dull-witted enough to believe the hypocritical talk of such atheists about "morality, nobility, pure motives, good principles 2c. Believe.

However, there have been atheists who have said straightforwardly what actually their religion is. Most honestly goes out with it among other things the bosom friend of the old Fritzen, the atheistic doctor de la Mettrie. The same writes e.g. the following:

"Happiness is the right of every man; he must find it where it is; it belongs to the vicious as well as to the best. The enjoyment of love in its natural and to the animals audible sense, the finest tickling of the senses is our only good, it alone, even without the honor and applause of the world, makes us happy. To preserve this, the pedant (who pricks every little thing), virtue, must not hinder him. It is a figment of the imagination, a brood of art and a foreign plant that does not germinate naturally in our bosom. Remorse, which is so persistent in persecuting us, must be banished from our thoughts, and the uncomfortable conscience, a fruit of the blows and prejudices received in our childhood, must be anesthetized, kept silent, and its mouth shut until it can no longer speak. God is not to be thought of, and that there is no other life is proven; therefore one has nothing to fear but the only being that is in the way of our happiness: the executioner - of course the philosopher must beware of this judge, since he fears nothing else either above or below the earth. (*Traite de la vie heureuse*.)

## Church News.

Mr. Jesaias Andreas Häckel, educated and examined in Fort Wayne, received a regular appointment from the Lutheran congregations at Sulphurspring and Bigriver in Jefferson Co., Mo., which had become vacant due to the removal of their former pastor, Mr. M. Johannes, and was solemnly ordained in the latter congregation on Sunday Cantate, May 9 of this year, by Pastor Büniger, by order of the President.

May the Lord Jesus Christ richly bless the work of this newly called servant of the Word of God in the widespread parish.

Washington, D. C., May 1, 1852.

Beloved friends in the Lord Christ Jesus!

To our great joy, we can share a message with you, dear fellow believers, in which you will certainly take the most sincere and heartfelt part. We have seen and experienced that the Lord does not reject forever, but he does grieve - compare Jeremiah's Lamentations, chapter 2, verse 14 and 15 - but has mercy again according to his great mercy. He lets his beatific word be preached again loudly and purely among us and his holy sacraments be administered again according to his will. He will again administer his holy sacraments according to his will, both of which we had to do without for such a long time. Praise, glory and honor be to him for this!

It was the eighth Sunday after the Feast of the Holy Trinity. Trinity 1851, when, at our urgent request and by order of the Venerable Synod of Missouri, Ohio and other states, to which we had appealed for the sending of a preacher, Mr. Pastor Keyl, at the Evangelical Lutheran congregation in Baltimore, came to us for the first time to preach God's Word. He was accompanied by Pastor Wyneken, who was then on his way to Germany. Both venerable gentlemen preached on that Sunday, one in the morning, the other in the afternoon. Great was our joy on that day to hear God's word through their mouth, which the Lord has prepared with much wisdom.

Pastor Keyl then came to us a few more times at our request and with the joyful approval of his congregation, and after we had united into one congregation on the basis of a constitution in accordance with the word of God and the confession of the Evangelical Lutheran Church, we appointed Pastor W. Nordmann as our preacher and pastor on November 2, 1851. He accepted the appointment to our joy, but could not join us immediately, as his former congregations near Baltimore could only be supplied by him before the arrival of a successor. A considerable time passed before the successor arrived-from November 2, 1851, until Sunday Lätare, Pastor Nordmann served us and his former congregations.- Finally the time came, which we had looked forward to with great longing, that he could remain with us without interruption and be introduced into his holy office with us. The latter happened on Palm Sunday. The latter happened on Palm Sunday.

The Rev. Keyl, commissioned by the Rev. Brohm in New York, Vice-President of the Honorable Synod of Missouri, Ohio and



other states, arrived for the purpose in company with some brothers and sisters of the faith on the eve of the said day. The next morning the first train brought us about 70 of our dear fellow believers, men and women, sons and daughters of the neighboring Lutheran

Congregation in Baltimore. They wanted to unite with us in praise and thanksgiving to the Most High for His grace shown to us, and the choir of singers and musicians among them wanted to praise the Lord for His mercy with psalms and hymns. At 10 o'clock in the morning we went with our friends to the house, whose smaller hall usually has to serve us for our church services. For the service on this day, because a larger number of listeners was to be expected as usual, which also came, we had rented a larger hall in it, which became a friendly house of God. Opposite the entrance to the hall, on the back wall, on an elevation covered with a beautiful carpet, stood our altar, hung with a purple silk tablecloth, on the front of which was a golden cross and set with a crucifix, on either side of which were vases with flowers and two silver candlesticks with burning candles. Behind the altar was a white altar wall, dressed with fresh greenery, on which were the words from the Sunday Gospel: Hosanna to the Son of David! The service began with the "Kyrie, God the Father forever and ever," after which Pastor Nordmann at the altar directed hearts to the Father in heaven by singing, "Glory to God in the highest!" to which the congregation, accompanied by instrumental music from the Baltimore congregation, responded by singing, "Glory to God alone in the highest!" Thereupon Pastor Nordmann sang at the altar: "The Lord be with you," and the congregation: "And with your spirit." After the singing of the collect, he read the epistle. This was followed by the main hymn, No. 44, and after that the reading of the Gospel. Then the music and singing choir of the Baltimore congregation performed a piece of music-it was the first part of the 96th Psalm-with great skill, no doubt to the edification of all present. This piece of music was then followed by the faith. Pastor Keyl's sermon on the Sunday Gospel followed. He showed that the Lord still enters into the hearts of men with his soothing words and with his holy sacraments, if both are accepted in true faith. As always, as often as this dear and revered servant of the Lord proclaimed his word to us, we also received rich teaching, counsel, comfort and peace through this sermon. At the end of the sermon, visibly rejoicing in his work, which was established among us with God's gracious help, he referred to the Lord's coming to us with his pure and clean words and with the holy sacraments. After the sermon, the Baltimore choir sang the song: "Open wide the door, open wide the door". Then followed the sacred act of introduction. Pastor Nordmann and the leaders of the congregation stood before the altar, and Pastor Keyl exhorted the former to lead his flock with lukewarm applause.

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He was asked if he was willing to do this, and Pastor Keyl answered "Yes," in the name of the Triune God. He was asked if he was willing to do this, and Pastor Keyl appointed him to the office. Pastor Nordmann answered the question whether he was ready to do so with "Yes," and so Pastor Keyl instructed him in his office in the name of the Triune God. Thereupon he made the leaders of the congregation promise to faithfully maintain their office, to help in peace and unity with the pastor, so that everything in the congregation would be Christian, honest and orderly, etc. 2c. Finally, he addressed the congregation with the exhortation to listen diligently to the Word of God and to keep it in a fine, good heart, and to use the holy sacraments well, to show due reverence to their preacher and to give his income faithfully. In conclusion, he prayed over Pastor Nordmann, who knelt at the steps of the altar, and for the congregation and the entire Lutheran Church. After the introduction there followed a verse of the song: "Macht hoch die Thür, die Thor macht weit!" and after this Pastor Keyl sang the collect and benediction, to which the congregation sang a joyful threefold Amen.

Thus, dear fellow believers, we celebrated the day of the inauguration of our beloved Pastor Nordmann in Christ Jesus. This day will remain an unforgettable one for us. May we also always remember the love of our Lord Jesus Christ and may He in mercy not let his vineyard, which he has planted among us in the capital of the great American country, be desolate. You also want to help us to ask this of him, as we want to implore you the richest blessing of the Lord in imperishable goods through our intercession.

The German Evangelical Lutheran Trinity Congregation U. A. C. in the City of Washington. In the name of the same the Vorsteher:

Geo. Willner; Fr. Stutz; Chs. Kummer; I. Schlösser and I. G. Hempler.

### Explanation and request.

In number 11 of the ecclesiastical Informatorium we read:

"On this trip he (Rev. Krause) is said to have appointed a Rotten preacher in Cleveland; for - as I (Rev. Winkler) am told by someone who witnessed it himself - the Missourian synod there played the same game as in Detroit, ousted the lawful pastor from the church, built by him with heavy toil, and brought in one of their masters."

We declare this statement to be **untrue**, both as a whole and in detail, and call upon Past. Winkler to either prove what he has said, naming his reporter, or to retract it.

The Board of Directors of the Lutheran Zion Congregation in Cleveland.

### The German Lutheran Synod of Missouri, Ohio and a. St.

is holding its meetings this year in Fort Wayne, Indiana,  
from Wednesday after the second Sunday post trinitat., June 23, until July 3 inclusive. Ludwig W. Habel, Secr.

### Display.

From my brother in Germany, I have commissioned a number of his school maps of Palestine, since I hoped to be able to meet a need of our schools. They have been most favorably reviewed by directors of German school teacher seminaries and are highly recommended, not only for accuracy, but especially for clarity, in that the boundaries, cities, etc. are so prominently marked that they can be easily distinguished in the largest classrooms. The price of a copy on two sheets is \$1.00. God willing, I intend to bring it with me to Synod at Fort Wayne.

A. Selle.

### Receipt and thanks.

The following contributions were received by me, the undersigned, for the building of the Lutheran Church of St. Paul, U. A. C., Liverpool, Medina Co., O:  
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With the wish of divine blessing, sincere thanks to all the generous donors in the name of the community

F. Steinbach. P.

### Receipt and thanks.

- §10. -

are from the Jünglings-Verein, the Lutheran congregation unv. Augsb. Conf. at N. York as support for the undersigned during their stay in the seminary here, for which they hereby express their heartfelt thanks to the generous donors.

May the loving God, according to His gracious promises, richly reward these gifts of love with earthly and heavenly goods.

Fort Wahne, May 1, 1852.

Fr. W. Foehlinger. Otto Ernst.

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# Year 8, St. Louis, Mon. June 8, 1852, No. 21.

## Travelogue of the editor.

(Conclusion.)

Our concern that the length of our travelogue may already have caused our dear readers a certain amount of discomfort is probably a very grave one. Therefore, hurrying to the conclusion, we now want to be as brief as possible, the communication of reflections that impose themselves on us after experiences just made in Germany, to another time and opportunity msvamrd.

We spent the 28th of November, preparing for the return journey, in Nuremberg, where we received many more proofs of heartfelt love from the Zeltner, Reuther, Fabricius, Fleischmann families and especially from the dear Volk family. The next day we traveled by train to Leipzig, where we parted. Pastor Wyneken, for his part, traveled on without staying in Saxony, while I stayed overnight with Dr. Marbach and the next morning, in order to speak to the Oberhofprediger Dr. Harleß once again, made a vain excursion to Dresden. Since this day was the first Sunday of Advent, I had the pleasure of hearing the Oberhofprediger preach, and I must say that anyone who has heard the sermon style of this quite excellent preacher will not be disappointed.

gers only from his "Sonntagsweihe" \*) of 1848, which was the case with me until then, he can hardly form the right idea of the blessed effectiveness of the same in his present office as Oberhofprediger. I confess that it was not

It was as if I heard an apostolic man in Athens preaching the word. I did not know what I should admire more, whether the popularity of the diction, which was connected with the nobility of the diction, or the need to come in (Luc. 14, 23), which was connected with the seriousness and the power of an unreserved testimony against the apostasy that had happened, and the pastoral attachment to the little spark that glows in the heart of the listener by the grace of the Holy Spirit. Of course, the rich evangelical sermon that I now heard in the Court Church in Dresden, where thousands of listeners from all classes listened motionlessly head to head to the powerful voice of the imposing figure, made a particularly deep impression on me, since I had previously heard Ammon recite his philosophies to a so-called educated audience with all the pomp of a secular orator.

This is the title of a collection of sermons by Dr. Harleß published by Teubner in Leipzig. Continuations are still coming out, since every sermon Harleß gives is immediately printed and then read throughout the country.

Since I was not able to speak to the head preacher on this day and the following morning, as he was already occupied at this time by business that could not be postponed, I now sought out former members of my congregation in St. Louis who were living here and their relatives. At Mr. Fischer's (who belongs to those who have returned from America and who heard with the deepest emotion and with praise of God what the Lord had done for us here in America, who had previously gone so dangerously astray) I also got to know a dear young man, Pastor Zehme (the son of the well-known believing Pastor Zehme in Großstädteln near Leipzig), who, through the mediation of Dr. Harleß, had been appointed as a preacher for St. Louis. Harleß as a preacher for the Lutheran courtiers in Pillnitz, where, as is well known, a royal pleasure palace is located. In winter, Pastor Zehme stays in Dresden and preaches in several churches here. I was very pleased to meet in this young man a Lutheran who is as resolute as he is zealous, and to hear from him that his testimony has already been visibly accompanied with rich blessings among the hosople.

The next day I had lunch with the Lord High Court Preacher. He completely approved of our proceedings in Munich and in general of the position we have taken up to now with the theologians in Germany, and offered to

He has been friendly to every possible promotion of the cause of the Church in America.

In the evening I returned to Leipzig. During my only very short stay in this city during the following morning, I had the pleasure of meeting the professor of archaeology Seyffarth in the house of Dr. Marbach. With pleasure I still remembered the most interesting lectures of this fundamental learned man, in which I had once heard with astonishment as a recently awakened student, how the results of just the most thorough chronological-archaeological research always contain the most surprising confirmations of the historical truth of the holy scriptures. My joy, however, was all the greater because, contrary to expectations, I now also found in this old beloved teacher a decided Lutheran. I was equally pleased to meet again two young men who had once been my students and who at present profess the pure Lutheran doctrine with great zeal in word and deed; one is the son of the well-known, still spry Dr. Volkmann in Leipzig, who (the son) has just received the designation to a Lutheran pastorate; the other is a student of law, Richard Löber, a nephew of the blessed Pastor Löber at Altenburg, in Perry County, Missouri.

Our next destination was Prussian Minden and the surrounding area, to which Wyneken had already traveled ahead of me and to which I now traveled from Leipzig at noon, December 2. As a result of a stopover on the way, I arrived there only the next day at about the same time. The reason for traveling here was this: Many members of our congregations have close physical and spiritual relatives in this region, including some of their former pastors; therefore, they warmly desired that we also visit this region and bear witness to our faith; All the more so, since many of those of their brothers and sisters in faith who were left behind, without knowing it, are caught in the bonds of the Union and, tempted by news received from America, now even fear from their fellow believers who have gone to America that they have become unfaithful to their former true faith by joining the so-called "Old Lutherans" here. \*) A member of the St. Louis Lutheran congregation who left with us from St. Louis to visit his home country for the purpose of settling his family affairs, Mr.

Yes, unfortunately, there are not a few so-called "evangelicals" who, in order to present the present state of those who have joined the local congregation quite spitefully, themselves say and write here and there that those have gone over to the sect of the "Stephanists". However, we can confidently assert that the Romanizing Stephanism is not yet extinct, but certainly nowhere less than among the former Stephanists, but sometimes among their most determined opponents. Friedrich Lange was waiting for us in Minden, and by him we were introduced to various circles of awakened Christians in that region. With astonishment we saw that here in Westphalia not only a revival fire had broken out, especially among the country people, as in few other areas of Germany, but that now also many of the awakened souls were shocked to see what a godless game was being played with them, that the noose of the Union has been thrown over their necks secretly and unnoticed, and that they have been forced out of their Lutheran mother church with cunning and violence, and that even their "believing" pastors have allowed themselves to be used as willing tools in this spiritual treachery. The simple-minded Christians know quite well that it was mainly the old Lutheran core slogans of one Luther, one Arnd, one Heinrich Müller, one Lütkeemann, one Scriver, or also of one Spener, one August Hermann Franke, one Bogatzky, one Conrad Rieger, etc., that were brought forth again, through which the now again so powerfully stirring life was poured out on the people abandoned by their shepherds. Therefore, they are not so easily persuaded that the old Lutheran church is a dead tree that must now be replaced by the fresh green tree of the unchurched church; having come to a better light through those old books, they see more and more clearly what ambiguous fruits the union tree has produced, and they learn more and more to judge the sermons of their most celebrated unchurched revivalists and the morbid life of faith and wavering emotional life that they have brought about, and to judge them according to God's Word. In particular, we found a large group of awakened Christians in Dodenhausen, a parish of Minden, who not only showed great faith in God's Word, but were also to a considerable extent about to leave the unchurch and return to the Lutheran church.

With the preachers of that region, as much as we had the opportunity to speak to them, we found it quite different. None of them, though servants of the united church, wanted to defend it; rather, each declared, strangely enough, that he would not have made a union like the one existing in Prussia, but precisely because it had not been made, but had come about, one had to submit to it; in addition, it was obvious that under divine government, precisely through the union, a large number of reformed preachers and congregations had been won for the Lutheran faith, who would certainly have remained aloof from it without the bridge of the union. Thus, instead of recognizing from the elements of Lutheran faith expressing themselves more and more strongly in the united church, that the entire recent revival in Germany, because a divine one through the Bible, was hastily Lutheran; a

In view of the revival, through which and in which God wanted to lead the Christians led astray by Zwingli, Oekolampad, Calvin, Beza, etc. back to the old church of simple biblical faith, one dreams that the cause of the ever more pronounced inclination toward the Lutheran faith is the union, which has been the very sinister work by which the reawakening of simple biblical faith has been stifled in many cases and indifference to falsification of the faith and sectarianism has been produced. The closer we have had the opportunity to take a look at the conditions of the united church, the more obvious and certain it has become to us that everywhere

where there is a lively life, the union is approaching its dissolution: the people, where they awaken to the faith in God's word, will not allow themselves to be kept in the church, which has been established by royal authority and by after and unbelieving theologians. What God has joined together, let not man separate; but what men have joined together without God, though they do not belong together, no man can hold together. Finally, the rationalists alone will have to inherit the whole building of the unchurched church, as the house in which it is still most comfortable for them to live. The unchurched preachers with whom we have come into contact here are Pastor Rådecker in Gehlenbeck, City Pastor Mensing in Minden and Superintendent Prieß in Lahde near Minden. The former is already very old, and although he does not want to speak out against the Union, but wants to remain with his Augsburg Confession, he does not want to start the fight in his old age, in which a withdrawal from the Union would involve him. Mr. Mensing, the city pastor, thinks he can be a Lutheran in the midst of the united church; so does Superintendent Prieß. The latter therefore even asked me to preach for him once, even after we had told him our position on the Union. I refused him, of course. But strangely enough, he nevertheless urged me to comply with his request. I finally explained to the Superintendent that I would only be able to preach in his pulpit under one condition, which he would of course have to reject (for I myself would never open my pulpit to anyone under a similar condition imposed on me, quite apart from the fact that I could only entrust my vices in preaching to a right-believing Lutheran preacher). My condition is, in fact, that he himself expressly permits me to condemn the Uniate Church in my sermon. I er-

I told him that the Ephorus would in any case reject this request of mine as highly inadmissible. But to my not insignificant astonishment, he finally agreed to the condition himself! So I was caught and now also gave my Lutheran testimony before the congregation at Lahde on the second Sunday of Advent. From this, I think the dear reader can understand clearly enough how many there may be in the unchurched who are convinced in their conscience of the sole truth of Lutheran doctrine and church, but either do not know how to find their way out of the labyrinth of the union, or do not have the courage to leave this Babylon and then leave it up to God what consequences such a step will have for them and their congregations. O how he who sits quietly in the inheritance of his Lutheran fathers has to thank God!

From here we traveled to Hanover on Monday, December 8, in order to speak to Dr. Petri. In the evening he invited a larger circle of younger theologians to his house, in which we had to report on our church conditions here and where we also had to rebuke some unfavorable ideas of the young men, who had formed them on the basis of written reports, however true to the truth they may be, that they had received in their distant past. By the way, as much as our church here in the North American Free States has the heart of Dr. Petri, so great are his doubts whether our church here has a future in its present relationship to the state, namely in its complete separation from it. \*) The reader can well imagine that we could not avoid expressing in proper modesty that we could not enter into the view of church and ministry underlying this concern, however great our other respect for the deep insight and our respect for the rare erudition and the excellent intellectual wealth of this influential German theologian. †)

The pleasantness of our stay in Hannover was increased by two circumstances. First, we met here Doctor juris E. Wyneken from Stade (brother of our

Elsewhere, by the way, we have had to hear the necessity of a connection of the church with the state expressed in a completely different way. Thus a Christian-minded professor of jurisprudence asked us in all seriousness in a large society in a university town: with which German prince we American Lutherans would have put ourselves in contact, in order to be able to exercise "according to Lutheran doctrine, as is well known (?), the episcopal rights due to the sovereigns" or the church power on the other side of the sea?

†) Dr. Petri was the elected president at the last general carriage Lutheran conference in Leipzig; among other things, a proof of the high position he currently holds among the theologians of Germany.

res Wynekens'), who was now here as the elected representative of the legal profession in the first chamber, which was just assembled; and then we had the great pleasure to speak to the father of our dear friend and brother, Pastor Ficks, Mr. Landescommissär Fick, who had hurried here from Hildesheim at our invitation, at least for a few hours. At the same time we received from him the very pleasant assurance that in a few months the second of his sons would follow the first to America, in order to serve our church there with his rich gifts. This was all the more gratifying to us, since Dr. Petri had firmly declared that Hanover could in no way do without its good faithful candidates and that it was painful enough that so many of them had been moved to the neighboring Grand Duchy of Mecklenburg.

On Wednesday, Dec. 10, we finally departed from here. Since we not only knew of many active and influential friends and patrons of the American church cause in Mecklenburg, but had also received an urgent written invitation from Mr. Landrath Baron von Maltzan in Rostock, along with the friendly offer that Mr. Landrath would bear the costs of this journey himself, we first traveled to Schwerin, where we arrived on the same day, but late in the evening. We paid our first visit the next morning to the Oberkirchenrath Dr. Kliefloth, to whom Pastor Löhe had given us a written recommendation. A church visitation sermon by the Oberkirchenrath, which he had recently held and in which he had presented the damage to the state church under his leadership just as bluntly as he had urged its healing and abatement with holy earnestness, which we had read on our journey, had already filled us with intimate trust in the aforementioned; however, we found such a favorable reception from him as we had not dared to hope for ourselves. The letter of recommendation given to the man of high rank also contained a request for the granting of a church collection in the Grand Duchy for the purpose of expanding our St. Louis Concordia College and Seminary. The Oberkirchenrath inquired with great sympathy about our ecclesiastical position, our needs, prospects, etc., and immediately assured us of the granting of the request expressed in that letter, without it having required even one word from us confirming the intercession. Following the invitation we had received, we visited the Oberkirchenrath again the following day, where we discussed with him mainly matters concerning church government and church order, and many points from this area, in which Dr. Kliefloth, as is well known, had provided excellent information.

has, \*) received important information. Here we also met Pastor Düring from Neukirchen in Mecklenburg, a fellow student of some of the preachers of our synod, with whom we found ourselves in agreement of faith and spirit after a mutual discussion, to our great joy, and from whose own statements as well as from news received about him elsewhere we saw that he is working in his present important congregation as eagerly as he is blessed.-The day before we had already visited the local superintendent, Dr. Karsten. In him we got to know a man who immediately won our hearts. The sweet fatherly relationship in which we saw the Superintendent

with his kind family was obviously, as we assumed from all the expressions of the dear man, the image of the relationship in which he also stands to the souls entrusted to him. He revealed himself to us as a man who has a heart for the people. Therefore, it only took a few brief hints, and we were certain on both sides that we were united by the bond of one faith. The hours spent in the company of Dr. Karsten will remain in our constant and blessed memory.

On Friday, Tecbr. 12, we continued our journey, first to Rostock, where we arrived in the evening of the same day. If I wanted to describe all the interesting things and all the evidence of Christian love and participation in the prosperity of our church in North America, which we also experienced here, I would not be able to end my travel report with this number. Therefore, I will only share the following. First of all, we were showered here by Baron von Maltz (†), who is widely known for his exceptional zeal for Christianity and the Church, and his entire family, who were inspired by the same spirit, with proofs of that love and sympathy that so many preachers and congregations of our Synod have already enjoyed from this side in the richest measure. Also the professors of theology, Dr. Krabbe and Dr. Baumgarten, and the professors of the philosophical faculty, Professor Becker and Professor Röper, Pastor M. Serrius and teacher Hahn (a Lutheran theologian expelled from Prussia), and several other dear gentlemen professing our good old Lutheran faith, whose valuable names I have not heard in the fleetingness of the access to our synod.

See, among others, the excellent publication: "Die Ursprüngliche Gottesdienstordnung in den deutschen Kirchen lutherischen Bekenntnisses. Rostock. 184 7."

†) Among other things, he recently made a motion in the Chamber as a member of the provincial government that all rationalist preachers still functioning in the country should be relieved of their offices; but since they had been appointed in the time of ignorance, a fund should be raised from which the costs of their maintenance until their final extinction could be met.



The people who disappeared from the meeting all met us with a truly shameful love. In particular, it was Prof. Dr. Krabbe who met us with an intimacy and cordiality that often made us forget the scholar above the Christian, so that we poured out our hearts to him without hesitation. From earlier essays published in the *Meklenburgische Kirchenblatt*, we saw that at that time, in the doctrine of office and church, he had represented a type of doctrine that was identical in every detail with the one we had held; now, at least, he no longer seemed to have remained completely true to himself; yet the testimony that we gave to Professor Krabbe of our conviction met with no decisive resistance, while the same was true of Prof. Dr. Baumgarten, who had just finished his studies at the University of Meklenburg. Dr. Baumgarten, who was working on a commentary to be published on the Acts of the Apostles. Prof. Becker, who, although not a theologian (but a Lutheran with all his heart), had hitherto been at the head of the Rostock Association for the Lutheran Church in America, complained that this association had recently been hampered in its initial zeal by various things; but he immediately took the opportunity of our appearance in Nostock to stimulate the members of the association to renewed zeal in the cause. In Prof. Röper we got to know a most interesting personality in the house of the Landrath; he is a Christian natural historian of the Lutheran confession. He gave us several copies of a speech that he delivered at a certain public celebration and subsequently published, in which he treats the topic: "Peace in nature - not peace in Christ," in a highly attractive manner and in a Christian spirit, as a memento and testimony of his brotherly faith. Finally, M. Serrius, a faithful dear man, asked me to preach for him on the third Sunday of Advent, which fell during the time of our presence in Rostock. I accepted the invitation and thus found the opportunity to preach in the same church and on the same pulpit, where once the old godly Dr. Heinrich Müller, this (as vr. Rudelbach calls him) "Lutheran Chrysostom," preached as his least disciple the sweet gospel of the one who was to come, before a large attentive audience. Abundantly strengthened and refreshed in body and spirit (Rostock had really become a rosebush for us, as its name indicates), we finally departed from Rostock on Monday, Dec. 15. - —

From our travels through Germany, we had often been made aware, after describing our local conditions, of how important it was for our local seminary that such a German theologian be employed there, who was familiar with the latest products in the fields of both theology and philosophy.

He said that he was completely familiar with the philosophy of theology, and that he had not only absorbed the products of the latter field, but had also inwardly overcome them through the clarity of Christian knowledge and the power of Christian faith, and had made them serviceable to Christian science. At the same time, however, our attention was always drawn to a certain Dr. Franke, a young, sprightly theologian (a pastor's son from Saxony-Altenburg), who had recently become a licentiate at Leipzig University, but was currently working as a teacher at the high school in Ratzeburg in Lauenburg. It was hoped that this man would certainly appeal to us before many others, since, in addition to his other eminent knowledge and gifts, he was especially distinguished by the most thorough knowledge of the old Lutheran dogmatic works and by a deep reverence for them. We therefore decided to at least use the opportunity now given to us for personal acquaintance. However, since our way to Ratzeburg led us again via Schwerin, we stayed here again for several hours during our passage through this city. It was only in Rostock that our attention was drawn to the fact that in Schwerin, in addition to the gentleman we had visited there, we had another influential and zealous friend and promoter of the church in North America, Mr. Staatsrath von Schröder. We therefore paid him our respects and were reminded of Veit Ludewig Freiherr von Seckendorf by the rare experience that a high statesman can be a truly humble Christian and a resolute Lutheran at the same time.

Having finally arrived in Ratzeburg on the evening of December 15 \*), we found what had been testified to us favorably by Dr. Franke, as far as we were able to judge after a short acquaintance, thoroughly confirmed and, in the event of a call going out to him, we were at least not at all unwilling to accept it. - Of course, we could not deny ourselves the opportunity to unite them,

On our journey from Schwerin to Ratzeburg, we made an experience in the Meklenburg village of Rosenberg, which we cannot pass over in silence. We stopped here in a small inn, of whose! We heard that the innkeeper was renting it. The conversation turned to the sad outcome of the political efforts for freedom made in Meklenburg in recent years. We asked the innkeeper what he said about this outcome. The host explained that he was in no way saddened by it. In those days, when the freedom heroes had great power in their hands, a whole crowd of them had stopped at his place one day on the way to the Diet in Schwerin, had everything that the inn was able to serve them in the way of food and drink, and had finally packed up bowls, plates, bottles, glasses, etc. and taken them with them on the wagon; when they demanded payment, however, the clean company quickly drove off, laughing loudly and shouting: "Now is freedom, dear friend! The innkeeper said that he had then become acquainted with the intended freedom and its godso that the thrill of freedom had gone out of him forever. He gave his landlord a cheap rent, ate his bread in peace and quiet, and therefore desired no change,

We were astonished to hear from him how the Duchy of Lauenburg had emerged from the old Lauenburg Church Order, which had been in full force until this very hour, under the old Lauenburg Church Order. We were astonished to hear from his eloquent mouth how the Duchy of Lauenburg, under the old Lauenburg Church Order from the time of the Reformation, which was still in full force up to this hour, had been devastated by the unbelief and apostasy of this last time less than any other Lutheran country in Germany, but had remained in many respects a green oasis in the German church desert; In more recent times, without a doubt, it is mainly the fruit of the faithful service of the bishop in the true sense of the word, the Reverend Mr. Superintendent Catenhusen, who

presides over this little church in a fatherly way. He is so well versed in Luther's writings, which are a paradise to him, that he can recite entire longer passages from them word for word on various important points.

As a result of a written agreement, we were expected on December 17 by a larger circle of believing Lutheran preachers in and around Stabe, where we therefore hurried from Ratzeburg via Hamburg the day before. In Stabe we found the warmest welcome in the house of Dr. Ernst Wyneken, a lawyer. Apart from this noble man himself, there were also the following gentlemen whose profitable fellowship we enjoyed here, in part for several days: living in Stabe itself, Consistorialrath Dr. von Hauffstengel, the pastors Westphal and Leiding, the school teacher seminary director Eickenrobt and Gymnasial-Corrector Schmidt (the talented editor of the political-religious folk paper published in Stade under the title "Sonntagsblatt"); from the vicinity of Stare there were the pastors Gustav Wyneken from Pülkau (also a brother of our Wyneken), Harms, Pfannkuche, Wolff (brother of our Wolf in Perryville, Mo.), Wend, Roth and Zeidler, Candidate Harms, Mayor Neuburg from Stade.

Since all these dear brothers were old acquaintances and in part intimate friends of my dear companion, Pastor Wyneken, we saw ourselves all the more called upon to speak out among them all the more unreservedly. Of course, we did not always find ourselves of the same conviction, which is why there were very lively discussions about many important points. However unpleasant the initial clash may have been at times, it always turned out in the end that, despite some differences in theory that had existed up to that point, the One Love that indissolubly unites all true Christians, the love of truth, had united us so intimately on both sides that not only none of us had been affected by the vehemence of the dispute, but also none of us had been able to find a solution to the problem.

The Consistorialrath had received the theological doctoral diploma from Göttingen.

The first thing we have learned here is that the dissatisfaction caused by the conflict could not remain behind, but that almost always at the end, united in truth, we had to join hands anew. Here, too, at the back, we experienced several times that in Germany all too often church and state-church, the goal of a Christian state and the state-church are mimed as identical (synonymous) and are regarded almost with distrust by those who do not want to rejoice in it, that now, even after the revolution, the state has again taken the church in tow, indeed, that, to put it bluntly, the church has again allowed itself to be coupled with the state and must now buy the few meager privileges it has received as a result, often only too dearly, with the loss of what belongs to its most precious interests. We were equally sorry to hear some of our dear brothers not only defend the divine, inalienable majesty rights of the authorities, but sometimes even excuse their most dissolute and cowardly breaches of oaths to the depressed and indignant people, and thus to see Christianity suspected by the poor people, as if it had no thunder against the infamies of godless tyrants on the throne, who only through the rationalistic clergy, made servants of the state, deprived the people of their faith and thus of their awe of divine and human order; and then also its civil privileges and liberties, and now demand that no one, not even the appointed teachers, interpreters and defenders of the law, yes even not the legates of the King of kings, against whom a word of protest is made.

Moreover, through our appearance among the Lutheran brothers in Stade, the "Association for the Support of the Lutheran Church in North America", founded by the same brothers, was filled with new courage and zeal for love, and the pool of our church in this Occident continued to grow.

In order to continue to promote our college in every way, we had the pleasure that Consistorialrath Dr. von Hanffstengel agreed to use his influence to obtain a church collection for the benefit of our college at least in the duchy of Bremen-Verden, which belongs to the Kingdom of Hanover and has its own consistory.

When we were now physically and spiritually strengthened and blessed, we left Stade again, we took our way to Leesum near Bremen. Here, in the midst of Pastor Wyneken's close relatives, in the house of his brother-in-law, the Superintendent Ruperti, we wanted to rest from the incessant controversies in which we had been involved almost everywhere, and celebrate the approaching holy Christmas in secluded silence. This also happened. And God gave us here quite blessed days, as they can prepare only a love sanctified by the common love for the One Lord, related by blood. From the Superintendent

I also preached here once, namely on the second Holy Christmas, because Pastor Wyneken was unwell. Christmas, because Pastor Wyneken was unwell. During these days we received letters from St. Louis expressing the urgent wish for at least Pastor Wyneken's return. As much as we would have liked to make another trip to Berlin and Breslau in order to see the dear brethren from the Prussian Lutheran Church face to face and to get to know them, we believed that we had received a hint from the news we had received from home that the time of our return, determined by God, had come and that we had to follow it. So we set out on our return journey in God's name; which, however, in consequence

Due to a friend's oversight, we were delayed in forwarding our travel essays until 21). Decbr. could take place. Partly to avoid the stormy and dangerous journey across the North Sea at this time of year, partly seduced by a misleading message about the cheapness of the tour via Calais and London, we took this route this time. At noon on the specified day, we departed from Bremen by steam car and first drove via Hanover, Minden, Bielefeld, Elberfeld, and Düsseldorf to Cologne, where we arrived at half past ten at night. From there we drove again half past midnight via Aachen, Verviers, Liège, Mechelen, Lille to Calais, escaping here the following day, Dec. 30, in the afternoon at half past three. At 6 o'clock we were picked up by a steamship, which took us in two hours on a lovely smooth ride across the Canal to Dover on the English coast. Here we had to wait until 2 o'clock in the morning, when we left again by rail. After a happy two-hour ride we were in London. But since we had heard that a steamship was sailing from Liverpool to Philadelphia that very day, we hurried there on the next railroad train, which left early at 6 o'clock.

from. Unfortunately, however, we had failed to take a look at the many sights worth seeing in the great English capital. When we arrived in Liverpool at 2 o'clock in the afternoon of Dec. 31, we

We were told that the ship (City of Manchester) had not yet sailed, but was about to sail and would not take on any more passengers. So we were forced to stay here until Saturday, January 3, when we boarded the royal mail steamer "Asia", with which we arrived in New York on January 16, after a mostly stormy and cold, \*) but happy trip. Deep snow, which almost all communication with the West in the-

The flight, which had been cut off in the last few days, kept us in New York until Tuesday, the 20th of the same month. M. in New York, where

\*) In the most penetrating cold and constant wetness, we passengers of the 2nd cabin never had the opportunity to warm ourselves; in addition, the rooms of the second cabin were filled with goods and we were therefore solely dependent on the now not very comfortable summer cottage.

However, we were well protected in the house of our dear brother Brohm and in the midst of his dear community. On the aforementioned day we finally began the last part of our journey, which was at the same time the most arduous. We traveled by rail to Dunkirk and from there via Erie and Painesville to Cleve-

country. On Jan. 24, we arrived in Cleveland, where we were also able to feel more and more clearly in the home of a dear brother, Pastor Schwan, and of many members of his congregation, in which we had the opportunity to get to know quite brave Christians, that we had already reached the threshold of our home. From here we used the railroad again via Columbus to Xenia. Although the very last stretch of the way to be covered, where we had to use the passenger mail (which, however, usually only bore this honorable name), became more and more arduous with every station, we overcame everything with joy, since every step further to the distant, partly inhospitable west brought us ever closer to our loved ones on earth. On February 2, we happily arrived here and finally had cause to praise and glorify God with our family in the house and in the community, who in a time in which every day brought new news of terrible travel accidents, had so graciously preserved us on such a long journey by sea and land that we never even bumped our foot against a stone.

#### Luther's doctrine of the unjust ban.

It is a well-known fact that in the first years of his struggle against the abuses of the Roman Church, Luther was not only very lenient, but also, due to a lack of complete enlightenment, conceded many things that he later did not concede, of which he later rather taught the opposite and of which he also expressly recanted many things. We recall only the doctrine of purgatory and of the papacy. As far as the first point is concerned, Luther, as is known, earlier acknowledged purgatory, but later published his own

writing under the title: "Revocation of Purgatory. As far as the second point is concerned, Luther wrote the following to Pope Leo X in 1518: "I hear, Most Holy Father, that an evil rumor is going around about me. . as one who should have presumed to diminish the dignity of the keys and authority of the supreme Bishop. Therefore, Most Holy Father, I fall at the feet of Your Holiness and surrender to it all that I am and have. Let Ew. Holiness act for my sake of her pleasure. It is up to Ew. Holiness to give or take away my cause, to give me right or wrong, to give me life or to take it away. Now let it be as it may, so I do not want to know otherwise than that Your

Holiness is the voice of Christ, who acts and speaks through it. - This is how Luther spoke of the pope in 1518; how he spoke of him later is known to all the world; read, for example, the fourth of the other part of the Schmalkaldic Articles, where Luther most definitely declares the pope to be the Antichrist and his (the pope's) voice to be the roar of the infernal lion.

Instead, however, of eliminating the earlier doctrinal developments, which have not yet been completely cleansed of Roman leaven, and of accepting his later purely evangelical confession, and presenting only this as Luther's true doctrine, one now often does the opposite. Not only do ignorant Romanists very often refer to Luther's sayings from earlier times and conceal later ones; but even Protestants, even supposedly strict Lutherans commit this hysteron proteron, and refer, although there are later congenial declarations by Luther, to earlier ones, or, where Luther recognized and rejected something belonging to Pabstism early on, to later ones, where he is supposed to have admitted this again.

The Buffalo "Informatorium", among others, is also guilty of this distortion and misrepresentation of Lutheran doctrine; whether with knowledge and will, or not, is known only to the heart's proclaimer; according to love, we will gladly assume the latter. For this time, as a warning, we will first give an example of how the "Informatorium" refers to Luther's sayings as Lutheran doctrine, which he did in that earlier time, of which he himself speaks thus: "Therefore, Christian reader, you will find in my first writings and books how many articles I at that time with great humility indulged and conceded to the pope, which I later considered and condemned as the most terrible blasphemy and abomination, and will have condemned forever." (See; Vorr. zum 3. Wittenb. Theil.) -.

This is what is said in No. 14 of the "Informatorium" in an essay entitled: False freedom in the church: "An unjust ban, if it really occurred, is not false doctrine, and gives no right to separation. Whoever thinks that he has been unjustly banned should, according to Luther's teaching (these words are also found in the "Informatorium" with blocked scripture), "remain in the church and bring his proofs and seek his right in an orderly and Christian manner. God will make it obvious. But an evil man wants to hide his wrong by hasty separation and running away, Joh. 3, 20."

It is now true, however, that when Luther still had a captive conscience and, as he expresses himself, when he only had to follow the churches na

When I heard that Luther had taught something similar to what the anonymous author of that essay ascribes to him, I was shocked. For example, in the "Sermon on the Power of Banishment" from 1518, where Luther wrote the above-mentioned letter to the Pope, it says: "The unjust banishment is a delicious merit; therefore one should suffer it gladly, where one does not want to grant your apology, which should be done with humility and lowliness. For then you can say with the 109th Psalm: If they curse, you bless. But take care that you do not despise the authority of the church. . . Yes, do we have orders from the Lord Christ to get along with our adversary on the way and to be reconciled, how much more do we want to be at one with the church, even if it chastises us with unworthy servants? For she remains the most blessedly dear mother, all the while she remains; but the church remains, because Christ remains her bridegroom for eternity," (See Luther's Werke, Hall. Ausg., Dom. XIX, p. 1097. 98.).

But whoever knows Luther's writings only a little, knows how completely differently Luther judged later - and how he was afraid of the name and the cry: Church! Church! Holy office! Servants of God! Here is the temple of the Lord! Here is the Lord's temple!" but rather knew with certainty that not the true church, but the false one, not the preachers as servants of Christ, but as enemies of Christ and servants of the devil, would execute an "unjust ban" on someone; since Christ clearly says not of His church, but of the synagogue of Satan: "They will put you under the ban," namely you, my dear disciples and Christians (John 16:2). 16, 2.) Therefore Christ says in the following verse not only about bodily murder, but also about unjust banishment: "And this they will do to you, that they know neither my Father nor me." Luther therefore writes about this saying in the church postilion: "Although we also allow that the papists also practice the offices of the church, baptize, pass the sacrament, 2c., where they act otherwise according to Christ's order. But where they use such office against us (i.e. by unjust excommunication) "we pronounce it null and void and of no force from this judgment of Christ, and hold them to be the rightly separated and apostates from Christ's church." (The reader should read the entire sermon on this gospel.)

Furthermore, it says about this text in the house postilion: "Therefore, whoever wants to distinguish and judge these two churches correctly, must not look at the office alone; for the false church can also have and lead the office correctly, and is nevertheless no church; as one sees that the false church leads and praises the name of God quite gloriously. One should not turn back. For there stands the other commandment, teaching us that the name of God is also uselessly used. For this we ask in the first petition, in the Lord's Prayer, that God's name be hallowed; which is a certain indication that the same name is unhallowed by many. Therefore, where the false church leads and wants to banish and condemn with the name of God and the churches, it is important that you do not let yourself be frightened, but make a distinction and say: I hear God's name well, I hear well that you praise the church, but the unbelievers can do the same. Therefore one must seek judgment differently, and first of all see whether one is rightly using God's name and not misusing the glorious name of the church. (S. Sermon on Sunday Ebraudi. New York edition. p. 314.)

But Luther wrote his own "Scripture on the Keys" in 1530, a truly golden booklet, which would be well worth reprinting, since in it, so to speak, the true quintessence of the dear Gospel is given so clearly and so comfortingly, so briefly and yet so thoroughly, so deeply and so powerfully, as, according to our little experience, hardly in any other book. Luther also speaks of the unrighteous ban, including the following:

"But what sayest thou to the saying of Gregory, which is written above, Our ban is to be feared, though it be unjust? This is what I say to it: The saying is Gregory's or his mother's, so the devil has spoken it; I may still look happily at the doctor who wants to teach so that I should be afraid of injustice and lies, even if it were a constriction! from heaven, and may take his terrible ban and lead it behind, and wipe the noses on it, where Adam's children sit up. What then shall such shameful blasphemy, which may impudently command us Christians, publicly fear injustice and known lies, and worship for a God? If St. Gregory had said such things, meant them, and had not atoned for them, he would have to be in the abyss of hell, that is not open to question. But I do not want to condemn Gregory. . . . You hear here (Matth. 18, 15-18.) that there must be certain public sins, of certain known persons, where one brother sees the other sinning; in addition such sins, which are first punished fraternally and finally publicly convinced before the congregation, therefore the bulls and letters of excommunication, in which it is written: Excommunicamus ixso kaeto, lata seuteutia, triua tarnen momtious xrasmissa. Item: Ds plemtuäins xotestatis "(we do hereby, according to judgment rendered, but after previous three times admonition, in banishment; likewise: According to our authority 2c.)" the

is called in German: ein Sch-bann; I call it the devil's ban and not God's ban, since people are banished with a free act before they are publicly convinced before the congregation, against Christ's order. Similarly, all the banishments that officials (papal church leaders) and ecclesiastical houses of justice deceive you with, when they put people in jail with a ceddar for 10, 20, 30 miles before a congregation, when they have never been punished, accused or convinced in that congregation and before the parish priest, but therefore come a bat out of an official's corner without witnesses and without God's command. You must not be afraid of such bans. If a bishop or official wants to banish someone, he should go or send him to the congregation and to the parish priest, where he is to be banished, and do to him what is right, according to these words of Christ. And I say all this because the congregation that is to banish such a one must know and be sure how he deserves to be banished and how he has come to be banished, as Christ's text states, otherwise he would be deceived and accept a lie banishment and do injustice to his neighbor. This would be to blaspheme the keys, and to profane God, and to profane love toward one's neighbor, which is not to be done to a Christian congregation, for it also belongs to it, if anyone is to be banished from it, says Christ here; and is not guilty of believing the official's cedel, nor the bishop's letters, yea, it is guilty of not believing here, for men are not to be believed in the things of God. So a Christian community is not the official's servant, nor the bishop's cane master, so that he may say to her: "Here, Gretha, here, Hans, keep this one or that one in the ban. Awe yes, be welcome to us, dear official. In secular authority, such a thing would have an opinion; but here, since it concerns souls, the community should also be with judge and wife. St. Paul was an apostle, nor did he want to banish the one who had taken his stepmother; he also wanted the church to be present. 1 Cor. 5, 1. 5" (XIX, 1170. 1181. 1182.)

We therefore finally testify that the doctrine: "An unjust ban gives no right to separation," is a thoroughly un-Lutheran, harmful, godless, anti-christian †). Doctrine, of

†) As is known, it was precisely an unjust ban that the Roman bishop Victor pronounced on the righteous bishop of Ephesus, Polycrates, and several communities of Asia Minor, because they did not want to celebrate the Easter feast on the day on which it was held by the Roman church, whereby it became not indistinctly obvious before the end of the 2nd century that the Roman See would become the seat of the Antichrist. As is known, at that time the Roman bishop found a strong resistance not only among those unjustly banished, who despised the ban, but also among the excellent bishop of Lugdunens. perhaps written by the writer in the Informatorium in simplicity and imprudence, but originally set in motion by the devil in order to strengthen all sacrilegious tyranny, to lead the innocent children of God back into a more than sacrilegious slavery, to grievously weigh down and trick the consciences, and to transform the whole church into an absolute priestly monarchy. We recall here that serious word of the Wittenberg theological faculty, which is found in a concern of the same in 1656; it is the following:

"As it is a great sin for God not to feed nor water the poor afflicted Christians in their spiritual hunger and thirst, that they should be filled with the same thirst with the prophet Jerem. Thren. 4, 4: "The infant's tongue clings to the roof of his mouth for thirst, the young children cry for bread, and there is no one to bring it to them: so there is no doubt that God will again reject and cast out from his presence those Diotrephes brothers who not only do not receive the afflicted Christians, but also resist those who want to do so, and cast them out of the church (3 John v. 10)." (Oousil. timoll IVitebsrZeus. Anderer Tbeil, kok. 61. a.) Bor such heavy judgment keep both, us and our counterpart, God in grace for JEsu Christ's sake, who pushes out no one who comes to him. Amen.

Addendum. After the above was written, we received the 15th number of the "Informatorium" and saw from it, again to our sorrow, how the writers of this paper use the name of Luther to justify certain erroneous doctrines which they cherish. A certain Mr. Müller, pastor at Freystadt and Milwaukee in Wisconsin, a disciple of Mr. P. Grabau, tells us that several members of his congregation were troubled and challenged by the reference to 1 Thess. 2:16 in the "Lutheran" that their pastors reject our Gentile missions. At the same time, he shares a sermon he preached in order to calm down those who were challenged. In this sermon, Pastor Müller also cites Luther, where he speaks of the sneakers and angle preachers, who creep around in the Christian congregations without a profession, who already have preachers, whom angle preachers Luther calls "certain messengers of the devil.

calls. And Pastor Müller applies this to our missionaries who, out of love for Christ and for the poor lost Gentiles, go out at the request and with the support of Christian congregations and, with prayer and throes, they are able to help them.

Irenaeus, who seriously confronted Bishop Victor about this restriction of Christian freedom and this abuse of the keys of the Kingdom of Heaven.

And what would Luther say to such a reversal of his sayings if he could still speak? What would Luther say to such a reversal of his sayings, if he could still speak? It may be that Pastor Müller has read only little of Luther's writings; but should he not therefore be all the more fearful of appearing as a writer and polemicist and wanting to let Luther speak as his spokesman? It may also be that the members of his congregation were easily quieted by the quotations from Luther's writings that he made, because they read these very writings, as it seems, least of all; but with Christians who are versed in them, he will do nothing, for Luther, as is well known, very often, where he speaks of the necessity of the proper calling to preach among baptized Christians and in orderly congregations, expressly excludes the case when a Christian comes among pagans. For example, Scripture says: "Reason and cause from Scripture that a Christian assembly or congregation has right and power to judge all doctrine, and to appoint, establish,

and remove teachers. Anno 1523:"

"So you say: How, if he be not called, may he not preach, as thou hast often taught? Answer: Here you should place the Christian in two places: First, if he is in a place where there are no Christians, he must have no other profession than that he is a Christian, inwardly called and anointed of God; then he is obligated to preach and teach the gospel to the erring Gentiles or unbelievers, from planting brethren.

He preached to the people with love, even though he was not called to do so. So did St. Stephen Acts 6, 7, who was not commanded by the apostles to preach, and yet he preached and did great signs among the people. The same was done by Philip the deacon, Stephen's companion, Acts 8:5, who was also not commanded to preach. For in such a case a Christian, out of brotherly love, sees the need of the poor corrupt souls and does not wait whether he is given a command or a letter by princes or bishops: for need breaks all laws and has no law; so love is obligated to help where there is no one else who helps or should help. On the other hand, when he is in a place where there are Christians who have equal power and right with him, let him not exalt himself, but let him be called and drawn forth to preach and teach in place of and by the command of others."

Furthermore, Luther writes in his sermons on Genesis 2, delivered in 1524- 26:

"This is the profession of a public anus among Christians. But if one would come among the heap, since not Christians would be-



One should do as the apostles did and not wait for the profession. For there one does not have the office to preach; and one would say: There are no Christians here, I will preach and teach them about Christianity, and a crowd would gather, choose and appoint me as their bishop, then I would have a profession.

The former passage is also cited by Gerhard in his *locis theologicis*, in *dein locus vom Predigtamt* (§. 73.), in order to prove that, as far as the necessity of a proper vocation is concerned, a distinction must be made between preaching among Christians and preaching among pagans. Incidentally, every theologian knows that our ancient divine scholars always carefully and wisely distinguish the *ecclesia plantanda* (the church yet to be planted) from the *rite plantata* (the church already planted and properly established) in the article on profession.

Therefore, dear men, who have been asked by your brethren to visit the poor Gentiles in their wildernesses, do not let the sophistries of prejudiced brethren "prevent you from telling the Gentiles that they may be saved. And you, dear congregations, do not allow yourselves to be held back in your zeal for love, to support the holy and blessed work of the mission to the Gentiles with your charitable gifts. Unfortunately, I must confess here with shame that, when I was still a Stephanist, I also spoke many a word against the blessed work of the mission to the Gentiles; but at the same time I praise God's mercy, which made me recognize the falseness of these consequences of an overstretched orthodoxy, which is nothing less than true orthodoxy.

### Church News.

After the German Immanuel Evangelical Lutheran congregation in Lancaster, O., on 19 Octob. 1851, Mr. Pst. 2. P. Kalb in Ieperson City, Mo., had been duly appointed as their preacher and pastor and the same had accepted the call with the consent of his previous congregations, so God, the Lord, helped that as soon as the congregations of the aforementioned were again provided with a pastor, he could happily travel here and take up his new office on the Ascension Day of our Lord 2Esu Christ, May 20, 2. The installation was done by me on behalf of the Presidium. - May God, the Lord, make this servant of His a blessing for Biele according to His rich grace and mercy. - —

Although we have not received any contributions from our dear brethren and their congregations to cover our oppressive burden of debt, I take the liberty of drawing your attention once again to the fact that we should always be active in helping up the members who are still lacking, not only for the sake of need and the gift, 1 Cor. 12:26, but rather so that we and others may be trained and strengthened in the faith. The Lord directs the hearts according to his good pleasure.

fall. Please address any contributions to the current preacher of the Lutheran congregation in Lancaster, O., Pst. Kalb. My address remains as before.

F. W. Richmann.

Laneaster, O., d. May 21, 1851.

On Sunday kstxauäi, May 23, I. 2., Rev. Johann Michael Johannes, formerly pastor au the parishes of Hvuscspring and Sulphurspring, Jefferson Co, Mo, by his office - neighbor, Rev. Wege in Benton Co. to his new pastorate at Colecamp, Benton Co, Mo. was solemnly installed. The induction was according to the beautiful nūs of Loehse's Agende. Since it was the general wish of the congregation to hear the new pastor preach immediately, Rev. Wege shortened his speech on 2 Cor. 3:7-11 so that Rev. John still had time to preach to the congregation. He did this by preaching on Czar. 1, 16-21 and gave sufficient testimony of the thorough school from which he emerged. - The brother ministers and the congregations rejoice with gratitude in view of God's providence and the cooperation of the synod that a pleasant and beneficial work is in prospect.

### Changed address.

Hev. Gerlmdl,  
Hloomüelck, Oo., Da.

### Receipt and thanks.

K 9.00.

from the congregation of the Rev. Volkert zu Schaumbnrg, Zlls., I hereby certify with thanks.

God, who is rich in mercy wedge, repay such gifts of love abundantly with temporal and eternal blessings.

H. Werfelman n.

### Receipt and thanks.

For my support I received:

by Mr. Pastor HattstädtK3M

From the Young Men's Association in Monroe 3.00.

again full Mr. Pastor Hattstädt 0.00.

Heartfelt thanks are hereby expressed to the donors. May the Lord God bless them abundantly, both physically and spiritually.

H. Perlewitz.

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# Year 8, St. Louis, Mon. June 22, 1852, No. 22.

(Submitted.)

## Friendly return to Martinsville near Buffalo.

In number 2, volume 1. of the so-called Church-Informatorii, edited by Pastor J. And. A. Grabau at Buffalo, there is an essay: "Declaration of the Lutheran congregation at Martinsville near Buffalo against Krause," concluded with the names of the church leaders and church fathers of this congregation. At the end of the essay is written, "This is our, namely the whole congregation at Martinsville, faithful and true declaration, confirmed in two congregational assemblies."

But whoever has the opportunity to read Hrn. Grabau's Informatorium, and compares his essays with this one, will soon realize that both spirit and style harmonize in the most intimate way. Grabau led this congregation from the moment it was established, and formed it according to his principles, even while I was pastor of this congregation, maintained it in a relationship of dependence to him and knew how to work it to carry out his plans, will recognize that this essay has a quite incorrect title and should actually be called: "Erklärung des Hm. Past. J. And. A. Grabau against Krause." And that this statement is merely that of Hm. Past. Grabau to which the Martinsville community only uses its name.

is clear from this, because this essay is a summary repetition of his vituperative article "against the Rottenprediger Krause," and a printed short version of his oral assertions and denials against me, and of his assertions and brazen denials exhibited in the Informatorio especially from No. 10 to 13 of the same.

Since this is obvious, and my two suppressed defense writings "Priestly Rule" and "The Discovered Secret of Wickedness" still stand un rebutted, and will stand un rebutted as long as Mr. Rev. Grabau continues with his teaching and practice to prove the truth of my writings, I have left this so-called Martinsville declaration to itself, but I consider it my duty to ask the dear Martinsvillians to no longer allow themselves to be used as false witnesses, because this is a grave sin against the eighth commandment. And so that they have the opportunity to recognize how sinful it is to lend one's name as a cover for wickedness and to act against one's own conscience, I will remind these misguided Christians of the following.

The essay says: "The Martinsville congregation knows that I, Krause, am justly excommunicated because of my impenitent persistence in the sin of hypocrisy." This is a great error, dear Martinsville Christians, and has been persuaded to you by Past. Grabau and von Rohr persuaded you; for precisely because I am in agreement with these gentlemen not hypocritical, not insulting the witnesses of truth resting in God, not depriving you of freedom in Christ and seeing you in the servile yoke of the statutes of men, that is why they have communicated me.

Of avarice. Every one of you can recognize this assertion as an unconscionable one; for you know that I have been satisfied with my income, have never asked: Who is still in arrears? still do not know; have not reminded anyone, not until today, although to my astonishment, the second time you have sent me salary in arrears, by which you prove your honesty, since I had no idea that there were still arrears. I have also asked the church fathers to spare the poor and widows with salary payments. Like other members of the congregation, I have given contributions to the church building, contributed to all collections, and donated a considerable sum to the travel allowance set aside for me by the Martinsville congregation. No one whose need I have become aware of has remained ungifted by me. It is actually repugnant to me to speak of this, but I have to do it for your sake, whether you might recognize that you are speaking against your conscience and knowledge and come to repentance.

"The tyrannical harshness in his conduct of office against adults and children, and especially against the sick." There speak the signers, who have often said to me, "Mr. Pa

2c.-again against their conscience; and that the sick, who after recovery have not relapsed into the old malice, can confess that the sick have always enjoyed pastoral encouragement and comfort from me, I have witness before God.

"For wanton neglect of his office in laziness and softness." Those who signed said to my face and to others: "Our pastor will not last long with his frequent sickness, he exerts himself too much, he does not spare himself at all.

I will remain silent to prove in detail how I, weak and half blind, had to let myself be lifted onto the chariot and down, in order to devote only my few powers to the service of the holy office. Have you forgotten that? Or do you not remember that I often could not stand while preaching because of weakness, but had to sit down? But I want to insert here the medical certificate verbatim, which I had given to me in 1850 by my doctor, who treated me in Martinsville and is currently still living and practicing in Bergholz, when I became certain that the testimony given about me by Rev. Grabau and v. Rohr had been further fabricated.

(Verbatim transcript.)

"I treated Pastor Krause in Martinsville for a long time for an ulcer on his arm that had developed as a result of a burn. The ulcer resisted treatment for a long time mainly because Pastor Krause, driven by the desire to follow his profession, often exposed himself to the most unfavorable weather conditions without taking my medical advice into account. After the healing of this condition, an eye disease developed, which, gradually gaining the upper hand, threatened to turn into amaurosis. Since now its: Since his apartment was very poor and not at all suitable for curing this disease, I sought a suitable local; however, there was none available in Martinsville, and Pastor Krause felt compelled to move to Buffalo after another consultation with Doctor Nichel from Buffalo, where he was treated under my and several colleagues' direction until his condition improved. Upon request, this will be presented in accordance with the truth.

Emil Theodor Stange, Dr. Med. Surgeon. Artisus Obstetriciae.

New Bergholz, Nov. 1, 1850."

Should Pastors Grabau and v. Rohr, together with you, distrust this copy, I would ask Mr. v. Rohr to show it to Dr. Stange, who will be happy to inform him.

"For "rottish secession from his ministerio."

Once again, you have been informed by Mr. Grabau and v.

The report on the tube was completely false. On September 2, 1850, I openly declared to these gentlemen that if they persisted in their hierarchical activities, I would be forced to withdraw from all official contact with them from now on. Since they now not only persisted in this, but also engaged in all kinds of intrigues against me, (cf. my two letters of defense), I showed them twice, 2). Sept. and Oct. 3, 1850, of my resignation from their ministry and synod and sent my apology to the orthodox Lutheran synod of Missouri 2c., which I had long opposed, and enjoyed their Christian brotherly forgiveness.

"Because of the abandonment of his congregation. Your deputies Sack and Großkopf, however, declared to me on September 9, 1850, in your name: that if I did not remain united with Pastors Grabau and v. Rohr, I could not be your pastor. Messrs. Grabau and v. Rohr together with the deputies of Bergholz, Walmow from Buffalo therefore commended your deputies, who declared this against me in your name, when I stated: I would like to serve the congregation in Martinsville, but with Mr. Pastor Grabau and v. Rohr I cannot, after the given disputes, stand in any official connection.

The so-called Martinsville essay further says: "It is incorrect and untrue that his fellow ministers have sought to slander and overthrow him among us for years and years 2c."

But it is quite true; because Herr v. Rohr himself had to admit to me, against his will, on September 2, 1850, that he preached against me and sinned against me, that he had indicated me to you as a Rottirer, Irrgeist, 2c. But Herr v. Rohr and Grabau Haber: continued with it and finally overthrew me, according to their opinion.

Further, the Martinsville essay says: "He (I, Clause pretends in his first: blasphemy book, he has since 1848 defended the Missourian views of Christian liberty of the common, 2c."

Please prove to me 'from my booklet that I wrote in it that I had defended the Missourian views.

Neither the Missourian nor other views I have defended in it, but have committed myself to that of God the Lord in His: Words of the: Christians from the yoke of the statutes of men. This is a divine privilege bestowed upon His Church, and not raised by the Missouri Synod; and not the Missouri Synod, but God the Holy Spirit, through St. Paul, cries out, "Stand fast therefore in the liberty which Christ hath set us free, and be not entangled again in the bondage of the yoke." (Gal. 5:1.)

The Martinsville essay further states, "In doing so, he exercised such a tyrannical

We had to ask him to do his duty, namely to take over the leadership of the congregation at its congregational meetings, which he refused to do out of inertia. On the other hand, we had to ask him to do his duty, namely, to take over the leadership of the congregation at their congregational meetings, which he refused to do out of laziness, with the excuse that he did not want to

interfere in external affairs.

How you, dear Christians, here unapologetically prove that you are accusing me of something is so clear to every sincere person that it is astonishing how you expose yourselves here. First, you accuse me of being a tyrant who has encroached on your rights, and then you accuse me of having let everything go as it wanted, and of being concerned about the affairs of the community. do not want to worry at all. It is like when bad children say about their righteous parents to their neighbors: yes, my father and mother treat us terribly harshly, because we can do what we want, and when we ask our parents to educate us well and not to let us have our way, they say: ei, leave us alone, do what you want. Oh, our parents treat us so strictly and conscriptedly that we are allowed to run out to all doors and roam about everywhere.

But I want to remind you of something else. You had received a right from the pastors Grabau and Rohr, and you were required by them to let them decide how it should turn out in property dealings. If, for example, someone dug a ditch, and the water ran here or there onto the neighbor's property, or the cattle broke through or jumped over the fence, or he or she claimed that the tree that the other person had cut in the forest was actually in my district, you would come before Mr. Grabau and Mr. Rohr, and they should decide.

They decided: also, although they did not understand anything about all this: and it did not belong to the holy preaching office. And from where did the many enmities in Martinsville arise? Have you not told me yourselves: by these decisions of these gentlemen pastors! I was also asked by several of you to decide such things. Do you know enough that I taught you: 1. I do not understand anything about it; 2. I was not set among you as a judge or a judge of inheritance, but was called by you to be a pastor? The answer was: yes, Mr. Pastor Grabau and v. Rohr have also done it, so you must also do it. When I replied: I have nothing to judge about these gentlemen, but keep away from such things and adhere to my instruction as a pastor and God's prohibition not to interfere in any foreign office, but only to advise peace: then you would be displeased and secretly accuse these gentlemen of me as one who does not care about you and does not promote your right.

These listened to you with pleasure and gave you

right, because they feared that this behavior of mine would endanger their interference in temporal affairs, which was beneficial to them for the fortification of the hierarchy; therefore, they were looking for a way to suspect me among you and then to punish me.

Even if you deny these gentlemen, it remains the truth that Mr. Grabau and v. Rohr were extremely opposed to my obtaining a healthy apartment in Martinsville. They actually told me that the apartment was good enough for me; Mr. Rohr scoffed at me when I proved him wrong. Grabau shouted at me: "If you go blind, you will go blind; you can also serve the church as a blind pastor," when I explained to him that I would go blind in the damp, boggy apartment, since my eye disease originated there and the ophthalmologists all reached the same conclusion. The two gentlemen strongly opposed that I should present this to the community. And since I nevertheless asked the community to take care to provide me with a healthy home and the community refused me, Rev. Grabau reprimanded me about this with the consent of Mr. Rohr, and the latter literally in the same way as you had answered me negatively. They talked you up and that is why it is sad that you deny it.

It shall not be true, claims the Martinsville essay, that Mr. v. Rohr from August 1850 on, secretly and publicly made you suspicious of me. But Mr. v. Rohr admitted it himself, as already stated, on September 2, 1850.

You say: "It is a fiction that I testify that you were seduced to hypocrisy and deceit by a system of eavesdroppers and braggarts. I am sorry to have to remind you of this: do you no longer know that I have often privately refused when you wanted to tell me this or that secret? have I not privately asked you to refrain from such espionage? have I not publicly asked in the pulpit to spare me such invective? Do not the undersigned rulers, who were rulers in Martinsville during my administration, know that they told me that they wanted to listen to what was going on in the streets and at the houses in the evening? They could have done that on Hm. Grabau's and v. Rohr's advice and found out many things! I replied that I would have to advise them against it altogether, because church leaders are not secret spies and eavesdroppers are not secret police; what we need to know, God would let us know in an honest and orderly way; I could not and should not accept reports drawn from such spying. (1 Cor. 14:40. Sir. 21:26.) This has displeased you and your rulers; you have taken a back seat to Mr. Grabau and v. Rohr. I have not mentioned about me, and these gentlemen have agreed with you.

You say: Krause refused the examination.

This is a hostile fiction made by Mr. Grabau and v. Rohr, and also by him and the other deputies, which you believe to be true and which you declare to be accepted by your signature. But these gentlemen know quite well that I have repeatedly declared to them: I would accept the examination on the spot before the entire Martinsville congregation as soon as I would be established with God's help. But this was not right for the preachers, because they had to fear that the people of Martinsville, who had been deceived by them, would then be disappointed and would give honor to the truth. Since they could not reject this explanation of mine, they tried to cover themselves by suspending me during the night of September 9, repeated the negotiations the next day, but did not tell me a word that I was suspended, and since I had to stand by my explanation, on September 11 Rev. Grabau traveled to Martinsville, where Past. v. Rohr arrived by appointment. Now old and young, adults and children were gathered together and talked into it, the against me by Past. Grabau and v. Rohr and approved by Past. Lange. On September 23 and 24, Mr. Grabau and Mr. Rohr made the unjust assertion and stated that what they had written against me in Martinsville was true and replied to my reply: "But what do I prove to the contrary?" When I replied: only true and not false witnesses, they only mocked, scolded and convicted me of guilt without further ado, I explained to them: since I have already been convicted without investigation, and you intend to do this again in Martinsville, thus persisting in your injustice, it is quite useless for me to answer anything further about this. God will judge it well in the end!" With this I took my leave and the next day, September 25, I sent them my resignation from their Ministerio and Synod.

Then the Martinsville essay says: I invented, you would have been deceived by Past. Grabau and v. Rohr, that only with them blessedness is assured.

Dear Christians! Mr. Past. Grabau, with the consent of his colleagues, now teaches in print in his Informatorio what he and Mr. v. Rohr have otherwise told you orally. As is well known, read this Informatorium. There you will find that in this Informatorio the orthodox Lutheran Synod of Missouri and the faithful witness of the truth "Pastor Löhe" (\*) have lied to you.

(\*) For example, in No. 2, page 11 of the Informatorii, the pastor Löhe is called "a man active for the North American Lutheran Church;" in No. 5, page 35

The people of the world are scolded and ridiculed as heretics, fanatics, unionists, and so on. 2c. Why? Because they do not accept the human propositions of Mr. Grabau and Mr. v. Rohr- Behold, how Mr. Grabau now refutes himself and you, and proves with you that I have testified to the truth.

Furthermore, you say, "I meant that you were forbidden to examine doctrine and to judge."

I do not mean that, I do not imagine that, but Mr. Grabau and Mr. v. Rohr really forbid you. Do you not know that those members of the Buffalo Synod who acknowledge and profess the correct doctrine of the church, of the ministry, of the general spiritual

priesthood of Christians, of Christian freedom, are taken into church discipline, and if they hold to the correct conviction received by God's grace, they are banished as agitators, red spirits and Missourian enthusiasts? Have you already forgotten such banishments? Do not many in the Bergholz community still today testify against such sinful banishment? It is so well known that only a willful forgetfulness could not know it anymore.

Lastly, you claim: I flattered you and placed you above your pastors.

In this again you are mistaken. In what have I flattered you? How have I placed you above your pastors? This is not flattery, if I hope the best of my neighbor and justify it, as I have hoped and still hope from you, according to God's word: "Love hopes all things. (1 Cor. 13:7)

Is this an exaltation of your pastors, when it is recognized that Christians with the simple eyes of faith see further than pointed scholars who practice the principle of the Pharisees: "The people who know nothing of the law are cursed! (John 7:49).

Even if your signed church leaders and church fathers speak against their better knowledge, it remains the case that not all of you are of this mind; for God's word does not go unwitnessed: "He allows the upright to prosper and protects the simple. (Prov. 2, 7. Ps, 116, 6.) And how far the conscience of one and the other has awakened, and he recognizes the dishonesty with which Messrs. Grabau and v. Rohr are acting,-and such awakened souls long for the healthy pasture of the Gospel,-how far you have come in this since July 27, 1851, when the essay named after you was published in the Infor

Löhe's words are called: "words of thunder that penetrate deeply into the heart, especially since he is a man who deserves universal respect. And in No. 12, page 96, Löhe's sings are thrown out and it is said: "he takes the same position against the Baierische Landeskirche as those preachers in Prussia who want to be Lutheran within the unified Landeskirche," And why is volle suddenly no longer any good with Mr. Grabau? Am wen: Because raw in sincerity of heart gives honor to the truth, and no fellow fighter of Mr. Grabau against the truth has become what he had hoped for. So soon these gentlemen quake, so soon they put down their neighbor, depending on what seems to be their advantage. L. F. E. K.



Only the Lord God, who examines hearts and kidneys, knows when the matorium has appeared. May he grant in grace that all of you, together with your preachers, may receive open eyes of understanding from him who opens the eyes of the spirit and of the body. May it happen soon! This is my sincere wish. Then you will also reject the essay that went out against me in your name and be surprised how much your knowledge and conscience had been darkened and put to sleep. God's grace be with you.

Your sincerely loving and praying for youL . F. E. Krause,

Lutheran pastor.

Macomb County, (Michigan) May 19, 1852.

(Submitted.)

## Send letters

the Lutheran parents of this country about

## the Christian children - breeding.

No. 2.

Grace and peace in Christ!

Dear ones, I hope you have clearly seen from the first letter that you, as Christian parents, are worthy of such high grace and honor from God, and that we are worthy of such high grace and honor from God, because you have certainly all clearly recognized that in your child rearing you are co-helpers and co-workers of God with your children, who are not merely your flesh and blood, but essentially and actually created by the Father, redeemed by the Son, and reborn and sanctified by the Holy Spirit, thus a threefold property of the Triune God.

But not only these are your children, but at the same time also the hope of the church and of the civil community; and just as both of these must inevitably deteriorate and decay more and more the more unchristian neglect and education spread, so they will prosper to the same extent that truly Christian education spreads, which of course presupposes that by God's grace more and more adults turn to the Lord.

Therefore, if you want to be Christian parents in any other way, it is important for you to take it seriously and diligently in the fear of God that you faithfully care for and cultivate this property of his from an early age, according to God's word and will, so that one day, under the Lord's grace and blessing, your children will also be your joy and crown and you will attain eternal life with them.

Let me now begin. To give you brotherly advice on how to conduct truly Christian child rearing.

However, for the sake of completeness, I will start from the beginning and give my opinion on how to perceive children intelligently and Christianly before they clearly understand their parents' words.

and the breeding can actually start, that is, before the end of the first year of their age. - Here, the Christian parents' labor of love is limited to praying and interceding, nurturing and habituation.

As far as the first part is concerned, it begins earlier than the child has seen the light of day; For after it already lives before God in the womb, it is already an object of the faithful intercession of the parents, as well as of the whole church, that the Lord will continue to bless and preserve it in this "depth of the earth," where his love has planted and inwardly nourishes this little divine seed, until it breaks through the maternal womb and delights the heart and eyes of the parents through his gracious and powerful help as a healthy fruit of the womb.

Now that the child has been born bodily and then spiritually through holy baptism, it is important for you, dear parents, to constantly pray and intercede for the child to the Lord, who, as He drew it out of its mother's womb and reborn it through the water bath in the Word, now also wants to be its gracious and almighty father, sustainer and governor.

Now it is important for you to command it daily to the Lord, that He may keep it in His sweet and beatific baptismal grace, that He may not impute to it the manifold impulses of original sin in various self-will and wickedness, but instead impute to it the merit and intercession of the dear Lord Jesus Christ, and that He may also graciously protect it bodily through the protection of His holy angels from all accidents and heartache.

These are probably the main parts of the paternal and maternal intercession in the course of the first year, with which, of course, on the impulse of the Holy Spirit, depending on the circumstances, many a little sigh will be mixed, the content of which, however, will probably be better known to the Holy Spirit praying in you and to the faithful God and Father, to whom it rises, than to you yourselves. With such prayers and intercessions, however, must of course also be connected the constant spiritual sacrifice of your child, so that you only have it as if you did not have it and command its life or death daily into the will of the Lord.

As far as the other part of the first year is concerned, namely the care of the child, it is of course necessary that, although it only

refers to the body, you always hold on to the truth that not only for the sake of the soul, in order to be its efficient servant and co-worker in the future, the body needs appropriate maintenance and care, but also for the sake that it is also a creature of God, redeemed by the Son and inhabited by the Holy Spirit as His temple.

Therefore, it behooves you in such care neither to cling to the child in carnal self-love in such a way that you Your flesh and blood, bodily impoverished and effeminate, nor even in well-intentioned but incomprehensible legalism, hardens it bodily too early, although this latter aberration occurs much more rarely than the former; For, on the average, it is much more common for children to have more food and warmer clothing and covering, especially in the cradle, than would be good, whereas the washing and bathing of the whole body, which strengthens the skin and nerves, is not used as often as is desirable.

Finally, with regard to the habituation of the child, this actually begins to a certain extent within the first year of its life; and for the following years, in which the soul is to be wholesomely nurtured and habituated by appropriate discipline, it is not so completely indifferent as some think, whether and how the child, before it understands the educating and habituating word, is already habituated before the end of the first year. In particular, this refers to the manner in which mothers feed their children, for unfortunately it sometimes happens, even to well-meaning and otherwise sensible mothers, that shortly before and after weaning they give their children too much, too often, and not infrequently also highly indigestible food, such as fatty pastries, fatty meat, heavy vegetables and the like. This not only weakens the stomach and its digestive power, prevents the natural healthy nourishment and the prosperous growth of the child, and lays the seed for later evil diseases; but at the same time an evil habit, a morbid greed for much and unhealthy food, is planted in the child and thereby indirectly strengthens the power of the evil lusts in general, which it inherits from Adam through its parents, as well as that of the self-will. - Conversely, if the child receives a certain amount of easily digestible and appropriate food at a certain time, such as milk, white bread, porridge and the like, not only is its physical well-being and prosperity not prevented, but the beneficial habituation to moderation is already planted in the child, as it were, like a germ.

The actual discipline and habituation of the child, however, in a more definite sense, begins only after the end of the first year of life, when its reason gradually awakens, that is, when it begins to hear and understand the words of commanding and forbidding, together with the gestures accompanying them, which the parents and especially the mothers speak to them. It is important for the educators to pray to the Lord every day before anything else. They must first of all pray for themselves, so that they may, through the grace of the Holy Spirit, receive enlightenment and wisdom to discipline the child according to God's will and word, and so that the Lord may also bless the child with such discipline.

In this respect, one must take care that one's deceitful and work-sanctified heart does not override the simple evangelical faith that lives and weaves in the article of justification and does not prevent God's gracious hearing. For it happens not infrequently that parents who fear the law expect God's blessing and the success of their discipline as a necessary fruit and reward of their faithful toil and work, and do not remember that and how all blessings are a pure grace of God, which one cannot earn, but which one can prevent by one's own fine legal work. And therefore it often happens that God does not act according to the parents' expectations and desires, but first lets the original sinfulness and sometimes the special traits of it in the parents come out of the children sharply and strongly, in order to first humble the parents salutarily, To cast out the fine pietistic workmanship from them and to make them into poor sinners in Adam and then into righteous people in Christ and to turn them from partly sick, selfish works saints into healthy sons and daughters of his church, who also live and work for and in the Christian discipline of children in justifying faith. And then God's word will be their light, faith their lamp and the grace and discipline of the Holy Spirit their teacher and guide, and the right prayer and intercession will not be lacking.

Now let me give you, dear parents, and especially dear mothers, some hints and instructions about the discipline and habituation of children in the first years of life, until about the fifth or sixth year, when they begin to attend school. - It is a general experience that already between the first and second year of a child's life its self-will and obstinacy emerges very strongly and recognizably and even preaches the doctrine of original sin powerfully to unbelieving parents.

What do you have to do now? Shouldn't you fight against this naughtiness, as the unbelievers are wont to do, who think and say that it stems from the child's lack of understanding and that nothing can be done about it until the child comes to its senses? - Not at all. Rather, it must be your serious concern to counter this naughtiness with wisdom and strength, so that the salutary sharpness does not degenerate into uncharitable harshness, but the supporting patience does not degenerate into slackness and weakness.

But for the dampening of the self-willed and obstinate old Adam in your one to two year old children and for the accustoming to obedience, which suffering is of course closely connected with, prayers and intercession, word and offering, rod and other punishment are the most suitable means.

As far as the first is concerned, it will certainly not hurt you if you, especially in the case of Whenever your children's malice and self-will become stronger, first of all always humble yourselves thoroughly before the Lord. Heartily lament your and your children's sorrowful fall into sin in Adam, but then, out of the abundance of Christ's merit, faithfully take hold of the grace and forgiveness of sins and always call upon God the Holy Spirit anew for grace and wisdom to treat the individual sin damages in your children according to the Lord's word and will, but not according to your carnal heart and mine. And then, at the same time, pray for your children with simplicity of heart, partly in the common way already mentioned above, and partly in particular, that your discipline by word or rod or other punishment in this and that individual case of the children may be rightly blessed.

In the use of the word to break the self-will, it is necessary that it be short and definite and spoken with firm, friendly earnestness, neither supplicatively nor in an angry tone; and if the word of the mother or father does not help immediately, then the rod or another punishment corresponding to the particular self-will must be added.

If, for example, the self-will is combined with particular defiance and insubordination of the body, the blows are actually in their place, without any lengthy speeches before and after, and will not fail to have their salutary effect if they are given with emphasis and moderation at the same time.

In this, you dear mothers, do not follow the wrong example of most English people, who do not use the rod even in such cases, but follow God's word, which says: "Bow his neck while he is yet little," and "he who spares the rod hates his son"; for in fact and in truth such pernicious growth of self-will out of carnal softness, so as not to hurt one's own flesh, is a hatred of the child's soul, whose original sin is thereby powerfully assailed. On the other hand, in this and similar cases you must watch over yourselves that, after you have perhaps spared the repentance out of laziness or softness, you then do not go beyond the measure of the salutary punishment! and during the execution of it, in growing wrathfulness, give several and more violent blows than the matter requires \*). A short sigh to the Lord and an immediate suppression of the rising anger before the chastisement is administered will guide you correctly.

The more resolute and wise at the same time your

\*) Here also belongs the naughtiness of some mothers, in a surge of anger and rage, to hit their children, especially when they are already old, with their hand on the head or face, which is indeed shameful and disgraceful, since in the face even of fallen man the traces of the divine image are still recognizable.

If, between the first and second years of life, you begin to break the self-will in your children, the better you will succeed, under God's grace and blessing, in accustoming them to obedience at the same time, so that they will soon do what you command and refrain from doing what you forbid.

How God threatened the children of Israel with punishments in the keeping of the law and actually carried them out, even if the threat was fruitless, when his people transgressed again and again, i.e. did what God did not want them to do; and how God also promised them external rewards and blessings if they walked on the paths of his commandments and did what was pleasing to them. And just as God also promised them outward rewards and blessings if they walked on the paths of His commandments and did what was pleasing to the Lord: - So in this drawing and habituating of your children to obedience, you also ought to do, according to the greatness and kind of transgression, to put punishment on disobedience, and this and that little reward on obedience; the former, to deter them by wholesome fear from frequent and grosser transgression; the latter, to draw them kindly and fatherly to the doing of that which is commanded, and the forbearing of that which is forbidden. And there is no reason to fear, if both are done wisely and Christianly, that they will fall into mere servile fear through the application of punishment and especially of beatings, and into self-righteousness or sanctimoniousness through this or that small praise and reward. For if the evangelical spirit and the love of Christ prevail only there, when the punishment is meted out, and here the fatherly, wholesome earnestness, which in this and that small and rare gift and praise †) reveals not the deserved reward, but the free favor, then both evils will be ameliorated; And as far as the latter is concerned, the daily life and conduct of children unfortunately gives so many opportunities for just and salutary punishment by word and deed that a rare and sparing recognition of good conduct by word or deed will not be essentially harmful or dangerous to them.

Of course, it is impossible to give special advice and instructions for all cases of drawing and habituating children to obedience. But there are some guiding principles of Christian wisdom and love, which are to be implemented and applied in the individual cases. In particular, we find the following, which especially dear mothers should take to heart:

1. take care that you do not restrict your children too much, nor let them go too free; for through the excess of restriction,-an aberration, which, of course, is found almost nowhere here,-the children become partly stiff, unhelpful, pedantic and machine-like, and partly so

†) Here, of course, wisdom and caution are also necessary in printing, that one does not praise the child itself, and e.g. says: "You are a good child" etc.; but gives applause to the obedient behavior, as e.g.: "that was right that you did (or left) that," and the like.

And not only is the germ of the original being, which God implanted at the moment of conception, miserably crushed and suffocated by such excess of restriction, but in the latter case the child is also morally corrupted and the original sinfulness and wickedness are thereby strongly strengthened.

On the other hand, through the excess of letting go-a deviation that is unfortunately very common here in this country-children become wild, boisterous, impudent and foolish, so that they have no humility, reverence and obedience, neither toward God nor toward men, and grow up into a sex without discipline and restraint. They are similar to Ishmael and his seed and to the mass of loafers and hooligans in the big cities, who are often only with difficulty kept in the most needy bounds by the authorities, who, unfortunately, do not step out strongly and forcefully enough from time to time. If you want to be Christian parents, then you must earnestly watch and pray that you avoid both kinds of aberrations, especially the last one that is customary in the country, when raising and accustoming your children, and that you apply the right measure of restriction and freedom to each of your children from an early age. God the Holy Spirit will show you this measure from your prayers. He alone gives the right wisdom for this, which, because the personal idiosyncrasies of the children are so manifold, is difficult to learn in a human way. Only this much can be said in general, however: children of a vigorous but at the same time wrathful disposition and temperament, and also those of a mobile and at the same time frivolous temperament, are in greater need of restraint; children, on the other hand, of a contemplative and introverted, but at the same time weak and anchor ones of your more sluggish and dull nature are more in need of freedom, within which, however, the latter are to be specially guided, the latter to be enlivened.

2. do not command and forbid too much and too many things; but where you command and forbid, insist with untiring perseverance that what is commanded be done immediately by your children and what is forbidden be left alone.

Quite a few mothers have the double evil and pernicious habit that they sometimes command and forbid the children several things in half an hour, and yet do not pay close attention to whether their commands and prohibitions are obeyed. In this way, however, instead of obedience, the children are led to disobedience, and far from obedience thereby gradually becoming a wholesome habit for them, they rather fall into an inactive, arbitrarily capricious nature. Also, through such wrong treatment, the seed of contempt for such weak mothers or fathers is planted.

The children's souls are planted with the idea of a "new life", which will unfortunately come to light soon enough if the parents do not come to their senses at the right time and take the right path.

3. in what you command or forbid, emphasize what is right or wrong according to the holy 10 commandments, even before the children can grasp the real meaning of these commandments.

Unchristian and pseudo-Christian parents, and especially mothers, usually do the opposite. It is more important to them that their little daughters do not stain their white and clean clothes and behave outwardly in a decent manner than that they defile their souls among the people by being conceited and vain and by being wild and wild at home. Christian-minded parents, on the other hand, should not place emphasis on outward appearance, on which even in this country an exaggerated value is placed with girls, but on what is good, true and right in the sight of God and according to his word. If this is kept to in discipline and habituation, then the children, under God's blessing, will also have the right manners and manner in their outward appearance, without anything foreign and unnatural to their childlike state being taught and forced upon them from the outside.

In this context, it should also be noted that the natural cheerfulness and playfulness of children should not be legally restricted by too much prohibition, but that only the excess, the transition to anger, self-will, passion, bossiness and the like should be resisted when and where children play together.

Punish your children in the evangelical spirit of Christ's love, but at the same time with holy seriousness and zeal, if they do not do what is commanded and do not refrain from doing what is forbidden, and the previous threat of punishment has remained fruitless. In this case, however, judge according to the nature and degree of the transgression and omission, and not according to how much both are more or less repugnant to you personally. Here, too, God's commandments and prohibitions, and not your personal feelings and opinions, must be the right standard. For it would be very unjust and unskillful, for example, to punish the temperamental bad habits of children more severely than real sins against love and truth, simply because they are more annoying and more burdensome to you personally.

Beware, dear mothers, of constant nagging, quarreling and scolding at the children's naughtiness, as this will only dull them or even make them inwardly repugnant to you at the same time. Just as little let the punishment already threatened pass several times without being carried out, until you finally punish beyond measure in carnal anger and resentment and thereby sin more grievously against the child than it does against you.

But do not be too hasty with the threat of punishment and impose it more against Disobedience, lies, defiance, in short against moral evil, as against temperamental naughtiness, recklessness, clumsiness and the

like. But the appropriate punishment that you have threatened, carry out then also in the holy zeal for God's honor and the child's welfare seriously and emphatically. In this, however, you should also consider the nature of the transgression you are punishing, for it is hardly wise to punish any with blows, which must be directed primarily against actual sins, in order to make them thoroughly feel God's holy seriousness against them in their own bodies. Other naughtiness, however, is punished according to its nature. If, for example If a child is too wild, unruly and boisterous, put him in a corner of the room for a while, quietly and alone; if he is quarrelsome and angry when playing with others, separate him from their company for a while; if he stays out longer than you allow when visiting other children, do not let him go next time, or give him even less time to go home; If he does not want to eat this or that food because it is tasty and does not conflict with his nature, do not force him to eat it, but do not give him any other and perhaps better food that is on the table at the same time, but give him dry bread; If it runs out into the street or to other children without permission, lock it up for as long as it has stayed out, although this case, since disobedience is involved, can also be treated salutary with beatings.

If the children grow up so that they already have a certain understanding of the holy ten commandments within the home, and have a certain knowledge of the Lord Christ through the Bible story of Christ Day and Easter, as well as through short prayers, songs and pictures, then it is very important and well done, After more serious punishments for grosser transgressions, it is very important to fatherly sharpen their understanding of the commandment in question, to awaken remorse and sorrow for their sin in them, and then to draw them to the Lord Christ, initially by means of prayers, in order to obtain forgiveness from Him. And no less must the children be accustomed at an earlier age to ask for forgiveness of sin from their parents after they have received punishment.

But I see that the letter is getting too long; so I will break off for this time and remain in Christ, your willing servant . S.  
April, 1852.

## How the Jesuits and their accomplices cite Luther's writings.

If Luther had not already been a martyr during his life, he would have become one after his death. The papists and especially the Jesuits and their accomplices are doing everything they can to

Luthern, for whose blood they, while he was still alive, thirsted in vain, after his death at least in his good name, to burn, to wheel, to behead etc. But in order to be able to do this before the people with some semblance of rightness, they must of course portray Luther as a heretic who had no equal in godlessness. What do they therefore do? Either they really present the pure evangelical doctrine of righteousness by faith alone, as Luther taught it. But because they can assume that most of their readers are spiritually blind people like themselves, to whom this divine, blessed, holy doctrine is a stumbling block, they do like the enemies of Paul, the great preacher of faith and grace, of whom this holy apostle writes: "How we are blasphemed, that we should say: Let us do evil, that good may come of it;" but of whom he also adds, "Which condemnation is quite right." (Rom. 3:8) Or the papists falsify Luther's writings, dress them up wrongly, tear his words out of their context, twist them, and thus burden Luther with teachings that he himself detested. A master in this is the unfortunate editor of the Catholic Church Newspaper, now published in New York, formerly in Baltimore, Mr. Oertel. As is well known, when he was once in physical distress, he renounced the Lutheran faith for the sake of his dear belly \*) and has now devoted and sold himself body and soul to become an unwilling tool of the Jesuits and a creature of the pope, and now seeks his honor in defiling Luther (whose teachings had once torn him out of his lost state with "divine force"), while he endeavors to praise the most atrocious idolatries and the most blasphemous superstitions of papism as vain sanctities.

For this time we want to present the reader an example from the previous century, which shows how the Jesuits and their accomplices used to lead Luther's writings. The man who tells us about this is the famous godly and highly experienced blessed senior of the ministry at Frankfurt am Main, J. Philipp Fresenius; and the man he tells us about is the notorious Jesuit Peter Johann Jacob Scheffmacher, formerly controversy preacher in Strasbourg, where in his time the papists had established their own chair for holding controversy sermons, i.e., such sermons that were to be held only to defend the papacy and to refute all other ecclesiastical communities, and therefore were to contain only religious controversies. And this chair was held by Father Scheffmacher. He is now held in high esteem by the papists, and even now, so that his

\*) We are not judging Mr. Oertel's heart here; we have factual evidence for our assertion.

The old Controversy Catechism was reissued by the local papists only six years ago. But how this Goliath, who has had such a big mouth against Lutheranism, is to be trusted when he cites Luther, with which he boasts the most, this is shown by the following story. - Thus, the above-mentioned Fresenius tells in his book, which bears the title: "Anti- Weislingerus, oder gründliche Widerlegung einer von dem römisch-katholischen Priester Weislinger herausgegebenen Schmäh- und Lästerschrift. 1731."

"I cannot help but relate here what I once encountered when I was studying in Strasbourg. I went on a certain Sunday to the controversy sermon, which I rarely missed, so that I know the controversy sermons of the papists well. Tantal preached the Father Jacob Scheffmacher, a Jesuit, who was used to pour out the most atrocious blasphemies against the blessed Luther, and who otherwise sometimes made himself quite funny on the pulpit. As I often saw, when he was telling a funny joke, he slapped his hands, moved his square cap back and forth on his head, encouraged his listeners to laugh and himself laughed out loud. \*) In this sermon, he called Luther such terrible names of blasphemy that many of his own listeners were horrified, but the others were cooing. Then he said: "Holla! Prove, prove that Martin Luder" (for so he stretched the innocent name of Luther) "was such a heretical villain! Come, I will prove it." Here he took from Luther's writings the 7th volume of the Jena edition and called out: "Listen, dear listeners! This is what Martin Luder says in the 6th Jenische Theil, on the 369th leaf: "If you are a whore and a boy, an adulterer, or otherwise a sinner, you believe, then you are in the way of salvation. If you are in the midst of sin and stand on high, believe, and you are in the midst of blessedness. Decalogus or the ten commandments belong to the council house, not to the preaching chair. All those who deal with Moses must go to the devil; to the gallows with Moses!" The Jesuit read this with a strange, harsh voice, then made his glosses on it and said: "One should now see what devilish doctrine Lutherus is leading and whether one would be doing him an injustice if one scolded him for what one could only scold him for. I saw at that time that his listeners were quite indignant that Luther should have taught such an ungodly doctrine. But they did not know that the priest had deceived them.

\*) Mr. Oertel of the "Katholische Kirchenzeitung" seems to have taken the venerable Father Scheffmacher as his model, for even he, despairing of the power of his errors, seems to want to keep only the laughs on his side and to save at least the good Catholic drinking brothers on the four benches from falling away from the "holy Roman Catholic Church, the faithful mother of the lost children.

because the words read contained the doctrine of the antinomians or lawbreakers. Luther had indeed quoted the words of the same in the place attracted by the Jesuit, but had also refuted them at the same time, and had shown what an abominable doctrine the lawyers led! \*) But this the Father concealed, saying, "There it is; the words are clear; they are, after all, in his writings; nevertheless, whoever wants to deny them!" - This ungodly deception and the blasphemies that followed went through my heart and moved me to go to Mr. Weislinger, whose book I am now refuting and who was well known to me from some private disputations I had with him, but who was then sitting next to the pulpit in the cathedral. I asked him to see to it that after the sermon I would be given Luther's

book, which had been allegorized by the Jesuit; for I considered his allegation (citation of the words) to be absolutely wrong, because the lawyers, and not Luther, had led such ungodly teachings, which, however, had been refuted by Luther. Weislinger acted as if this request of mine were very pleasant to him; he immediately sent (what I had not even requested) a Jesuit boy to the pulpit, and had the Jesuit ask to send the thought book, because a Lutheran student would like to see it. Either this was a great carelessness on Weislinger's part, or he thought to publicly prostitute (shame) me, thus strengthening the rabble's hatred against Luther and us Lutherans all the more. But he did no favor to the Father, who for this time would have preferred to keep his deception in the pulpit alone. Nevertheless, he listened to the boy and said: "I have heard that one of the Lutherans wishes to see Luther's book, from which I read his words before; but he is kindly asked to be patient a little longer, because I will need it again so soon. After this he preached again, and in order that it should be believed that he had fulfilled his promise, he

When I forgot about the book, he acted as if he had a special zeal for the sermon. I listened a little longer, but when I noticed the Jesuit's intention, I asked Mr. Weislinger again for permission to see the book. He apologized to the Father: he had truly-

The words quoted by the Jesuit are contained in Luther's writing: "Refutation of the false and seductive teaching of the antinomians against the law". In it Luther says at the beginning: "So that I do not suspect

As if I loved the same writings (of the lawbreakers) rightly with my silence, I let them go out publicly through the printing press, so that I might make it known to anyone who wants to be warned that I am greatly displeased with such blasphemous fanaticism. Now follow the sayings of the lawbreakers and from them six disputations, in which Luther refutes these shameful sermons with as much zeal for God's glory and the salvation of souls as with admirable knowledge of Scripture, depth of spirit and rich Christian experience. Sieve Luther's works. Hall. Edition. Tom. 20, page 2034. Altenburg. Edition. tom. 7. folio 346.



I could see for myself that he had become very eager. He therefore sent the boy to the pulpit again and repeated the previous request. The priest made an angry face, turned around, took one of the books lying on the side and said: "So that no one will think I am afraid of my cause, I will send the book to the one who wants it, and so that he can see where it is, I will draw the place. He also took a Röthelstist from his pocket, made a Schmitz (line) on the side of a leaf and handed it to the boy to bring to me. When I took the book and read the place where it was drawn, the book was - first of all - in Latin and the passage was about something completely different than what the Father had read; indeed, when I looked at the title page, the book was -a volume of the writings of the old church father Chrysostom! I therefore immediately reproached Mr. Weislinger for the Jesuit's mischief, held up the book and said aloud, "that this was not a tome of Luther's, but of Chrysostom's writings; one should recognize from it how one dealt with Luther!" In the meantime, however, the Father had disguised himself upstairs in a new great zeal, so that one should believe that he did not hear with zeal what was going on downstairs. So, of course, there was not much I could do in such a place; I had to be content with Weislinger's promise of satisfaction, who, however, at the same time asked me not to incommode the Father, because he would come down tired before the sermon, and he would show me the right Tomus (volume of Lutheran writings) himself. But when I soon reminded him of his promise, he excused himself with other business.

"The Christian reader sees from this" -- so Fresenius concludes his narrative, - "how wrongly and frivolously Luther's writings are carried. The story cannot be denied. If Mr. Weislinger does not want to deny it deliberately, he will confess to anyone who asks him that it is as I wrote. However, the interested reader will doubt it all the less if he reads on in this tract and finds that our opponents do not take the liberty of putting such palpable falsifications of Scripture into public print; from which one can conclude that they have even less misgivings about such things in their sermons."

Therefore, you too, dear reader of the "Lutheran," are warned against the Jesuits and their accomplices. You cannot trust them, even if they shout a thousand times and write: "Behold, read, it is literally written in Luther's own writings!" These gentlemen know neither shame nor shyness; and when they have been disgraced a thousand times with their lies about Luther, they cower about a short time, but soon they come out again, and, as if they had never muddied a water, they start the old mischievousness all over again.

### **Complete Bible.**

We hereby call the attention of the readers, preachers and laymen, to an edition of the Bible in Luther's German translation, which has been procured by Messrs. Eggers and Wilde in Cincinnati, and Br. W. Christern and King and Baird in Philadelphia. This edition is not only preferable to the usual ones organized by the English-American Bible Society, but also to any other American edition. It contains the Apocrypha; as far as we could compare the edition, also good, faithful summaries, also in regard to the prophetic pieces; a good and complete selection of parallels; a complete indication of the common pericopes; paper and printing are finally excellent; the binding (black embossed leather) strong and durable; format large octavo.

The retail price is \$1.75. for one copy. The price per dozen 415.00. Larger needs will receive even more favorable terms, which may be obtained by written request to Messrs. Editors. There are also copies in gilt with case per 42.2 5.; per dozen for \$18.00 in stock. For the West, the firm of J. Eggers and Wilde in Cincinnati has the main depot.

We think that the dear brethren in the ministry should be anxious to recommend this edition instead of the usual American editions, which are partly incomplete, partly have incorrect summaries and parallels, and even deviate here and there from the Lutheran text more than all the others. How nice it would be if a small Bible society were formed in every congregation, purchased a considerable supply, and thus made it possible that everyone in the congregation could obtain a good edition of the Bible at any time and at low cost!

### **Church News.**

It gives me great pleasure to be able to share the following ecclesiastical news with you:

The German Lutheran Mount Pleasant congregation, near Cicero, Hamilton County, Indiana, which since I have been here has only been able to serve me very poorly as a branch, has now duly appointed the candidate of the holy preaching ministry, Mr. Friedrich Schumann, as its pastor and pastor. Friedrich Schumann as their pastor and pastoral caretaker, and he was then ordained by order of the first vice-president of our synod, the Honorable Dr. W. Sihler of Fort-Wayne, on the day of his ordination.

Wednesday after the holy. The first day of the service was the Wednesday after the feast of Pentecost, June 2, when I, assisted by

Pastor Schürmann, solemnly ordained him in front of the assembled congregation and inducted him into his office, with a commitment to all the symbols of our faithful Lutheran Church.

May the faithful God and Father of our Lord Jesus Christ abundantly bless the newly called, as well as the church entrusted to him, and keep them in His grace until the end. Amen.

Yours respectfully

Indianapolis, Carl Fricke.  
June 5, 1852.

Columbus, Ja. 8 June 1852.

. . Dear Mr. Praeses!

I hereby inform you most humbly that the candidate for the holy preaching ministry, Mr. Jacob Rauschen, formerly a student at the Fort Wayne Seminary, has received an ordination. Mr. Jacob Rauschen, former student of the preacher seminary at Fort Wayne, after he had received a regular appointment from my previous branch congregation at Elftv near Columbus, Ja., was ordained by me on Tuesday after Trinity Day, June 8 of this year, on behalf of the Vice-President Dr. W. Sihler, with the assistance of the Rev. Sauer in front of the assembled congregation, and was solemnly ordained and inducted into his office.

May the faithful God and Savior of His Church strengthen this dear brother in his holy office, so that, armed with the sword of the Spirit, he may joyfully confront all the crude and cunning rages of Satan; and may he be greatly blessed, so that the word of 8). Psalm: "The teachers are adorned with many blessings. They receive one victory after another, so that it must be said that the right God is in Zion."

Your most devoted

Rudolph Klinckenberg.

The address of the 1st brother is:

#### Receipt.

For the construction of the Lutheran "lull" church at Milwaukee, Wisc. Trinity Church at Milwaukee, Wisc., the following charitable requests were received in the last year from Lutheran congregations and individuals:

Bon of the community in Cl iragoLNOO

"Mr. Nusch there

" of the congregation of Mr. Past. Slater  
in Altenburg .

4,00.

By Mr. Pasr.Vebmann inHannovcr, namely:

from D- B. Bcrtling

70.

" N. Pair

25.

" Fr. Uvrber..... 25.

" A. Noth

30.

From the Zion congregation of the Rev. Strcckfuß 3.00. " of the congregation of Mr. Past. Stutnapi . 5.00. " the congregation at Fort Wayne .... 26.00. " of the congregation of Mr. Pasr.'Baumgart on

Elkhorn Prairie

10.20.

" the Gern, of the Mr. Past. Claus in Nemncle 5M ,, the congregation to Er. Cbarlrs . .... 7,00. " the parish in Nenendetrcclau .... 5,00.

Summa H 76.20.

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Printed by M. Niedner, North. Corner of the third and Lhesnut - Street-.

# Year 8, St. Louis, Mon. July 17, 1852, No. 23.

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## Sermon,

held in the church of the German Evangelical Lutheran congregation at Fort Wayne, Indiana, at the time of this year's sessions of the German Evangelical Lutheran Synod of Missouri, Ohio and other states there (on July 2), and by order of the same hereby communicated by C. F. W. W.

### I. N. J.

Grace, mercy, peace from God the Father, and from your Lord JESUS CHRIST, the LORD the Father, in truth and in love, be with you. Amen.

Beloved Lutherans in Christ and venerable brothers in the ministry!

That the Reformation struggle led to victory three hundred years ago by God's help was a struggle for liberation, is only one voice among those who still want to be counted as part of the Protestant Church. If, however, we ask what freedom actually was, for the attainment of which our fathers, Martin Luther in the lead, fought so valiantly and so boldly put property and blood on the line, we find that the views on this are very different. Wherever a party preaches freedom in our days, it is always Luther who is said to have been its first standard-bearer.

It was the Reformation, says the nationalist or the reason believer, with which finally the more than thousand years old night of a sinister, senseless church faith and superstition vanished and the dawn of the Enlightenment broke, whose noonday light now shines in all countries. It was the Reformation, cries the friend of light, through which the human spirit, so long bound, was finally freed from all foreign authority, and reason and science were invested with the rights that these highest goods of man now enjoy.- Well, it is now true that through the victory of the Reformation the principle of the Roman church, that everyone, where necessary and possible, is to be forced to the faith by fire and sword, has been stamped with the brand of eternal shame and has been powerfully controlled by the bloody horrors of the religious courts. It is also true that under the umbrella of the freedom won by the Reformation, many thousands in our day have also taken the liberty of making their reason the supreme judge in matters of faith, even over God's holy, infallible, eternal Word. But far from the Reformation having laid the foundation for this freedom, the Reformation struggle was rather a struggle precisely so that all men's wit and wisdom might bow down and become silent before God's Word, and the

Holy Scripture will again become and remain the highest and only judge of all religious disputes. Wherever we accompany Luther during his whole life, be it to his monastery cell, where we first see him wrestling with God, or be it to Augsburg, where we see him before a high church prelate, or be it to Leipzig, where we see him struggling with theological science, or be it to Worms, where we see him before emperor and empire, or be it to Marburg, where we see him confronting a false Protestantism, or be it to Wittenberg, where we see him in the pulpit and chair; and whichever leaf of his writings we may turn to, whether in his pamphlets of controversy or in his doctrinal writings, in his writings for the learned or in his writings for the people: everywhere we see him fighting not for the freedom of human reason from the authority of the divine Word, but rather for the freedom of the Word from the dominion of every human statute. Thus Luther, to cite only one testimony among others, spoke to his Wittenbergers in his last sermon, held in Wittenberg a few days before his blessed death: "Until now you have heard the right true word; now beware of your own reasoning and cleverness. The devil will kindle the light of reason and bring you from faith . I have more than

30 I had before me the spirits of the wicked, who would have taught me; but I refuted all their doings with this saying, "This is my beloved Son, in whom I am well pleased; hear him. And with this saying I have preserved myself by the grace of God; otherwise I should have accepted thirty faiths.... I will gladly suffer all manner of reproachful words, but I will not depart a finger's breadth from the mouth of him that saith, Hear ye this one."

But in our days, not only those who preach freedom from God's Word, but also those who preach freedom from God's order in the world, think they can celebrate Luther as their champion. It was the Reformation, so now also the preachers of political freedom cry, which laid the first foundation stone for the temple of freedom on whose dome we are now building. It was the Reformation, they say, by which at last the thrones of the princes, supported by the superstition of the multitude, were shaken, the magic of their alleged right to rule by the grace of God was destroyed, and the maturity of the peoples and the freedom and equality of all men were proclaimed. It is true that when, through the Reformation, the word of the Lord came to light again, it was also preached to the great of the earth what God demanded of them, and it was shown to them that they, too, are human beings and have a Lord in heaven before whose judgment they, too, will one day have to appear; It is true that Luther once not only punished the poor oppressed people, but also proclaimed repentance to the princes for their sins committed against the nations they had trampled underfoot with the voice of a trumpet and spoke to them as no defenceless person had yet dared to speak to them. Among other things, Luther wrote to the princes during the peasants' uprising: "First of all, we should thank no one on earth for such unrest and rebellion, but you princes and lords, who still today do not cease to rage and rage against the holy gospel; and do no more in the worldly government than to flay and cherish your splendor and arrogance, until the poor common man cannot bear it any longer. You should know that, dear lords, God creates it so that you cannot, nor will, nor shall your madness tolerate the long. You must become different

and God's words... It is not peasants who set themselves against you; it is God Himself, who sets Himself against you to afflict your wantonness. Luther, an enemy of all flattery, spoke thus to the princes. But far be it from Luther to have awakened and unleashed the spirit of rebellion that now sweeps through the nations like a stormy wind from the abyss, and far be it from Luther to have preached civil liberty as the goal of mankind and to have sought in it the salvation of the world.

Rather, it was the Reformation that restored the dignity of the so-called secular estates and, in particular, the divinity of the sovereign estate.

It is a very different, more important, more sacred freedom, my brothers, that was won for us 300 years ago. It is that freedom of which Christ speaks when he says, "If the Son makes you free, you are free indeed." It is that freedom of which Paul speaks when he writes, "Stand therefore in liberty, that Christ may set us free, and be not again entangled in the bondage yoke," and in another place, "Ye are bought with a price, become not the servants of men." It is, in a word, Christian liberty, of which the liberty of conscience from the statutes of men, the liberty of Christians to be subject in matters of faith and blessedness to someone in heaven and on earth, as JEsu Christo, the eternal King of grace, is a principal part. Therefore, let me now speak to you of this freedom as a benefit of the Lutheran Church Reformation and as a precious treasure of an evangelical Christian. God let it be done for his glory, for our revival.

#### Text: 1 Cor. 3, 21-23.

No sooner had Paul left the numerous church he had founded in the great city of Corinth than divisions arose within it. Some had begun to boast of their superiority over others because they had been converted by Paul, others because they had been converted by Apollo, others because they had been converted by Cephas or Peter.

had been baptized. Therefore one of them bragged in front of the others: "I am Pauline," another one: "I am apolitical," a third one: "I am Cephian. Indignant at this, the apostle shouted to them, "How? is Christ divided? Is Paul crucified for you? Or were you baptized in Paul's name? Who is Paul? Who is Apollo? They are servants through whom you have believed." And hereupon he finally continues in our text: "Therefore never boast....

mand of a human being. Everything is yours. Whether it is Paul or Apollo, whether it is Cephas or the world, whether it is life or death, whether it is the present or the future, all is yours. But ye are Christ's; but Christ is God's." What glory, what riches, what majesty does the holy apostle herewith ascribe to all truly believing Christians! Could he testify more clearly and exalt more highly the freedom from all human dominion in which they stand as Christians? But since this freedom, which the priests before the Reformation, as much as there was in them, had robbed from Christians, is now preached again to Christians by the Reformation, and since it is the same freedom that the priests before the Reformation had robbed from Christians, it is now preached again to Christians by the Reformation.

But again, even in the midst of the Lutheran church, they are often denied, so let me introduce myself to you now:

The freedom of Christians from the usurped rule of priests, a benefit of the Lutheran Church Reformation;  
let me tell you about this

1. To show that believing Christians, as Christians according to God's work, are not subject to any man, but are free lords and royal  
\_\_\_\_\_ priests; let me show you 2. before your souls what a  
shameful and pernicious dominion the priests have usurped over the Christians of the Reformation; and at last let me give you
3. show how the Reformation overthrew this ungodly, tyrannical church regime, how Christians regained their freedom, and how this  
freedom has now become a precious treasure of our church.

**1.**

"All things are yours, but you are Christ's," in these opening and closing.

The words of our text testify to the fact that St. Apo

that all true Christians, whether they are Zu-

Whether hearer or teacher, man or woman, old or young, rich or poor, high or low, king or beggar, through faith they possess a glory that cannot be expressed in words or even attained by thought or sense.

"All things are yours," says the apostle first. According to this, nothing is excluded that the believing Christians do not have by faith; indeed, not only the use and enjoyment of all things is hereby clearly granted to them, but the thing itself. According to this, the Christians do not only sit in God's goods, so to say, on lease and rent, but they are hereby declared to be the only rightful owners, owners and masters of all things. They are declared to be the only rightful owners and masters of all things; indeed, while they do not enjoy much in fact, they possess everything by faith. The apostle hereby calls out to you: Yours is everything that God the Father created, yours what God the Son deserves, yours what God the Holy Spirit has wrought. Yours is God Himself, yours the kingdom of heaven, yours the kingdom of earth. Yours are all the protections and means of grace and all the fruits of reconciliation and redemption; yours is freedom from sin, death, the devil and hell; yours is all the forgiveness bestowed; yours is all the righteousness earned; yours is the divine filiation and all the hope of eternal life; yours is the Word and the holy sacraments, yours are the keys of paradise and hell; yours are all the offices and rights and powers that Christ restored to sinners with his

blood. Yours at last is all the gift and consolation of the Holy Ghost, in short, "all things," saith the apostle himself, "whether Paul, or Apollos, or Cephas, or the world; whether life, or death; whether things present, or things to come."

But Paul not only says to all believing Christians, "All things are yours," but he also adds, "But you are Christ's." Hereby Paul makes the glory of believing Christians even greater. Hereby he declares that Christians belong to no one, not even to one among the highest apostles; that they as Christians (for here, of course, Christians are not spoken of as citizens of an earthly kingdom), that they, I say, as Christians have no one over them but Christ; that they are no one's property but Christ's; that no one can rule over them, no one can give them laws, no one can command them, no one can demand obedience from them but Christ; that no one is their Head, their Lord, their King, their Father, their Master, their Shepherd, their Guide, their Teacher, but Christ. When the apostle says: "But ye are Christ's," it is therefore hereby decided: the Christians are not there for the sake of the preachers, but the preachers for the sake of the Christians; not the Christians are the servants of the preachers, but the preachers the servants of the Christians; hereby the preachers are cast down from any throne which they might venture to build among the Christians, and it is irrevocably testified by the Holy Spirit Himself before heaven and earth, before angels and men, with short and round words: The church is over the preachers, not the preachers over the church; not the church has the ministry and all its glory through the preachers, but the preachers have the same through the church.

The same apostle says in other passages about Christians that they are the church of the Lord, which is his body, the fullness of him who fills all things in all, the Jerusalem that is above, the free city that is the mother of all believers, the city of the living God, the church of the firstborn who are written in heaven, the virgin bride of Jesus Christ, the Son of God. With this is also true what St. Peter writes about the Christians: "But you are the chosen generation, the royal priesthood, the holy nation, the people of ownership, that you should proclaim the virtues of Him who called you from darkness to His marvelous light. With this is finally true what Christ himself says of his believers: "One is your Master, Christ; 3but you are all brothers. You know that the worldly princes rule, and the mighty among them have power, and they are called gracious lords. But so shall it not be among you; but the greatest among you shall be as the youngest, and the

Most noble as a servant;" and what Christ further says in another place of his believers, "Verily I say unto you: What ye shall bind on earth shall be bound in heaven: and what ye shall loose on earth shall be loosed in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

Say therefore, what creature may now dare to want to rule over a believing Christian? Whoever dares to do so should know that every believing Christian is a member of the body of Jesus Christ, the Son of God; as little as any creature in heaven and on earth can rule over Christ, the Son of God, so little has any created being, even if it were an angel or archangel, the power to make a commandment to a Christian, as a Christian, and to make him his subject. The one who is subjected to this is a church robber, who thereby offends Christ Himself, who thereby makes himself God, yes, exalts himself above God, becomes an instrument and comrade of the Antichrist, and commits the sin of Satan, who desired from the Son of God Himself that he should fall down before Him and worship Him.

Therefore, good to all who belong to the community of believing Christians! They are citizens of a heavenly free imperial city. Those who, according to their choice, administer the office of government among them, do not form a privileged state, by virtue of which they possess something which the Christians do not possess and which could be granted to them only through them: but those public officials are only the administrators of the goods which the Christians possess; they are not their lords, but their fellow citizens and servants; but the one Lord of the Christians is Jesus Christ, the King of kings and Lord of lords. They are members of a great family, in which they welcome as their brothers not only all the prophets and apostles, but even all the heavenly spirits. They are the offspring of a chosen race of priestly dignity and royal, even divine nobility.

For the time being, of course, these Christians are with Christ in the state of humiliation; here, therefore, unknown to the world, they still wear the crown of thorns of shame, contempt, subjection and oppression; still invisible to the human eye, they still lie hidden as God's wheat among the tares of the visible churches; their life is still hidden here with Christ in God: But when Christ, their life, shall be manifested, then shall they also be manifested with him in glory; then shall they, as priests of God, the Most High, stand in holy adornment eternally at the altars of heaven, offering him everlasting sacrifices of praise, and, wearing on their heads royal crowns, triumph and reign eternally with Christ as true kings in the inherited kingdom prepared for them from the foundation of the world.

## 2.

But, my dear friends, now that we have seen the wonderful glory of the believing Christians in the mirror of the Word, let me now show you how this glory has been gradually denied to them more and more loudly and what a shameful and pernicious rule the priests had arrogated to themselves over the Christians before the Reformation.

When several Thessalonian Christians thought that the last day was already present in their times, the holy apostle answered them with the strange words: "Let no one deceive you in any way. For the last day is not coming, unless the apostasy comes first, and the man of sin is revealed, and the child of perdition. He who is an abominable man, and exalts himself above all that is called God or worship, so that he sits down in the temple of God, and pretends to be God." Hereby the apostle predicts that in the temple of God, i.e. in the Christian church, an antichrist or counterchrist will take his throne and arrogate to himself divine authority over the Christians.

However, this apostolic prophecy was not completely fulfilled immediately. As long as the faithful and humble apostles were still alive and still administered the guardianship of the church, they made sure that no priestly pride could arise and touch the sacred liberties and rights of the children of God. Under the apostolic church government, therefore, the common Christians had and exercised the right to elect their preachers, the right to judge doctrine, the right to speak, vote and judge in the church courts and synods, the right to make the church ordinances and to interpret them themselves. Satan, however, did not celebrate even then, so that even the apostle had to complain: "Wickedness is already stirring secretly." Even at the time of the apostles, there were teachers who were ambitious and domineering, who tried to lead the scepter of their will and self-conceit in the church instead of the shepherd's staff of the divine word. Thus John mentions in his 3rd Epistle a certain Diotrephes, of whom he says that he wanted to be the first in his congregation, did not want to accept brothers, and resisted those who wanted to do so, and arbitrarily banished them and expelled them from the congregation.

No sooner had the apostles closed their eyes, however, than the previously secretly creeping wickedness began to stir more openly. Hegesippus, the first Christian church historian, says: Until the death of John the Apostle, the church was a virgin,

But after his death, error entered as into an abandoned house. The expressions of the majesty of the episcopate and its dignity, which we now find here and there in the writings of otherwise good, well-meaning church teachers, are becoming more and more questionable. Yet at the end of the second and in the first half of the third century we hear men like Tertullian and Cyprian still 'testifying with great earnestness for the rights of the priestly Christian people.' However, after the conversion of Constantine the Great, the first Christian emperor, the persecutions had subsided and especially the episcopal office had been linked to earthly advantages of honor, income and influence, worldliness, avarice and ambition became more and more prevalent, especially among the teachers. Among other things, not long after this, an old faithful church teacher testifies in a writing that came down to us under Ambrose's reign: that the order of lay elders, without whose advice nothing had been done in the church in former times, had been abolished out of arrogance of the priests, because the priests now wanted to be the only ones to be valid in the church.†)

Above all, it was the bishops of Rome who soon proclaimed themselves lords of the church and only too early made it clear that their bishop's chair would become the throne of the Antichrist in the temple of God. Already at the end of the 2nd century, the Roman bishop Victor put several communities of Asia Minor under ban, because they did not want to agree with his opinion about the time of the Easter celebration. In the 5th century, three successive Roman bishops, Zosimus, Bonifacius I and Cölestinus I, attempted to gain sovereignty over the African communities, for which purpose they falsified the decisions of the Nicene Concilium. However, it was Augustine and other African bishops at the 6th Carthaginian Concilium who vigorously and successfully opposed the presumptions of Roman imperiousness. The more important the city of Rome was for the whole world, however, and the more natural it had been in former times, that

†) Characteristically, at the Concilium held in Macon in 585, the following was established in your 15th Canon: "If a secular person meets a cleric on the road, he should submit to him to the lowest degree of deference. If the secular sits on horseback and the clergyman also, the secular shall immediately greet the clergyman by taking off his hat; if the clergyman rides on foot and the other rides, the secular shall jump down from the horse unhesitatingly and, as it were, over his neck and head, and pay his respects to the clergyman. Whoever transgresses this shall be separated from the community (banished) by the bishop, as lukewarm as he pleases." - See the book: "Die wösen Priesterseinde, welche Gott bekehre re. Dresden 1700," page 255, where the author adds: "But this zeal for their own and the Aestim of the clergy is very fallen" - We do not put this here, in order to give the word to the grossly insolent despisers of the holy office of preaching and its faithful administrators; but shame and disgrace on you honor-seeking clergy, who for the sake of their office, which they nevertheless desecrate, want to be worshipped by the laymen, as their creatures'.

In the first place, the voice of the Roman bishops and their church had been given great weight, and in many cases they had voluntarily conceded precedence and arbitral power to them: the more boldly and audaciously the antichristian assertion over the church of the faithful appeared here. At the end of the 6th century, the Roman bishop Gregory the Great declared: "Whoever calls himself the general bishop of all Christendom, or demands to be called so, is in his arrogance a forerunner of the Antichrist," because the Constantinopolitan bishop had wanted to call himself so. Gregory's next successor, Boniface III, unhesitatingly accepted this title, which Emperor Phocas, the murderer of his predecessor, had confirmed to him. From now on, Roman bishops began their decrees with the words, "To me will and command."

Thus, already at the beginning of the seventh century, we see the apostolic prophecy of the rise of an Antichrist in the midst of the temple of God completely fulfilled, namely in the now completed establishment of the Roman papacy. Now the abomination of desolation stood in the holy place.

But how would I be able to present to your eyes in a few moments even a somewhat complete picture of the whole tyrannical priestly regiment with its abominations, which from that time until the time of the Reformation shamefully and corruptly oppressed the Christians! In the light of the evangelical life that has come to light again, we now see: just as Satan once deceived mankind after the creation of man in God's image and thus tried to destroy the first work of divine love for us humans, so now, after the redemption of mankind has been accomplished, the papacy has also tried to deprive it of the fruit of this second work of divine love, of the reacquired salvation. Through the papacy the church was transformed into a priestly state, in which the Roman bishop with his immense armies of bishops, priests and monks ruled over the whole of Christendom as its unrestricted master, the pope, bishop and priest had to command, the layman had only to obey, the priest had to administer the power of the keys of heaven as his exclusive privilege, and the layman had to expect and purchase salvation as a grace of the clergy.

Peter says to the Christians: "You are the royal priesthood;" but now the priesthood was taken away from them and only the consecrated of the pope were declared priests. Paul calls out to the Christians, "You who are spiritual," but now the common Christian state was declared to be impure and worldly, and only the priests were called spiritual, and only the priests and monks were called spiritual and divine.

lich. Paul urges Christians to: "Judge ye what I say," and in the first apostolic council at Jerusalem laymen had a seat and a voice; but now this right to judge doctrine and to speak in the councils was stolen from them and allowed only to the bishops; yes, the Christian people were declared to be the people who are accursed and know nothing of the law, while the pope roared: "Even if he dragged the Christians with him in whole multitudes into the abyss of hell, no one could sit him down and say: "What are you



doing?" Christ says to the Jews, as much more to his believing Christians, "Search the Scriptures;" but now the reading of the Word of God was forbidden under threat of great punishment, the fulfillment of this noble duty was declared a crime, and the Lay Christians were expressly declared to be swine and dogs, to whom the sacred and the pearl were not to be reproached. When, in the time of the apostles, an apostle was to be elected in the place of the betrayer, and the deacons were to be elected in the congregation at Jerusalem, the apostles called upon the brethren or the Christian people to vote; but now the church servants were elected only by the pope and bishops, the Laye had to keep silent and recognize and accept the one superior to him as his lord. Christ says to his Christians, "One is your Master, One is your Father;" now the Pabst said, "I am your Master and your Pabst, that is, the Father of all Christians. Saul says to the Christians: "Not that we are lords over your faith; I do not say that I command anything;" and Peter therefore calls out to the church servants: "Not as those who rule over the people;" but now the pope, bishops and priests call out to the Christians: we will, command and command, and what we prescribe you to do and believe, that you must do and believe, or die in the ban as accursed of God and heretics. Christ gives the last judgment to his Christians, saying, "Tell the congregation; if he does not hear the congregation, consider him a heathen and a publican;" now the church tyrants cry out: The church is we; the building is in our hand; he that heareth us not is a heathen and a publican. Christ says to all communicants, "Drink from it, all of you;" but now you Laye were declared unworthy of the holy cup, and it alone was given to the consecrated servants of the pope. Paul says of the congregation of Christians: "This is the free woman, who is the mother of us all;" but now she became a servant of the pope and a slave of his priests. Paul finally calls out to the Christians: "It is all yours; you are Christ's;" but now the pope, bishops, priests and monks shouted: "It is all ours and you are given to us; now the church was regarded as a ship in which only clergy and monks were to be found, through whose authority and merits alone the layman could still be taken to heaven.

It finally came to the point that it seemed as if God had founded the church only so that the priests and bishops would have a kingdom in which they could be worshipped and enjoy all the glory of the earth here and all the glory of heaven there. It finally came to the point that even admirers of the pope declared that where Luther had not come, the clergy would finally have taken over all the world's goods and made all Christians their vassals and serfs. \*) It finally came to the point that even the people loyal to the Roman church, as the papist historian Surius relates, uttered the saying: "What kind of being is this? We may not recover from the apostles;" indeed, even an archbishop, Matthaeus Lange, still at Augsburg in 1530, replied to Melanchthon's proposals: "Oh, what do you want to reform us apostles! The clergy have never been good.

Oh, my dear friends, whoever wants to see for himself where priestly rule finally leads, should read the history of the papacy; and he will see with horror that nothing has done such terrible damage, nothing has turned the church of grace and life into a pit of murder, nothing has robbed Christianity of the fruits of salvation, nothing has eradicated Christ and dragged millions into the abyss of hell, whom Christ bought and baptized with his blood, than the rule of the priests, who are worthy of all curses of God and man.

### 3.

But, my dear friends, we will now turn away from this gruesome picture and conclude with a look at the help which God provided 300 years ago for the enslaved, tormented Christians, who were bleeding and groaning in body and soul under the blows of their spiritual tyrants, by showing you in a few words how this ungodly, tyrannical church regime was overthrown again by the Reformation, how Christians regained their freedom and how this has now become a precious jewel of our church.

There has never been a time, dear ones, when the papacy has not been challenged. Many emperors, kings and princes, many teachers in churches and schools and other witnesses of the truth, yes, whole general church assemblies undertook to shake and break the ever more fearsome power of the Roman hierarchy. But always all attacks on this millennial edifice had been in vain. Under all the attempts and assaults it had experienced,

"The blessed Spener writes in his Glaubenstrost: "I know of noble papists, who even in the presence of their noble clergymen confess that they would have much to thank Luther for; for if he had not come, the clergymen would have finally forced Abel, the citizens and peasants to eat straw! (Part 2, page 522.) Like a poisonous tree, it had only grown from century to century, taking deeper and deeper roots, and had finally become a million-armed and thousand-headed monster, which crushed and devoured everyone who came near to attack it, while millions, worried about fighting against Gort, against the holy church and the divine office, and about losing eternal salvation, also did not dare to speak a word against their spiritual pushers.

What did Luther, the poor, miserable, defenseless monk, do? In the bitter distress of his despairing soul, he had finally sought refuge in the merits of Jesus Christ alone and found comfort, certainty, peace, and joy in the Holy Spirit. And this he now preached into the misery of his time with a loud, undaunted voice. "It is all yours," he cried, taught by his own blessed experience, with Paulo to all believers. Already in the 37th sentence of those well-known 95 sentences, he testified to Christianity: "Every A true Christian, whether living or dead, is a partaker of all the goods of Christ and of the church from God's gift, even without letters of indulgence. And this doctrine of righteousness and salvation by faith alone he based on all other doctrines; he tested everything on this doctrine; he stuck to this doctrine and preached it with every year more and more clearly, more and more clearly, more and more powerfully and mightily. And behold, he himself had no idea what a fire he had kindled with it, a fire that brought life and at the same time consumed everything that was ungodly. With the words: "All is yours." you who believe! he not only found the right bread of life, the right message of joy, which soon penetrated into millions of sorrowful, tormented, sighing and pining hearts, the almighty call of God, which soon called millions of the dead to life, strengthened millions of the weak, made millions of the doubtful certain and filled millions of those on the brink of despair with the consolation and hope of God.

The article, "It is all yours." you who believe! was at the same time the golden ring on which Luther pulled out the whole great chain of pure evangelical doctrine; the word, "It is all yours." you who believe! was the light in whose rays the secret of wickedness that had been hidden for so long a century now lay exposed and discovered before the eyes of all who only wanted to see. This word was the stone from the Davidic sling of the Word of God that struck the giant who had so lukewarmly mocked Christian Israel, and as if with one blow overthrew his tyrannical regiment over the hearts, souls and consciences of the Christians, and brought the Christian faith back to life.

The priests restored their blessed freedom as Christians. "All is yours." you who believe! This was the thunder of God before which the priests, who hitherto had stood with their official privileges like a cherub with a slashing sword before the gate of the paradise of grace, and who had been divided between the two.

The words of the Bible, "It is all yours," you who believe, have become the short summa of our church confession. And behold, the word: "It is all yours," you who believe! has become the short summa of our church confession; with radiant lettering it shines on the flag of our evangelical church nave.

Well then, my dear brothers in office, let this word be and remain our motto. Let nothing move us to give up this jewel of our church and to leave this banner of our fathers. May thousands and thousands, however, misuse the Christian liberty preached herewith in wanton misunderstanding to their own destruction; that does not move us, any more than it did St. Paul, to conceal from true Christians what they possess in Christ. And our opponents may accuse us of aiding and abetting the local deception of freedom; we do this as little as St. Paul encouraged the Gentiles in their life of sin by proclaiming to them the free grace of God in Christ, and now had to hear from the nefarious: "So let us do evil, that good may come of it!"

But to you, my dear brothers and sisters in the faith, I call out, recognize what you have in Christ; and if it were possible that we, your preachers, could embezzle this treasure, then confidently make use of the rights that you have acquired so dearly; for, even if the world would burst at this and the hierarchs would cry foul at it, it is and remains eternally true and will and must be preached to all true believers in honor of Christ: "All is yours, but you are Christ's." Therefore stand firm in freedom, so that Christ has set you free, and do not let yourselves be caught again in the bondage yoke. Amen.

### True stories from the Evangelical Lutheran Church of Prussia.

(Liegnitzer Kirchenblatt 2c. 1851. No. 6.)

The rarer the all-denying sacrifice of oneself for the sake of the Lord and His holy Word has become in our weak times, the more gratifying it is to find in sometimes quite weak and frail instruments of God's grace a courage of faith coupled with lion's strength that one would not have suspected in them, and which fills us with the joyful hope that the Lord, who in the first time gave His members strength to courageously endure the most dreadful tortures, will also in turn strengthen the church of the present time to set out on its final journey to Golgotha with faithful courage and faithful joy.

I would like to share an edifying story from my recent ministry experience with my dear brothers in faith near and far for the strengthening of the heart.

On the night of 14 Sonnt, n. Trinkt.

During my stay in the branch parish of N. N. at about 2 o'clock in the morning, I was awakened by my landlord, who came to my bedside with the words: "Pastor, I would not like to disturb you, but Mrs. N. N. is here and wishes to be admitted to the Evangelical Lutheran Church and to receive the Holy Sacrament.

This woman is a shoemaker's wife from a place a mile away from N. N., who had already applied to me once for admission to the church, but could not be admitted mainly for the reason that the Sunday service just about to begin made a thorough discussion with her impossible. Already the next day, she had been maltreated by her husband for the sake of attending our service, her face was full of bumps and welts, her arms were beaten brown and blue, and, as the women of the congregation assured me, her whole body was even more badly damaged. She again demanded the sacrament, and with a bleeding heart I had to leave her wish unfulfilled this time as well, because there was no wine left, none to be had in the place, and it was not possible to send it to the city. There was nothing left for me to do but to go with the poor, in the company of the present members of the congregation, to pray before the Lord and to ask the All-merciful, who has even more mercy in His heart of Jesus than only sinful people: I could not even advise, for the good of the woman herself, in agreement with the parishioners, to have her brought back home in company, because this would only have increased the man's anger. So, without human assistance, but strengthened by prayer, she went back home with the resolution: "Even if he beats me to death, he cannot rob me of my faith," where her husband, about to attack her again, was hindered by her father-in-law, got into a scuffle with him, dislocated a finger, and had to stop the beating for the time being.

It was this woman who came on the aforementioned Sunday night, after I had expected her in vain the day before, and again desired the sacrament. I would have gladly postponed the sacred act until daybreak, but my host persuaded me. He said: "Pastor! Yesterday, upon the news of your arrival, the woman was dragged around by her husband all day until late in the evening in N. N., she was supposed to go with him to church and the sacrament, the former she did, the latter she did not, but refused, and therefore they had to leave the church, because they were not able to go to church.

thereby unrest arose. When she arrived home in the evening, her husband ordered her to undress and go to bed. She was already half undressed when she went out the front door again and ran quickly around the house. Her husband and brother are soon behind her; but she hides behind the fence and crawls undetected in the darkness, although the pursuers are close to her, on her body to the potato field, until she is far enough away to continue running undetected, and so she has come here via K. and fears that her husband will not stay out long either.

Now nothing helped, I had to get up, my wife, who had accompanied me on my journey this time, as well. The room was put in order, the table was transformed into an altar, and everything was arranged as ecclesiastically as possible. The whole congregation was awakened and called together; soon the women also brought the cross-bearer, fully dressed by them, who of all in this solemn hour made her simple, unadorned, but of all hearts moving profession of faith, and through the sacrament in the presence of the congregation, which altogether in such an hour could not refrain from approaching the table of the Lord once again, although she had only received the Holy Sacrament on Sunday, became a member of the Evangelical Lutheran Church. Lutheran Church.

In the Christian life, feelings and sensations do not matter very much; neither our strength of faith nor faithfulness is determined by them, but the faith that holds on to the "Word" without wavering and wavering, whether in fear and terror or in joy and delight, and is based on the "Word" alone, overcomes the world; but now and then, in blessed hours, the Lord also lets us feel and sense the heavenly glory in a sweet foretaste, in order to strengthen our faith. I experienced such an hour in the bosom of my young, not yet one year old congregation N. N. It was as if the army was in the immediate vicinity, almost visibly among us. We had only to praise and praise. Even today we often speak of it, and even today the arrival of the woman, in the middle of dark night, in which she alone covered a path dry-footed, which through the many watery ditches offers difficulties to the men by day, is a miracle. She herself did not know how she got there, she only knew that she was happy. It is strange how she claimed to have been guided by the angels of God; otherwise, full of fear to go in the darkness only to the door of the house, she declared, this time so cheerfully, just as if she had been in the midst of a large crowd protecting her, to have started her way and to have found it without any difficulties.

The joy of the woman after receiving St. Francis.

The joy of the Last Supper was unspeakable, and strengthened, she went with renewed courage to meet the new tribulations that were to begin soon enough. She left my apartment with the words: "Now I have my Lord and Savior and now it may be as God wills. - She had hardly arrived at the neighboring house and had just finished her silent prayer there, when her husband and brother also arrived. The former went after her in a rage. She jumped toward him with the words: "Oh, Fritz! How dear it is to me that you have come, behold, now I have received the sacrament." The man pushed her away and, raving and cursing, he wanted to see who dared to give Holy Communion to his wife without his permission. He climbed up to my apartment with his knotted cane, and I, together with my wife, who was anxious this time, saw him through the window before he entered. Defiantly he entered, and before me with the question just indicated. However, the developing conversation, in which I first remarked to him that when I took office I

did not remember having the obligation to ask the shoemaker N. from N. for permission, if I wanted to incorporate new members into my army, and then seriously pointed out to him his ungodly behaviour to break his wrath - he kindly shook my hand at parting and is also said to have said outside that the pastor was a quite reasonable fellow, which he did not believe at all; But this brief conversion did not last long, for when he saw his wife, the old anger returned, and because he could not harm her now, he hurried angrily to the inn to drown his anger in the brandy breakfast.

Since then my eyes have not seen the woman again, but I have heard all the more about her, which has only increased my joy in her faith, despite all her weakness. It is her husband who has made it impossible for her to come to church and to the fraternal community. The first thing he did to punish her when he came home was to take away all her clothes and lock them in a closet, so that she barely had the necessary covering to cover her nakedness; in addition, it rained blows by day and blows by night.

Finally, her weakness became apparent, and in order to escape the continuous maltreatment, she sought a hiding place in the house under the roof in the hay, where she remained undiscovered for 14 days. The man had her proclaimed as an escaped woman in the county gazette, but finally discovered her hiding place in his own house after the disappearance of the food remains, and continued his old method anew.

The Lord must give counsel as to what is to be done now, but praise be to His holy name, the woman still stands rock solid and has not yet softened in such affliction, but is full of praise.

and praise that the Lord Jesus found her and let her find him.

How do you like this faith, my dear reader? May the Lord grant such firmness to all the members of His Church, so that in the last days the lions may be found who, by the power of the Holy Spirit, courageously defy all the terrors of persecution. Amen!

H. L.

You have to hit the heart, not the fur.

Once upon a time, when a godly preacher had seriously punished the sins of the court in his sermon in the presence of his prince, the prince invited the preacher and many courtiers to the table. The prince was rather grumpy during the meal, and the guests were already hoping that he would confront the preacher for his boldness. But at last the prince took a glass and handed it to the preacher with the words: "You have given me a good one today. The court preacher replied, bowing, "Gnätchüer prince and lord, I am heartily sorry." The prince interjected: "Why are you sorry? Do your duty, there are twelve hours in a day; if we do not become more devout today, we will be tomorrow." "Yes," said the priest, "I just wanted to do my duty; but I am sorry that it went so badly this morning, because I aimed at Your Lordship's heart. Grace's heart, and it only went into the fur."

### Frequency of Wittenberg University.

In Luther's time, the University of Wittenberg was so widely known and visited that Melanchthon had 2000 listeners in some colleges, listeners from all classes and parts of the world, so that he wrote to Justus Menius: "Today there were at my! Today at my tables there were people of eleven different tongues, Latin, Greek, Ebrew, German, Pannonian, Hennetian, Turkish, Arabic, common Greek, Indian and Spanish." For the sake of these various foreigners, who attended the university and did not understand German, but did understand Latin, Melanchthon had to hold a public service in Latin every Sunday, in which he interpreted the Protestant and Epistolary pericopes for edification.

### Sermons that go to the heart.

Luther was once asked how he could preach so powerfully that it went so deeply to people's hearts. He answered: "My temptations have taught me that.

### Ecclesiastical message.

After Mr. Heinrich Werfelmann from the Kingdom of Hanover, until then a pupil of the Seminary at Fort Wayne, had received and accepted a call to the German Lutheran St. John's Parish at Wapaukonetta, Auglaize Eo., O., he was solemnly ordained by me on the second day of Pentecost, on behalf of Vice-President Dr. W. Sihler, in the midst of his congregation.

May the faithful Savior be with him and his church according to the riches of his grace.

Paul Heid.

The address of the l. brother is:

Aer-. ZO. ^e-\*/eZ--ra-r-r, rr-'A- O., O'o., O.

### Please.

The undersigned congregation, which is about to build a log church, after having had to make do with private dwellings for this purpose until now, sees itself compelled to resort to the charity of its fellow believers in order to make the interior of the church simple, but still proper. It is too poor to be able to pay for it out of its own resources, since most of its members are not even debt-free farmers. It will also accept the little that Christian love offers it with the most grateful appreciation, and, if God grants it strength and fortune, it will consider itself highly obligated to be found most willing to help in the same way. She asks for possible gifts under the address:

ca-'e ^er'. to be sent in.

The Lutheran congregation of orthodox confession at Kirchhain, Washington Co., Wisc.

### Death notice.

On the 16th of this month, the widow of the late Pastor Löber, née Zahn, died blessedly in her Savior at the home of her son-in-law, the Cantor Bünger in St. Louis, from cholera. This is for the information of all who knew and therefore loved this godly pastor's widow.

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**New addresses.**

./Lev. /?. "2. O., .^OL/e 0':-., L.  
Ob-,

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**Changed address.**

Le-'ZP, S. O.. Ob-., O.

**Thanks to.**

For all the gifts of love which I have received since the last six months of my stay in the seminary at Fort Wayne, Ja., through Mr. Langenau, Prof. Crämer, Mr. N. Kühn, and for my journey to the place of my destiny through Prof. Sihler, I express my heartfelt thanks to all my known and unknown benefactors. The Lord who says: "Verily I say to you: Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (Matt. 25:40) Bless them here for a time, and there for ever.

E. A. Häckel.

**Receipt and thanks.**

Received from the Young Men's - Association of the Municipality of Altenburg, Perry Co, Mo, H6.00. as a half year's support; for which I express my heartfelt thanks.

Gotthil's L öb er.

Concordia^ July 1, 1852.

I received H7.50 cash from several of my friends in St. Louis to support me in the seminary here.

of books	4,45.
and a violin for ....	4,00:

Summa H 15.95.

May the loving God, according to His gracious promises, richly reward these gifts of love with earthly and heavenly goods.

Fort Wavne, June 25, 1852.

H. Jüngel.

r 16Z2.

Dnrch Mr. Pastor Hattstädt and namely

From the Young Men's Club of Monroe .	..	H6,00.
From the community in Monroe .	..	6,25.
From the Jmanuels community near Monroe	.	1,57.
at a wedding in the heil. Spirit church		

at Monroe ..... 3,00.

r 16.82. for my maintenance during my studies; I hereby certify with thanks.

May the merciful God bless them with temporal and eternal goods according to His promise.

Johann M. M. Mell.

Received through Mr. Pastor Schwan \$17,19, from members of the Cleveland congregation. The Lord bless the charitable givers. Henry King,  
Sophomore at Fort Wayne Seminary.

From your Jimglingsyerem at Cleveland, for the support of the college student Friedrich Seiger by Mr. Großenberger erb alt en H 15,80. C. F. W. W  
a l t h e r.

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**Get**

s. z nr Sy nod al - C a s s e:

From the pastors: Bergt, Bernreutber, Bescl, Brauer, Brohm, Prof. Crämer, Detzcr. Drillst., Eppling (p. 1851 n. 1852.), Ernst, Fick, Franke, Frederking, Fricke, Fritze, Fürbringer, Geyer., Gräbner, Grüber., Habel, Heid, HollS, Hoyer, Hüsemann, Husmann, Jäbker, KcyOKlinton-berg, Küch.c (\$2.00.), Kühn, Kunz, Löber, Lochner, Nütze!, Rennicke., Riedel, Röbbelen, Sauer, Schaller, Schlicpsiek, Schürmann, Schuster, Schwan, Seidel, Selle, Sievers (P2.00.), ltn. Sihler, Stecher, Sleinbach, Strafen, Srecksuß, Stubnatzy, Stürke i, Lrauturan!', Voi/ert, Wunder, Weyel, lIHl,00. .... L60,00..

Of the gentlemen Silmllebrern: Bartbling, Erk O 1851.) Früsche, Koppel, Julius Kolli, Pint'epank, Rosch.e, WolfsP- 1^51 u. 1852.), Zigel II \$1.00. W,00.  
From Frohna Township, Perry Co, Mo. 2.50. From Centrevillc Township, Ills. .. 1,65.  
From St. PaulS parishdr, Monroe Co, Ills. 4.35. From the congregation of the Rev. Seidel . 3.58. Voir der Drcifaltigkeits Gemeinde in Cineinnati 6.15o Of the congregation of Mr. Past. Trautmann 1,50. Of the congregation of the Rev. Eppling . 5,00.  
From the congregation of Mr. Past. Beset . 2,00.  
From the congregation of Mr. Past. Sihler in Fort Wayne 20.00. From the congregation of Mr. Past. Schuster . 5,50.  
From the congregation of Mr. Past. Kun; . 2,00.  
From the ghosting of Mr. Past. Selle . 2,70.

# 184

From the congregation of Mr. Past. Schaller in Detroit 4.00. From Mr. Götz in the congregation of the Rev. Sievers Gem. 50. from the St. Jacobs congregation at Wittenberg, O. 2.60. from the congregation of Herr Pastor Jäbker . 6.75. From the congregation at Baltimore, viz:

by Rev . Keyl . 25,771.  
by Mr. Wiedemann . 22,10.

for sold synodal reports by Mr. In

-Guardian ..... 1,65.

From the congregation of Mr. Pastor Ernst . 2.68. From the Zion congregation Van Wert Co, O. -1.00. From the St. Thomas congregation Van Wert Co, O. 1.00.

From the congregation of Mr. Pastor Lochner in

Milwaukee ..... 11.90. From the congregation Mr. Past. Brewer . 1,11.

From the congregations of Mr. Past. Habet . 4,00.

From the church of the Lord Past. Miracles in hicago \*6 ,00.

From the municipality of Frankenmuth . 5,00.

From the municipality of Freistadt, WiSc. . 2,00.

From St. Peter's parish in Huntington, Ja. 2.75. ron the parish of the Rev. Fritze . .. 4,00.

From the community in Madison Township, Allen

io., Ja. .... 1,65.

From Zion's parish, Williams Co, O. . 0.00. From St. Peter's Parish, near Evansville, Ja. 1.65. From Mr. Dorst ..... 1,00.

From Mr. Meichmann .... 85.

From Mr. Fischer..... 50.

Total \$245.90.

b. to the Synodal--Missions-Casse: Ion of the congregation of Mr. Past. Schliepsiek in

Picasant Nidge, Ills .... 6,06.  
JonCb . W. in Mr. Past. Eirich's congregation . 1,10.  
" Parishioners in St. Louis . .. -13 ,89.  
" Marie llouise Geisel" .... 1,00.  
" Mr. Peter Schmelz in Mika, L> . - 1,00.  
" Mr. Jacob Adler ..... 1,00.  
" Mr. H-n ..... 3,00.  
Collection at the wedding of Phil. Dascher . 2,65.  
"EmannciBorn . -1,36.  
"Georg Bischoff . 3,36.  
" . Matth. Körner2 )37.  
"Georg Rausch . 4,70.

)n MisstonS hours collected and reviewed by Mr. Past.

Seidel delivered ..... 30,06. Lon of the Trinity Parishc in Cineinnati . 20.00. " " Parish of the Rev. Trautmann in

Adrian. Mich. .... 5,00.

" of the congregation of the Rev. Früc in Indianapolis ..... 2,23.

" Mr. Pastor Klinkcnbrg and his congregation 9,1.5. " of St. Paul's congregation at Liverpool, O. . 8.01. " " congregation of Mr. Pastor Schaller at

Detroit . 4M.

" of the Pastor Keyl's congregation in Baltimore, namely: Bk....?-50.

KS.... 2,00.

Ba.... 5M.

7,50.

" Herr Pastor Küchle" .... 1,00.

From the Young Men's Association in the Church of the Lord

Pastor Citizen ..... 3,00.

From some school children in Nochester, N. Z. . 45.

" of the congregation of Mr. Past. Citizen . 6,33.

Ernst . . ,64.

... Zion Community Van Werk Co, O. . 2,00.

"Mr. Wilhelm Freye in Minden, Ills. 95.

... Pastor Habet and his congregations . 8,63.

"N. N. sent in by Mr. Pastor Albach

for Mr. Missionary Baierlein .. 9,00.

" the h. spirit congregation in Monroe, Mich. . 5.35. " " Pastor Brauer's congregation, Du

Co, Ills. .... 11.50. " Mr. Christian Garbisb, WiSc. . .. 50.

" the congregation of Mr. De. Sihler in.Fort Wayne 70.00. " Mr. Pastor Hoyer sent in . . 1/35.

" Pastor Fritze ..... IM. " Mr. T..... 4,00.

c. for the maintenance of ConcordiaCollege:

Don Mr. Gottftied miller Frohna . \$1.50.

" " Roth daselbst .... 1,00.

" of the congregation of Mr. Past. Kunz . . 2,00.

I From St. Paul's Parish in Liverpool, O. . 10,20.

! "the Young Women's Club in Clicago . .. 5,0!).

i " of the congregation of Mr. Past. Gräbner in Frankcntrvst, Mich. 1.60.

" of the municipality of Frankenmuth . 5,00.

" Mr. Past. Geyer..... 4,80.



" Hern Schössow50

0. To maintain the second professorship:!

From the Johannis Gemeinde zu Minden, Wasbiug- ' tonCo., Ills. .... K3,06.

" Mr. Bk. in Baltimore .... 1,00.

e. to ba n de s C v n c ord > a - C olle g c:

By members of the congregation of the Heiwn Past. Keyl in

K3,(X).

Ns. 5,00.

F- Sr. < .00.

15,50.

f. for poor students:

From an unnamed person .. 85.

" der Wittwe Na dreckt.... 2,59.!

" Mr. Wilhelm Nabrecht.... 2,50.

Yield of a Collecte by Mr. Past. Seidel . 8,76.

FromMr . Bk. in Baltimore.... 1,00.

" Mr. Christian Garbisch, WiSc.' . 1,00.

" some women in New?lork . 8,M.

- " Hcmr Ph. H. Anschütz..... 1,0!).

F. W. Barthel, Cassirer.

## Paid

the 6th Jabrgang the gentlemen Pastor Bürger (9 ex.), Friedr. Dickmaun, F. W. Meyer.

the 7th year, Messrs. Past. Bernreuther (2 Er.), Past. Bürger, Past. Crvncnwett, Adani Tiemann, Loren; Fick, Johann Göring, Past Hattstädt 50Cts. Past. Holm, Mich. Merz, Mich. Meyer, P. Merz.

the 8-year olds Messrs. Abrcns, Pbil. H. Nnschütz, Johann Betzner, Jac. Bohleber, Johann Bauer, Heinrich Bardvnnr, Past. Bartbolomew, Bnblitz, Büttner, Past. Brauer, H. Bartling, Past- Crouen- wott, F. Cluistiäucr. Past. Detzer, Donner, Dierrich, Past. Dulitz, H. Dcgnor, Adam Diclinanu, Past. Ernst (7 Er.), M. Fischer, Past. Fritze (6 Er.), H. Fütting, Past. Franke, Friedrich Gippert, Gerston- bergcr, Georg Gander, Johann Gebhardt, Herrmann Görickc, Past. Holm, I. Holzinger, Harmc- ning, Jacob Haushalter, Hilgendorf, Harttort, H. Hammer, Jacob Hclserich, Past. Hattstädt (2 ex.), H. Heivmann, Geo. Hossccr, Past. Husuiann(6 Er), Carl Jung, Past. Kuß, Jacob Kuntz seu., Jacob Keller, Past. Kleiuegees, Joh- Koppel, F. Kragc, Julius Kuvtbe, Kämpfe, Past. Henry bang. Mich. Leininger (2Er.), Michael Langobr, Past. Lochner, Andreas Mengcs, M. Mulzer, I. O. Meyer, P. Merz, Christoph Meyer. G- Meyer, Meibvhm, Tr. Meyer, Müller, Abr. Mecs, Nkesenbring, Müller, Past. Nordmann, Johann Pvpp, Noth, Rabus, Ludwig Rüst, Retzlaff, Past. Schumann, Peter Schmelz, Past. Schröer, Past. Seidel (7 ex.), Past. Stürken (5 Er.), I. F. Strikter, Past. Sauer (4Ex), Leonhard Schnell, Past. Steinbach, HeinrichSeubert, Johann Seubert, F. Schultz, Spindler, Heinrich Schake, Seiger, Schüßler, Past. Streckkuß (7 Er.), Wilhelm Scharf, W. Stünkel, Hermann Schapborst, Ferdinand Tönsing, Tönsing jun., Tesch, Jacob Träger, M. Wiesinger, I. Wöllmcr, Johann Wie- singcr, Adam Wagner, P. Wilkening, I. C. Wind- heim, Past. Weinmann, H. Wolf, Heinrich Wend- ter, Pbil. Zabel.

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the 1st half of the 9th grade Messrs. Jacob Kiefer, I. Kubi, Carl Klaus, Ludwig Meyer.

the 9th year Messrs. Christian Busch, Christian Bte- rasch, Past. Bergt, Adam Dielmann, Past. Fürbrin- ger, Past. Fricke, Past. Habcl, Past. Jäbker (18 ex), Past. Kühle, Past. Kühn, Past. Nütze, A. Otto, Georg Rasp, Past. Seidel (7 ex.), Johann Seitz, Past. Schürmann, Wilhelm Scharf, Anton Wisch- meyer.

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# Year 8, St. Louis, Mon. 27 IM 1852, No. 24.

Voice of the Church of God against the seductive God-deniers and flesh-idolaters of our time.

(Written for the Lutheran by Dr. S.)

When I bear witness against you in the name of God, who is also your Lord - although you reject Him - I first want to take care that I do not address the poor souls, whom you have deceived by your deceitfulness: For among these, of course, are also those who are not yet declared enemies of God with an evil will, as you are, but who are still caught in miserable ignorance about the nature and will of God and about the nature of human nature - poor, neglected and lost souls, who unfortunately often in Germany - to the heartfelt sorrow, remorse and grief of the Church of God be it herewith lamented! - They have had only apostate belly servants, blind guides for the blind, dubious hirelings, even thieves and murderers, but no spiritual fathers in Christ, no faithful servants of the church as teachers and caretakers.

With these poor seduced people, who know neither right nor left and who, moreover, are confused by the colorful mass of the local sects and intoxicated, as it were, by the enjoyment of the local civil liberty and ignorant of how to use it properly - with these I do not have to talk this time.

But against you, the deceivers, I have to testify, and especially against you writers of the

The ungodly leaves in these lands are blown away by the winds of time just as quickly as the withered leaves of the trees are blown away by the storms of autumn: They may be blown away by the wind of time as quickly as the withered leaves of the trees are blown away by the storms of autumn, but they do enough damage in their short one-day life by sinking the spiritually ignorant even deeper into this darkness or blind them with the false glare of the lying spirit and strengthen the malice of their hearts in the malicious.

Against you I will raise testimony from God's word and from your own conscience, which you try to crush and suffocate by the deceit of the devil and by your evil heart and will. And of course, in some of you it has already died out in such a way that he foams out his muck and filth with lust and love, like the impetuous sea that has no peace, and that he, according to God's righteous judgment, only brings nonsensical and absurd thoughts, which also fight against the natural light of pagan reason, to market as new wisdom through the delusion of the archdevil.

I will also fight against you out of yourselves, who promise freedom to everyone and yet are yourselves servants of destruction and call out to your companions against God and the Lord Christ: "Let us break their bands and throw off their ropes; we do not want this one to rule over us."

"But he that dwelleth in heaven laugheth at you, and the LORD mocketh at you: he will speak unto you in his wrath, and with his fury he will make you afraid."

Therefore I now testify first of all about and against you, that you rage and rage against your own reason and conscience in vain against the rock of truth for salvation, the written word of God. I claim that in the depths of your conscience you do not believe it to be true what your mouth says, that this holy book is a "book of dreams, lies and fables of the wretched clergy, in order to keep the people in superstition and stupidity and at the same time to gain advantage, honor and pleasure from it. For you know this much, first of all from the history of the Bible, that this holy book - in the Old Testament already - is a book of lies and fables. Book - in the A. T. already over 3000 years - stands unchangeably firm as a rock, which the storms and currents of the changing spirit of the times, the cunning and violence of Satan, through the hatred and the shrewdness of your brothers, the godless children of the world, have neither overturned, nor shaken, nor washed away, nor even crumbled away.

One generation after another has passed away, one mighty nation after another has sunk along with all its glory, one human wisdom after another, which promised the knowledge of God, has been revealed as foolishness and thus has become powerless - but the rock of truth, the word of the living God, has survived all these changing times, generations, nations and human teachings unharmed; the hand of the almighty God, against whom all his enemies are like chaff before the wind, has preserved it wonderfully. You know well, how in the last bloody verses.

In the course of the Roman emperors' condemnation of the church, thousands upon thousands would rather have given their lives under the cruelest tortures than to have handed over even a part of the Holy Scriptures that was in their hands to the pagan authorities.

You well know - or you could know - how in the course of the centuries the devil, as the father of lies, has falsified and corrupted one fundamental doctrine of the Holy Scriptures after another through his false teachers, in order to corrupt the whole sum of the truth of salvation and to make it null and void wherever possible. But the gracious and strong God has helped mightily, awakened faithful witnesses, such as Athanasius, Augustine, Luther, and with his pure and powerful words has dispelled the lies and errors and brought the salvific doctrine all the more clearly to light; he has also thrust down into deserved disgrace and into the night of oblivion the writings of the English and French deniers of God, your fathers in unbelief; and in vain is your effort to make your idol

*Tom Paine* like

who to awaken, whose made up corpse you will blow no life into. Only that you do not know, that and how it is God's judgment - since now once the man cannot exist without faith - that you must believe such lie apostles, since you do not want to believe his apostles.

Therefore, all your cunning attempts and furious attempts against the Holy Scripture, this best of wisdom, are completely in vain and lost, and your hard heads must all shatter against it before you should move even one stone of its divine construction out of its place.

But you also know very well from the inner nature of the Holy Scriptures that they were of divine origin and not the result of human priestly trickery; for how would it have been possible for the latter to record centuries before a series of interrelated prophecies of future events, which in their time came true without human event and guidance and became a historical truth, which is reported even by contemporaneous pagan historians?

How would it be possible that Moses and the prophets, for example, would have been liars or even swindlers when they testified: "Thus saith the Lord! Do the holy commandments, which they act upon, conform to the moral law, which God also asked to be inwardly implanted in rational human nature and which requires in both perfect love for Him and the same for your neighbor, which the natural voice of your own conscience testifies against you? And what did these men of God get from their messages, teachings, punishments and threats for wealth, honor and well-being from the measure of their people? Nothing but poverty, shame, disgrace, hatred, misery, hardship and affliction, these and those also death. Yes, if they had given to the corrupt multitude according to the lust of their flesh, according to their insolent desires of liberty against the Lord and flattered obedience to his commandments and preached to them, after which their ears itched, as you do against the apostate and disobedient children, against the rude and perverse generation of this time - then they would certainly have carried off your reward, money, honor, prestige and good days.

But what truth-loving men they were, zealous only for the glory of God and the salvation of their neighbor - this is also evident from the fact that they by no means consider themselves perfect saints in themselves, but are rather eager not to hide their sinful stumbling and falling, as is known from Moses, David and Jeremiah, but to confess it openly, so that no man attaches himself to their persons, but only to the word of the living God.

But you have nothing in mind but to make the blind, ignorant people cling to your persons, so that they accept your foolishness and lies as brand-new wisdom and truth, your blasphemies of the Holy One as manly courage, your scorn and hatred of God, your insolent arrogance and pride against the Lord as the dignity and noble freedom of human nature. They shall not trust the Bible as God's word, but what you speak shall be as spoken from heaven, it shall be valid on earth.

But you yourselves also know very well about the powerful effects of this, according to the origin and the content, essentially and actually divine word, which deeds it has worked in the course of the centuries - deeds that have not happened in a corner, of which also world history gives testimony, and against which all discoveries of hitherto unknown parts of the earth are held, all inventions in the field of human art and science, all knowledge and teaching from the exploration of natural things and the human soul, as well as the history of the human race in all peoples and times, all products of the fine arts - in sum, everything that men have produced from natural powers and gifts, recedes into the shadows and, as it were, melts away into nothingness. For what have even the most famous discoverers, inventors, generals, statesmen, scholars and artists, thinkers and poets done and achieved other than, in the best case, all kinds of temporal benefit and advantage, all kinds of earthly knowledge and experience?

But what is this in contrast to the world-converting and world-renewing power of the divine Word, which is unceasingly attested to by history, especially since the birth of Christ, which in its chronology, too, places it as the turning point in the history of the human race? - —

Or - I ask you myself and challenge your reason and conscience to judge - would it be possible and conceivable that these written down fables of the crucified Jew, Jesus of Nazareth, as you blaspheme Him and the Gospels, by the oral proclamation of the apostles and their successors superstitious idolaters and raw, wild barbarians, alienated to all morality, for the daily bodily self-preservation with the Na

I ask you, would it be possible and conceivable, fighting among themselves and with neighboring peoples, tribes and hordes in constant battle and war, in insatiable thirst for revenge, in cruel thirst for blood, trying to satisfy the enraged God and the frightened conscience by atrocious human sacrifices? that the preaching of a crucified Jew through eighteen centuries could have snatched such degenerate and depraved peoples, tribes and hordes from this wretched, lost state and, through faith in Christ, transformed them into true worshippers of the Triune God in spirit and in truth, gathered them into a congregation of the living God, i.e., into the church of Christ, and, through faith in the Holy Spirit and in the truth, into the church of the Holy Spirit. i.e. the church of Christ, and by the power of his Spirit, transforming them from within with almighty force, into peaceful, well-behaved, understanding, loving people, maturing in all kinds of beneficial human science and the arts of peace, and peacefully uniting themselves in the legal association of the civil community, i.e. the states? -

But within this great miracle of the world, which you, as a fact of the world's history, cannot deny to its face and which is also repeated before our eyes in the fifth part of the earth - within it, how many thousands and thousands of individual souls have not been converted from darkness to light, from the power of Satan to God, through this gracious gospel?

In former times they worshipped as gods the individual created things of nature and forces of nature, the beneficial ones, in order to keep their favor, as they thought, thereby, the harmful ones, in order to avert the threatening evils, but both out of servile fear; and

in insane superstition and idolatry they knelt down before wood and stone, the formations of their own hand, which had eyes and did not see, ears and did not hear; - but after their conversion to Christ they recognized, worshipped, and worshipped the triune God, the creator, sustainer and governor of the whole universe. In times of bloody persecution, how many individuals did not die at the stake, on the red-hot grate, under the teeth of wild beasts, in unconquerable faith and in blessed faithfulness? How many individuals have not confessed and called upon Him as their one and only Lord and Savior, praised and glorified Him, whom you, blinded by the will-o'-the-wisp of Satan, hold as a crucified Jew and blaspheme? And even if, against the innermost voice of your conscience, you are unable to declare this to be pious fanaticism, you must be even more disgraced by the fact that these saints of the Lord, in the midst of their torments and hardships and in their often so painful slow death, do not hate Him. They did not nurture hatred, anger, bitterness and feelings of revenge against their tormentors and torturers in their hearts, but called upon God to grant these poor blinded people, who knew nothing of what they were doing, grace to repentance, and thus to fulfill the instruction of their Lord with their lives.

follows: "Love your enemies, bless those who curse you, do good to those who hate you-pray for those who insult and persecute you, that you may be children of your Father in heaven."

It is in vain that you are bold with your mouth to call this behavior a shameful and servile self-abasement, but your innermost conscience nevertheless testifies against your mouth and you cannot get over recognizing this moral beauty of true Christianity in secret and seeing a superhuman divine power in it. - —

Thus you have already been urged and compelled by the conversion of the pagans during 1800 years, at the same time against your will, in your reason and pleasures, to conclude as from a divine effect on the divine power of the holy scripture; and may now and then in the course of history, as e.g. in the missionary eater of Charlemagne and in the fanaticism of the Spanish priests in Merico and Peru, a lot of human and carnal things have been mixed in. And even if in the course of history, as for example in Charlemagne's missionary eatery, in the fanaticism of the Spanish priests in Merico and Peru, much that is human and carnal has been mixed in, the divine fact is never thereby annulled, which is also testified to by an unpartheistic world history, that the Gospel of Christ is a power of God to make blessed all who believe in it and to miraculously transform slaves of the devil into free children and heirs of God. - —

But also in the outer! The great deeds of the divine word and especially of the grace-filled gospel have not happened in such a way that you should not know anything about them.

Or should you really have seen nothing of it at all or heard it through credible people, ww even some morally sunk and degenerate people, gross transgressors of divine and human commandments, cursers, blasphemers, perjurers, murderers, robbers, thieves, cheats, fornicators, adulterers, Gluttons, drunkards, liars, slanderers, in whom all human attempts at amelioration proved utterly impotent and whom human society had already expelled from itself as the basic soup and the dregs of all corruption and morally ostracized and destroyed, Indeed, some of them had already been seized by the avenging arm of civil justice - just as many of these morally rotten and humanly incurable wretches had been thoroughly healed internally by the gentle and yet so powerful force of the Gospel of Christ, after they had first repentantly recognized and confessed their misery through the law of God, were thoroughly healed inwardly and miraculously transformed, as it were, from cruel tigers, ravening wolves, treacherous hyenas, unclean sows, lecherous goats, poisonous snakes, miserly hamsters and cunning foxes into lambs and doves?

And again, can you, in spite of the credible testimonies of history, deny the reverse, how many noble and highly gifted princes, victorious generals, wise statesmen, famous scholars and celebrated artists, profound thinkers and spiritual poets, who shining stars of their century, the gladders of mankind, the adorners of the world, have laid down all their crowns, glory, power, honor, wisdom and art at the feet of Him, overcome by the glory of His Word, whom you blaspheme a crucified Jew?

But also this historical fact will hardly be hidden from you, how this and that noble spirit struggling for essential, heart and head at the same time satisfying truth and knowledge of God, after he searched and researched for it in vain in the most profound thinkers of all times and peoples, finally found it in the holy scripture, in which indeed, Although not in the form of scientific thought, all the treasures of wisdom and knowledge about God and man, nature and history are contained and revealed to the sincere sense of truth, and, as far as man is destined to know here, all the riddles and contradictions of the human heart and life are satisfactorily solved, which without the revealed word of God lie dark and unresolved.

And should the supreme triumph of the divine word and its powerful effect, also in the field of thought and knowledge, be so completely foreign and unknown to you, as the spirit of divine truth, which rules in it and permeates it, has always seized and overpowered with irresistible force even those who actually set out to refute the holy scriptures and to throw down their divine prestige? But of course, they were not the ones who were inspired by God's truth. But of course these enemies, defeated by God's word, were not companions of your kind, whom you set against the Almighty with deliberate malice of heart and will, with hatred and indignation against God, with constant suffocation of the natural voice of conscience, with a rock-hard face and insolent whore's forehead, and who, although powerless worms of the dust, which He could trample with a kick, nevertheless consider yourselves to be. To overthrow Him from His throne and to invalidate His word of truth. No! In those sincere souls, the doubt was not in the evil heart and will, but only in the unenlightened mind, and therefore the gracious and all-wise One condescended to their weakness and foolishness and, through the illumination of the Holy Spirit, resolved one apparent contradiction of the sleeps after another, so that inwardly they became more and more convinced of the unity and harmony of the Holy Scriptures and were convinced of them as divine. They became more and more convinced of the unity and coherence of the holy scripture and became certain of it as divine truth. But you, as long as you persist in your malice of heart and rage against God, shall not recognize the truth after his righteous judgment, but shall find nothing but darkness, error, foolishness, nonsense and folly in his word, in which he hides himself from you as well as reveals himself to them; for as one seeks God, so one finds him, and with the perverse he is perverse.

But you cannot possibly deny those glorious facts of the mighty effects of the divine Word in the areas of life and knowledge, since they have the testimony of history for themselves, both as a whole and in detail, without your ill will against the superstitions of history.

The first thing you have to do is to make your mind and conscience clear. - —

But what will you finally answer to him who, after having been one of your most revered heroes and idols for quite some time, now, seized by the mighty hand of God and salutarily humiliated, speaks a completely different language and at the same time raises testimony and judgment about and against you? Heine in Paris, who for decades mocked the Lord with you and despised his word, but glorified and idolized man and his wisdom and carnality.

Oh how he now recognizes in the pain of illness and under the sickness of suffering the impotence and nullity of his former fantasies and dreams, the foolishness of his wisdom, the bottomless and desolate of his philosophy, the perversity of his heart and will!

How has his conscience awakened from its stupor, burst forth from its oppression, become a loud-speaking witness to the mutilation!

Now he is not ashamed to confess "that he has returned to God, like the Prodigal Son, after having spent a long time tending the pigs with the Hegelians;" now he openly declares that he cannot use the "God of the pantheists (world gods and deniers of personal God). He now openly declares that he cannot use the "God of the pantheists (world gods and deniers of the personal God), since he is a poor dreamy wesenu and interwoven and grown together with the world, yes, as it were imprisoned in it, will-less and

powerless; for in order to have a will, one must be a person, and moreover, if one desires a God who is able to help, then one must also accept his personality, his other-worldliness and his holy attributes (qualities): the all-goodness, the wisdom, the all-righteousness 2c. For this reason, he also handed over such poems, which only halfway contained "insinuations" against the dear God, to the flames with fearful zeal; for it is better that the verses burn than the versifier (the verse maker)." Then he remarks "that the God of the pantheists is basically no God at all and that the pantheists are actually only bashful atheists who are afraid not so much of the thing as of the shadow it casts on the wall, namely of the name. And since there is only a choice between the absolute Bible God and atheism, he confesses that he has returned to the old superstition (as the enemies call the true faith) to a personal God; and although the high clergy of atheism - namely, you and your lights - have pronounced their anathema on him and the fanatical priests of unbelief would gladly put him to the torture so that he would confess his heresy, he wants to do this before the torture and just confess that he has returned like the Prodigal Son."

Behold! this Heine, one of your former favorites and captains, who, according to God

Your former friend and leader will appear against you on the day of judgment with this still very weak and meager knowledge of the absolute God of the Bible and condemn Erich.

For although he has not yet thoroughly recognized from God's Word sin in Adam as the root of all corruption of the heart, of all darkening of the mind and of all perversion of the will, and grace in Christ as the source of all purification of the heart, of all enlightenment of the mind and of all rectification of the will, both on the whole in the history of the human race and in each individual human soul, and until therefore perhaps the beginning of true repentance toward God and of true faith in the Lord Jesus Christ is not yet in him: But two things are irrefutably clear from this confession of his: first, that your allegedly newly discovered wisdom to happiness is nothing but foolishness to eternal ruin, and that you too, without the mercy of the Absolute Bible God," are irretrievably lost.

So far then, I have summarily testified about and against you from history, as from the innermost depths of your own conscience, about the divinity of the holy scriptures according to their origin, content and effect. And even if you laugh and scoff at it anew, as if you, blinded and seduced by the false light of Satan, were hurrying inexorably toward the hellish mire, this testimony shall nevertheless be firm and certain truth as long as the word of God remains, which will judge you at the last day. - —

**Strange mission sermon.** Delivered by Sup. Nagel from Triglaff near Greifenberg in Pomerania, at the annual celebration of the Lutheran mission to Leipzig, August 26, 1851.

Come, Holy Spirit, fill the hearts of Your faithful and kindle in them the fire of Your divine love. Who through diversity of tongues have gathered the peoples of the whole world in unity of faith. Amen.

Matth. 16, 3. You hypocrites, you can judge the form of heaven, can you not also judge the signs of this time?

Beloved in the Lord! Once the Pharisees and Sadducees came to Jesus, tempting him and demanding that he let them see a sign from heaven. But the Lord sighed deeply, scolded them a wicked and adulterous way, and would not give a sign. What shall we say to this? Shall then the word of the Lord, shall the messengers of the Lord never and under no circumstances be authenticated by signs that follow? This cannot be the opinion of Jesus. After all, Moses and Aaron, Elijah and Elisha, Peter and Paul and other messengers of God are more authenticated <sup>M</sup>en by signs and wonders, and the Lord himself did not disdain to refer to miracles for his mission, as he says: "The works that I do testify of me."- Or was it wrong of these Pharisees and the object of Jesus' groaning that they demanded such signs? -Not really that either. Surely the Lord was not angry when Gideon asked, "Dear, give me a sign." Rather, He grants him the sign requested; indeed, more than one. He is not angry when Hezekiah asks Isaiah, "What is the sign by which I know that the Lord will make me well?"-but He grants a sign for it. He is not angry when his people ask him, "What is the sign of your future?"-but he names the signs. Yes, it also happens that the Lord commands to ask for signs. "Ask for a sign from the Lord your God!" he says to King Ahaz. He declares and reproves it as an insult to his majesty when Ahaz does not demand the sign granted in advance.-How is it now to be understood in relation to these sayings that the same Lord punishes the Pharisees who demand a sign from him and does not want to give them a sign? This is indicated by these words that the Lord says before: "In the evening you say, 'It will be a beautiful day for you, for the sky is red'; and in the morning you say, 'There will be a storm today, for the sky is red and cloudy. You hypocrites, you can judge the shape of the sky, can you not also judge the signs of this time?'" -With these words, the Lord does not make the Pharisees sinful both for demanding signs, but for not judging the already existing signs of the time. "There are signs enough," he wants to say, "testimonies for the authority of my person and the truth of my teaching. They are there and also unconcealed. But now you act as if there were no signs, or as if the existing ones were not enough. You desire more brilliant, more striking signs and pretend as if you would then believe, and yet you have decided beforehand that you do not want to believe. The Lord punishes these Pharisees who demand a sign in the same way that he punished Ahaz, who does not want to demand a sign, namely unbelief and hypocrisy.

But this word of Jesus, which chastises the Pharisees and Sadducees, is also useful to us for teaching and chastisement. For by it we are also made sinful if we are blind and cold, or indifferent and lukewarm to the signs of our time, to the signs by which the hidden God wants to be revealed to the present generation and legitimize his old word anew. In particular, we are made sinful if, in order to gloss over our unbelief, we are not satisfied with the signs that the Lord has given to this time and this generation, and hypocritically desire others instead, which the Lord does not want to give. This hypocrisy will be forced to confess on the last day: We did not believe because we could not believe, but because we did not want to believe!

Based now on our text, which gives us the  
On this basis, and on the occasion of today's Mtson feast, let me, under the gracious protection of God, show you the mission to the Gentiles as such a sign of the times.

The first step is to show the sign nature of the missionary work, and then to interpret the sign language of this work. First of all, the nature of the signs of the missionary work should be demonstrated in general, and then the sign language of this work should be



interpreted in particular.

# 1.

The mission to the Gentiles of our day cannot be denied the nature and significance of a sign. First of all, it is obvious that the Word of God attributes a sign nature to the mission to the Gentiles in general, to the conversion of the Gentiles to the God of Abraham, Isaac and Jacob. This should be a sign for the blessed seed of Abraham, that all nations will be blessed through him. It is a sign of the times for the hero of the tribe of Judah, that the nations will follow him. Among the signs of the times that Jesus mentions to the disciples of John, the last and obviously most important is this: the Gospel is preached to the poor. Among the signs that Jesus tells his disciples as harbingers of his future, there is also this: The gospel of the kingdom will be preached in the whole world as a testimony to all nations. So the other thing cannot be denied either, that the mission to the Gentiles has grown and been revealed to the world in such a way by God's grace just in the last 50 years that we may hold it up to everyone with a good conscience as a fluttering banner, as a sign. This work has not come about or been promoted by cabinet orders, not by chamber resolutions, not by expert opinions of the estates. None of the viable systems of worldly wisdom has taken it under its wings or into its care. None of the fine arts has glorified it. Yes, it existed in blessing long before here and there the proper church regiment timidly confessed to it. It is not preferably the sacks of the rich who have opened themselves to this work. It has not been pursued as a profitable trade speculum. It was not degraded to a church indulgence, that for the mission contributions forgiveness of sins, life and bliss were promised. The whole work rests, next to the grace of God, on the free, good will of people who live by faith: "Christ's blood and righteousness, that is my adornment and garment of honor". And this faith, which must let itself be shaken by the world so that it makes people indolent for good works, the Lord has succeeded in bringing about a work in fifty years, in a meager time, which, as hardly any time before, fundamentally turns away from eternity and its interests, for which in the Protestant church communities alone six million thalers are contributed and spent annually.

A work that has girded the borders of Christendom with a belt of more than a thousand spiritual places of arms and, by the weight of the Spirit alone, has in this time saved about five times a hundred thousand heathens from the authority of darkness and brought them into the realm of God's reward, a work that has also had a momentous effect on the refreshment of the local church, especially on the revival of the so long neglected communion of saints. Thus, the part of this work that was transferred to our care, the independent mission to the Gentiles of the Evangelical Lutheran Church, also shows the clear traces of a wonderful leadership from above that surpasses human calculations. The Evangelical Lutheran daughter congregations in the East Indies, founded already in the last century, share the decline of their common mother in Europe. And behold! when the last Rege Lutherans were to be thrown into the lap of a foreign church mother, the recovery of the rexed mother in Europe had already progressed to such an extent that the Saxon Mission Committee in Dresden was able to take the decision, which was as much in keeping with the times as with the Scriptures, to let the Lutheran Church no longer pull as a handmaiden on the foreign yoke, but to work independently and on the basis of its own confession. The Lutheran Church, close to melting away and bleeding to death in the turbulent mixture of all possible confessions, regained its specificity as intended by the Lord. She, who was believed to be dead, rose from the dead, and soon the mother's breath of her special life will blow again over the dead and lost mission fields of East India, and the children will come back to their right mother. But whoever really considers what had to happen in Europe before these fields of our church were preserved for work and harvest, will adoringly confess that here is a connection of things intended by God alone and recognized by us Attics only afterwards, i.e. a sign through which the Lord speaks to us.

So much, beloved in the Lord, of the Zei-  
hennature of the heathen mission in general. tesaßt mich nun

## 2.

Interpret the sign language of this work, i.e. interpret what the Lord wants to tell and testify to us with the mission to the Gentiles, as your visible word of God.

The first testimony that the Gentile mission bears to us is a testimony to the Scriptures that they are truly the Word of the living God, and therefore also for Jesus, that he is truly the Son of the living God—a testimony to the purpose of his mission, to the fruit of his suffering, to the salvation from his wounds, to the power of his resurrection, to the duration of his kingdom. The heathen mission of our days, its emergence, its growth, its wars and victories, are basically the sting against which it is most difficult for unbelievers to be lured. In Christianity, it is not the proofs based on witty thoughts and intricate conclusions that come to the fore, but the proof of the spirit and the power.

God's kingdom is not in words but in power. It is of great importance that Christ is called a prophet, first mighty in deeds and only then mighty in words. When Nathanael does not want to believe that Jesus is the Messiah, Philip spurns the scholarly proof. He appeals to the proof of life and says, "Come and see." Thus the Lord has given us a sign in the mission to the Gentiles, which we should hold up to those who do not want to believe that the Scriptures are the Word of God and that Jesus is the Son of God, and call out to them, "Come and see." When John asks Jesus: Are you the one who is to come?—Jesus disdains to give the scholarly proof. He appeals to the proof of life and says: "Go and tell John again what you see and hear." The mission to the Gentiles with its fruits fully represents in our days the signs and wonders of that time, that the blind saw through Jesus, the lame walked, the deaf heard, the dumb spoke, the lepers were cleansed and the dead lived. And in view of the great signs and wonders in the mission to the Gentiles, it is a pitiful and at the same time most criminal aberration that some proud spirits of modern times make over-saturated minds lust after miracles precisely in the form that the apostolic times show us. Already in common life, dissatisfaction with the supposedly small gifts of God is an evil thing. But it is even more evil and dangerous when one is dissatisfied with the apparently small gifts and deeds of God in the spiritual sphere, all the more dangerous because blindness and ingratitude against the abundant gifts and deeds of God are the natural sisters of this Pharisaic dissatisfaction. It is always good, when we seem to be lacking something important, to make as accurate a register as possible of what we have. A Christian will then find that what he has is always more than what he lacks. So we seem to lack a lot when we read about the various spiritual gifts of the apostolic times and have to tell ourselves that not only they themselves, but even their understanding has been lost. But if we look at the mission to the Gentiles and its fruits, what we still possess together with the apostles must be more than what the Lord, who has power to do with His own as He wills, has preferred before us. Yes, even more! Just the less the personal spiritual gift of today's Christians is compared to that time, the poorer today's church is in miracle-workers in the sense of that time, yes, in apostolic personalities in general, the greater the sign and miracle of today's mission to the Gentiles, the more definite and unequivocal it testifies, not of our power and of our gifts, but of the power, truth, and authority of the Word, and of the power of the Sacraments, and of the undiminished power and unabridged arm of Him to whom all power is given in heaven and on earth, and toward whom all human co-workers in the kingdom of God learn the longer the better to boast and confess their weakness: "He must grow, but we must decrease."

That is why the simple missionary journals of the last fifty years have been the most powerful apologies for Christianity, the most striking pamphlets against the philistines of our day, the most valuable contributions to the solution of the real prize questions of this time, over the answer to which mankind is divided from the beginning to the end, the questions: "What do you think about the Scriptures? Whose word is it?"—and "What do you think of Christ? Whose Son is He?"—to these questions the great deeds of God in Tahiti, which was transformed from a blood-soaked desert into a paradise by a thirty-year preaching of this Word, answer like thunder, even like lightning. The answer is given by the great deeds of God in the West Indies in Ham's cursed race, which, in spite of a hundred years of maltreatment by so-called Christians, nevertheless took hold of the crucified God of these Christians with an intimacy of love, with an ardor and enthusiasm, with a strength of sanctified will, so that the conversions reported from there recall the most beautiful and flourishing times of the church. This is answered by the great deeds in Madagascar, where the young Christians go to their deaths for God's Word and God's Son with the joy of old courage, while in Europe, while in Germany, which has been a Christian country for a thousand years, God's Word and Son are brazenly denied and trampled underfoot, or the old heartless question of Pilate, "What is truth?" is carelessly and often thoughtlessly repeated with Laodicean lukewarmness in a thousand variations. To this the great deeds of God in South Africa, in West Africa, in the East Indies and far to the ends of the earth give answer. It cannot be the task of a sermon to show you all the great deeds of God on all these fields and to interpret the thousand and thousand voices from there to you. I only wanted to point out the many thousand springs of water that the gospel of Jesus Christ has drawn from the rocky soil of the Gentile world. I must now instruct all those who thirst for truth and have not yet

found it, or have not yet tasted it, to seek out these springs, to look at these signs and let them affect their hearts. If we despise these signs, if we do not bother to look for them, the Lord will have to speak to us as he spoke to Chorazin, Bethsaida and Capernaum, and Tyro and Sidon, even the Sodomites, will fare better in the last day than we will. I know well that the last and best proof of God's Word and Son lies elsewhere than in the sign of the mission to the Gentiles. The last and best proof of God's Word and Son can only be found by following Christ's saying: "If any man will do the will of him that sent me, he shall know whether this doctrine be of God, or whether I speak of myself." But I also know from my own experience how difficult it is before a person takes this path, and that in no area than in the area of practical Christianity is the foolishness more widespread that wants to learn how to swim without entering into the

water. As long as we lack the courage or the earnestness to do the word of Christ ourselves and thus directly experience its power in ourselves, the best advice for the soul is to look at the power of the word in other souls, in order to gradually gain the earnestness and courage to test the healing power of the word in one's own illness. The sign of the mission to the Gentiles cannot yet easily work the actual saving faith in you, but it can and should invite, encourage, urge you to take the last decisive step, namely, instead of the sign, to let the word of the cross itself have a direct effect on you. Then the Spirit itself will testify that Spirit is truth, and you will be able to intone, "I have now found the ground that holds my anchor forever." And instead of missing or desiring other signs and wonders, or letting the devil, the old ace of God, impute them to you, you will discover around you and around you daily more wonders and signs than your poor heart is able to grasp and your heavy tongue worthy to praise.

But the mission to the Gentiles does not only bear witness to the word that is carried among the Gentiles, namely that it is a power of God to make all who believe in it blessed, but secondly also to the bearer of this word, namely the people from whom the mission goes out. But the mission testifies to the people who carry it out in a completely different way than it does to the word that is carried out. God's Word and Son appear in your light and sign of the mission to the Gentiles in the splendor of transfiguration. But the missionary people have a warning sign in the very mission they carry out, that within their territory the day of salvation is drawing to a close and evening is approaching, where, as is well known, the shadows grow longer by the minute and the light fades. In the enlightenment coming from the mission to the Gentiles, Jesus seems to us like a hero of God, the head in the rays of the sun, the supporting foot, the missionary peoples in thunderstorms, in the shadow of the breaking judgments of God. I know that the opinion that the awakening of a lively and blessed missionary activity is a favorable omen for the missionary peoples, namely also for them the sign of the dawning of a new day, enjoys a rather general approval. But before God's word this opinion does not exist. Which is the first

missionary people? Obviously the Jews. As it is written, "From Zion goes forth the brightness of God"-and again, "Salvation comes from the Jews." And as it is written, so it is done. From Zion went forth the beautiful brightness of God, but it went forth from Zion in a double sense, namely also in the sense that Zion itself lost it over it. And the brightness really came from the Jews, but in a double sense, namely also in the sense, that the Jews themselves lost it over it. It is unmistakable that often in the Old Testament the already there given promises to the Gentiles are expressly at the same time also threats for the Jews. As it is written: "I will be sought by those who did not ask for me; I will be found by those who do not seek me".

And to the Gentiles who have not called on my name, I say, Here I am, here I am."-And why is that?-"For I stretch out my hands all day long to a disobedient people who walk after their own thoughts in a way that is not good."-It is unmistakable that the word of John the Baptist: "God is able to raise up children for Abraham out of these stones!"-is both a promise for the Gentiles and a threat for the Jews.

It is unmistakable that as often as the Lord Jesus himself speaks of the calling of the Gentiles, he always connects the rejection of the Jews with it. He says: "There shall come from the east, and from the west, and from the north, and from the south, and shall sit at meat with Abraham, Isaac, and Jacob: but the children of the kingdom shall be cast out into outer darkness." He says, "The kingdom of God will be taken from you Jews and given to the Gentiles who bear its fruits." The Lord develops the law of the mission to the Gentiles even more clearly in the parable of the great supper. According to this parable, the invitation of the heroes arises explicitly only from the wrath of God against the Jews who were originally invited. According to this law, Paul and Barnabas preached first to the Jews in Antioch, and when the Jews blasphemed instead of believing, Paul and Barnabas spoke freely in public: "The word of God had to be spoken to you first; but now you have rejected it and do not consider yourselves worthy of eternal giving, behold, we turn to the heroes." From all these reasons and sayings, St. Paul then also concludes with surprising certainty in the epistle to the Romans that the wealth of the Gentiles is the fall of Israel, that the blessed successes of the Gentile mission are a sign that Israel's election and calling is on the decline. I say with surprising certainty, for mere human wisdom would have concluded otherwise in this fast. "Paule, you are raving," the wisdom of this world would have shouted, "you see and judge too blackly and too heavily.

Certainly you have cause for holy indignation against the old covenant people, but not cause for such hopelessness. Remember, Israel has never had greater signs and times and men than these last thirty years. Nor are the successes so far so small that one should doubt the rebirth of the people as a whole. Think of the first three thousand on the day of Pentecost, think of the other five thousand, and how even many of the Pharisees and priests are

become a believer! Think of yourself! Were not your people's blindness and anger gathered together in you personally? And did not the scales fall from your eyes? What, then, do you speak so definitely and surely of a fall, of a long-continued

In this case, when everything is still in the midst of ferment, in the most lively struggle for development, and justifies the best hopes?-this is roughly what human wisdom would have said and concluded. But Paul sticks to the sign of the mission to the Gentiles given to him. He understands the sign language of this work. He

"God's kingdom is given to the Gentiles."-"So it must be taken from the Jews," he concludes, "because Christ himself has joined the two."

But just as Paul, in a strange way, does not regard the flourishing missionary work of his time as a sign of the resurrection of the people from whose bosom the work originated and by whose noblest sons it was planted, but rather as a sign of its fall, we would also be making a mistake if we wanted to assume a new flourishing of the Church in our Fatherland from the missionary work that has bloated among us.

close lands.

It is not by chance that the new upswing of missionary work dates from 1795, i.e. from a time when Christianity in Europe resembled a worn-out old man, and shortly before that in France Christianity, even blasphemously enough the existence of the living God himself, had been discredited. This happened, so that once again the word was fulfilled: "Now that you have cast it off, and do not esteem yourselves worthy of eternal life, behold, we turn to the Gentiles. It is not by chance that our Evangelical Lutheran Church in the year 1836 has turned to the Gentiles.

It is not by chance that our time, which is generally poor in faith, shy of the Bible and the cross, sold out to the world and its air, is doing things that an earlier, spiritually poor, church-averse, worldly and cross-shy time is doing. It is not by chance that our time, which is on the whole poor in faith, faithless, shy of the Bible and the cross, sold to the world and its air, carries out things that an earlier, spiritually richer time hardly took into consideration, your time, from whose songs and melodies, prayers, forms, symbols,

catechisms and dogmatics we must feed, as the Egyptians fed during the seven lean years and nourished themselves from the seven fat ones. To say that our fathers did not do their duty in this is to say little or nothing to explain this strange phenomenon. No! This phenomenon is essentially and sufficiently explained only by the law which Christ established once and for all, that the invitation to the great supper should be made according to God's precepts.

The vineyard will be given to other vinedressers only when the original ones refuse to pay the interest and expel the son and heir to the vineyard. Therefore, just as the appearance of the Son of God in the flesh, His mighty deeds, His mighty words, His resurrection, the outpouring of the Holy Spirit, and all the other great, great deeds of God in apostolic times could not have prevented the fall of Israel that soon followed, so too the great deeds of God in our time, the life that has undeniably awakened at various points, will not be able to prevent others from being appointed instead of the present bearers of Christianity, who have already become inwardly hollow. And that the Lord has such a thing in mind, that such a thing has come very close to us, that is what the sign of the mission to the Gentiles should loudly testify to us. Of course, it is still possible that the danger for us will come before the end.

and it does not yet come to a collapse of the native church. For this is a wonderful God, who first let Nineveh preach: "There are yet forty days, and Nineveh will fall"-but after that, when Nineveh repented, God repented and did not. But there is nothing less necessary than such a repentance of our people, which is somewhat similar to the repentance of the city of Nineveh, if God's Word and Sacrament are to remain pure and unadulterated for us, and if the collapse indicated by the increasing flourishing of the Gentile mission is to be reversed. But the less our people, on the whole, give hope and prospect for such repentance, and as long as our peoples, on the whole, push the bread of life from their table and trample it underfoot, always crying of stultification and regression, as often as the Word of God desires space, seat and voice in our hearts and homes, in marriage and child rearing, in our customs, in our laws, the Word that has birthed and borne all our true progress and continues to bear it to this day: so much the less have we reason to despise the sign of the Gentile mission, and to say, There is peace, there is no danger. For both sayings must be fulfilled, the saying of Christ, "It is not good to take bread from the children of Christ, and to cast it to the dogs," and the saying of the Canaanite woman, "But yet the little dogs eat of the little bread that falleth from their masters' tables." God's word cannot lie idle, unused, uneaten. If the masters of the past, who are satiated and lust after Egypt's flesh, despise the simple bread of God and let it fall from their table, then the dogs come and eat it. Therefore, whoever sees the mission ships cast off from the home shores, rejoice in the Lord for the sake of the Gentiles, but also be frightened when he reads in the spirit the inscription on the mission flag: "The kingdom of God shall be taken from you," when he reads the inscription: "Here sails the word of God, which the European, the German, the Saxon Christians no longer want." And whoever can read and understand this inscription, and whose eyes glaze over at it, let him hasten and save his soul before the last missionary ship will cast off its anchors and the last messengers will shake the patriotic dust from their feet.

And who knows how near this time is, which we can endure by nothing but what we least feel like doing, namely by righteous repentance! Who knows how near it is! For yet a third testimony is to be given to us by the sign of the Gentile mission, and yet another inscription is to be read on the mission flag, namely, the end of the world. As the mission to the Gentiles gives a testimony to the word that is carried out and to the people who carry it out, so also thirdly a sign and testimony of the world in general. It gives witness to the word of its divine power, to the missionary people of their fall, and to the world in general of its end. It is not necessary to explain this third in detail. For Christ speaks plainly and clearly: "The gospel of the kingdom will be preached in the whole world.

The end of the world will come, and then the end will come! Yes, then the end will come. What would then remain on earth that would be worth talking about and doing when the gospel has been preached to all creatures and the eternal church of God, the full number of God's chosen children, has been gathered from all peoples? Everything else that we love, care for and do has its true, lasting value only in the fact that it consciously or unconsciously, gladly or unwillingly serves this ultimate purpose, that God's house may be filled. The end of the world is waiting for this to happen, and it cannot come sooner. But the end of the world does not wait a minute for anything else, and man's thoughts, plans, undertakings, inventions will all suddenly come to a standstill and remain unfinished, even collapse like Babel's tower and everything that is built from the bottom up, when the last hammer blow will have been struck on God's work and building; Just as the walls of the waves in the Reed Sea stood only until the last claw of Israel had passed through and reached the safe shore, but then collapsed over Pharaoh and all his splendor and all his plans. When the last chosen soul has passed from death to life, heaven and earth will pass away and the door to God's kingdom will be closed. And there will be no more preaching and no more baptizing, but only singing the *Te Deum* of eternity on one rope of the conscious chasm and howling and gnashing of teeth on the other.

Date every new mission station is a new tower on the battlements of Zion, and with every new tower a new bell is sounded, and all the bells of all the mission towers ring solemnly and audibly through ancient Christendom: "Midnight is called this hour!" -and again, "Her friend cometh from Hunmel glorious, from grace strong, from truth mighty; her light grows bright, her star rises!" And this is the longing of all the pious from the world. For as long as we believe in a holy Christian church, so certainly, as long as human hearts beat, the groaning has not ceased on earth, with which

the Scripture closes! "Come, Lord Jesus!" To this longing and to this groaning the Lord answers by the sign of the mission. It is like a comet bearing the inscription, "Behold I come quickly!"-and again, "It shall not be long, and we shall come home." And the greater the progress of the Mission, the more clearly unfolds before the eyes of the faithful, in the midst of all lamentation and anguish, the marvelous splendor of the

The great holy evening of the world, which precedes the feast of the Lamb, and our missionary feasts, like evening bells, ring sweetly in the ear, so that all who love Jesus' appearing lift up their heads, for their redemption is near.

This is the sign language of the heathen mission. Do not despise or overhear it. And let us not overlook that in this sign language and its proper understanding we are also given the strongest impetus for missionary activity. Ar-

If we cooperate in this work, we help to establish a sign, a sign to the glory of the great God and Savior revealed in the flesh and crucified for us sinners-a sign that preaches the quickest repentance to our home church, and a sign for whose completion the angels, as it were, are only waiting to usher in the rest of God's people. Therefore straighten up the lazy hands and the weary knees and do certain steps in this work with your feet, and let our solution for the new mission year be the old thundering word: "Cursed be he who does the Lord's work carelessly." Amen.

(Submitted.)

## The ship.

### 1.

The ship of the church moves through the wild waves of the world;  
Drawn away by the breath of the Spirit. Christ is inside with his own:  
They continue steadfastly along the paths to the blessed paradise.

Your refreshment is the Lord's grace, your guiding star is His eternal Word.

But this outrages the old dragon: A roaring lion he goes about, he grimly opens his jaws, and furiously he stirs up the sea.

Soon it will be black with thunderstorms, The sky has veiled its light, The earth's grounds quake, tremble;

The lightning sprays, the storm wind roars.

The waves tower like mountains, The ship soars sky-high: The abyss threatens to shatter it,

Now, it seems, it no longer comes out;

Since the floods of water are already crashing into the ship with impetuosity, the devils are already mockingly saying: Soon the church will be no more.

The dear disciples see with horror

The certain doom they imagine: Then they hasten to wake the Lord, And call upon him with trembling: "Help, Lord, O help, since we are perishing. Save us, leave us not!" And the Almighty hears their supplication, Rises up full of grace, And says, "Hush the sea, and be silent ye winds!" And suddenly there is perfect calm: the storm is still, the wind blows the ship gently to the harbor.

The disciples give glory to God:

"Praise be to the Lord, whose strong hand

The fury of hell, the fury of the seas Overcame for the salvation of the church.

Lord, let us believe your words and stand firm on this rock:

So the power of the gates of hell Au us must go to nothing but ruins."

So it goes, the Lord's church;

Thus Christ, the strong hero, whether still so fierce protects them their enemies, flesh, Satan, hell and the world.

Often it seems she must succumb: Already hell rejoices: "She is gone

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But always rises to new victories

The noble Queen of Heaven.

Loudly it shouts in all lands,

And preach to all near and far: "There is still a peace;

Come up! Enter the kingdom of the Lord!" And many hear their words,

And they go through many people's hearts;

They struggle for the narrow gate, And faithfully strive heavenward.

So new crowds keep coming, \* And say, "False world, farewell!

We want to sail with Christ's little ship To paradise across the sea."

Even if a thousand thunders crack, And many a hostile reef looms, The eternal guardian's eyes watch. And never a holy ship sinks far away.

And whether it met all the weather,

And whether it beat a cruel storm wind: But it brings safely to port those it carried in its bosom.

Countless have already landed.

And rest in proud security, Where no ocean wave surges, And where no more death and no more strife. Therefore, dear brothers, take heart!

Hope sings with a sweet tone: harp sounds rush down; -> How near is the stuff already!

How bright all the stars shine!

The air of paradise is already refreshing us, And lovely shines in the distance

Jerusalem in the morning fragrance.

Already we taste with blissful delight The powers of the world to come;

Soon we'll watch the sky sun, When our anchor finally drops.

Therefore be confident! - Soon it will resound with loud shouts of joy: Land!

Soon we'll be out of the water With tears of joy, hand in hand.

**H. Fick.**

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### The American Ambassador.

In the July 9 issue of the *Lutheran Observer*, we find a submission condemning the ever-increasing fraud of which the American Tract Society is guilty. The sender demonstrates how the committee employed by the Society for the publication of tracts falsifies almost all the books it publishes in favor of Anabaptist errors by omissions, additions, alterations, and so on. Then the article goes on to say: "The German editor of the Publication Committee is a Mr. Nauscheubusch, a German and Baptist. He is also editor of the 'American Messenger,' a periodical which I hope our Lutheran pastors will at least not recommend to their people in the future, for this periodical will no doubt likewise be deceitfully applied to a means of circulating the peculiar and unscriptural views of the Baptist sect." Since this rebuke and warning

Even in a paper like the "Lutheran Observer", which itself only bears the name "Lutheran", but is edited according to unrighteous principles, the reader can well imagine how disgracefully the Baptists may abuse the influence which they have known how to procure for themselves on the editing of the writings which come out of the expenses of the Tract Society. Therefore, Cedar is once again warned against their writings and against their newspaper, the so-called "American Ambassador". May especially every Lutheran preacher recognize how irresponsible and unfaithful to his church he has acted, if he has been careless enough to give the paper, filled with secret and obvious poison of false doctrine, into the hands of the souls entrusted to him.

#### Receipt.

Thirty dollar bequest from Blessed Cars live Wirth in New-Avrk for the purposes of the Lutheran Seminary in St. Louis, sent in by C. Meier and D. Siraelmann.

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Fourteen dollars bequest of the blessed Jgsr. Caroline Wirth in New-York for the mission of the evang. luther. Synod of Missouri 2c., sent by C. Meier and D. Stcgelmaun in New-Nvrk.

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North - corner of the third and Chestnut - street".

# Year 8, St. Louis, Monday, August 4, 1852, No. 25.

**Request and call for help** to the members of the communities of our  
Synodical district.

"Another request? Again?" you may call out to us, dear reader, when the title of this essay catches your eye. - Yes, dear brother! Another request for your help. And don't let that surprise you. You are a Christian, aren't you? - But that's just the way things are in Christianity. No sooner has one become a Christian than from that moment on there is talk of going, helping, doing good, and not getting tired. Every person who becomes a Christian becomes a Christian because God first makes him a beggar, and when he comes to God as a poor naked beggar, God makes him rich by grace for Christ's sake through faith and gives him everything that he needs and that his heart can desire: Forgiveness of sins, righteousness, peace and joy in the Holy Spirit, divine filiation, heaven and eternal life, yes, Himself, the inexhaustible fountain of all goods. But if this miracle of divine love has happened to a man, then it is also demanded of him that he now do again as God did to him. The undeserved love that God has shown him should now become a fire in him that can be kindled in the flames of the neighbor's love.

love breaks out of his heart again. Just as God gave Himself completely to him, he should now also give himself completely to his neighbor. His Savior calls to him from the cross: "I did this for you! - What do you do for me?" Hence it is said in that beautiful communion hymn of the old Bohemian brothers:

The fruit shall also not fail, thy neighbor thou shalt love,

That he can enjoy yours,

As your God has done for you.

The reason why we, dear brethren, are again addressing you is this. For more than a year now, the two-story building with basement rooms (42 feet wide and 36 feet deep) erected for the Concordia College here has lacked the necessary space. The entire staff currently consists of four families (those of the three teachers and the caretaker) and 34 pupils, namely 7 students and 27 Latin pupils. One of the three teachers, Professor Biewend, has already been forced to move in with his family in the neighborhood, and of the 34 students, 5 have had to take advantage of the kindness of Mr. Tschirpe, a pharmacist who lives in our neighborhood, and seek accommodation in his apartment, while three others from the neighborhood live with theirs and are only present during lectures.

The current dispersed living of the institution's members is not without its disadvantages. The present dispersed living of those belonging to the institution is already not without its disadvantages; but the more of the pupils would later be forced to live outside the institution, the more miserable it would become. Not only do parents naturally want their younger sons to enjoy both education and instruction in the institution and not to be left to their own devices during their studies among strangers; without this, the purpose of the institution cannot possibly be achieved, least of all here in the country. In addition, there is seldom the opportunity to find lodging in the vicinity of the college. It is therefore clear that without an extension of the college buildings, the further growth of the institution would be almost impossible from now on. To omit such an extension would therefore be to confine and cripple a tree that has been planted with great effort and is in the process of sprouting and spreading its branches.

Although we teachers have felt the need for a second building for a long time, we did not dare to make a request for it until recently. Not yet three years have passed since the dear congregations of our synodal district had to make not insignificant sacrifices in order to bring the local institute under roof and roof.

to bring it into the fold. Since, however, God apparently bestowed His blessing on our work according to His great grace, so that the old nets no longer wanted to hold the blessing, we dared, from the synod in Germany to the delegates there, to complain to the latter about our plight and to appeal to their helping love. This complaint and request of ours has now been well received; we have received friendly assurances from several sides that they want to help to the best of their ability. We have also received news from three places, Mecklenburg, Hanover and Bavaria, that they have already collected for the cause of our college building. At the same time, however, we have also received the information that in almost all parts of Germany a time of not insignificant need has recently occurred, and that the yield of the organized collections has therefore probably not been as great as it might have been under other circumstances.

Encouraged by the assurances received in Germany and trusting in Him who, through His unexpected blessing, has made further construction necessary, we, the building commission established by the Synod for the Concordia College here in St. Louis, proceeded in God's name to such further construction, namely to the erection of the second wing. Of course, we hoped to have at least something from Germany in our hands by this time, with which we would be able to cover a part of the expired construction costs. But the construction is already nearing completion and we are still without funds.

What should we do now? To whom should we turn? We are convinced that if we were to turn again to the brothers in Deut Clever and present our embarrassment to them, they would do their utmost to bring the work we have begun to a happy conclusion. But would it be right on our part to ask the brothers on the other side, who have already done and sacrificed so much for us, to make new sacrifices for us now that they themselves are surrounded by all kinds of hardship? Certainly not. That would truly be abusing love. It is true that a Christian should bear the burden of the other, but it is unchristian and shameful for a Christian to burden another with the burden that God has placed on him and that he is able to bear.

We would have liked to spare you, dear brothers here in America. We confess that it is annoying for us to have to pester you again with requests for contributions. We know that there is so much need here and therefore no end to begging and pleading. We know that most of you have little more than you need for yourself and your family. We well remember that only a few months ago your love was still

for the Fort Wayner Seminary. We are also unaware that some of those whom God has blessed above others in temporal goods, often give the most meagerly, so that the burden again falls mainly on the poorer. But, tell yourselves, dear ones, to whom else can we turn but to you?

If anyone, it is you who have the duty to help here. The institution is your institution. You have brought it into being, it is a tree planted by you, it is your child; therefore, even now that it is growing through God's blessing and now, of course, also has greater needs, you cannot possibly abandon it and let it wither away. You have started the work in God's name; therefore, now that God has allowed it to continue, you cannot possibly abandon it because its continuation requires some sacrifice on your part. You have put your hand to the plow; you cannot possibly withdraw it now. After all, it is your sons who are being prepared here for the service of the church; it is your faith for which there is a planting school here; it is your children who will one day receive preachers and pastors of your faith from this institution; it is your Lutheran and indeed your American Lutheran Church to which faithful workers, guards and fighters are to be educated here; it is your new home, in which you enjoy so many benefits before millions of your brethren in other countries, for whom witnesses of the truth are to emerge from this school. Yes, it is partly you yourselves who will in time need to receive pastors from this institute; for it is true that up to now we have always been provided with them from our old home, when there was only need for capable workers: but is it not a miserable thing for you if you are always to rely on receiving help from there? Isn't it wrong to let the German mother church educate us workers at great expense and effort, while we put our hands in our laps? Is it not dangerous to put ourselves in the embarrassment of either remaining without a preacher of the pure gospel for a long time, or to take the first best untested one? Have we not had to deny the request of many a congregation in the most important places, which turned to us with the request for a competent preacher, and now see that it has fallen into the hands of a false apostle? Is it not becoming more and more necessary for us to have preachers here who have been educated here, who know the local conditions and who are clear and firmly rooted in the very points of doctrine in which we here are challenged and tempted? We have brought our children from their old homeland to this distant country, which is so dangerous in terms of religion. What Will they say one day, when we are dead, that we would have taken good care of their better earthly survival by our emigration, but that they would see themselves abandoned and neglected by us in regard to their religion and their souls' bliss? Certainly, you will grant me: for the time being, you have the duty to help.

But some may say, one should do some things, but how? if one cannot do it now? - It is true, dear brethren, it will require no small effort if here in America we are gradually to care for our children and descendants in regard to religion and church as our fathers in Germany once cared for their children and descendants. But repent, our fathers, who did so great things in building beautiful large churches, in establishing Latin schools and colleges, in raising capital and in all kinds of mild donations, from which

the established school buildings could be kept in good condition, new trees could be financed, teachers could be paid and poor students could be supported - means, these our fathers were to a large extent less blessed in earthly goods than we are. Consider, furthermore, what tremendous efforts are made here by all kinds of misbelievers to maintain and spread their misbelief? Shall these put us to shame? Should they show more zeal and expend more effort to preserve and spread the error than we do to preserve and spread the unfalsified truth? If they can spare so much for a delusion, why should we not be able to spare just as much, even more, for the truth? Consider, finally, how much the unbelieving, secure world spends not on spreading its unbelief (for this would not do it any good itself, so that up to now all attempts at missionary and tract societies for unbelief have always remained without progress for the sake of dear money), but means, let us say, how much the world spends on serving its flesh according to all the lust of its heart! How much it spends on superfluous finery and state in clothes, furniture and other vain splendor! How much she spends on superfluity in food and drink! How much do thousands of house fathers and house mothers waste with their own to join in every public pleasure! All these expenses you, who are righteous Christians, do not have. All that the world sacrifices to the devil, you can sacrifice to your God, that is, to your poor neighbor and his poor church. Nor should you think that we are making this imposition on you; God's Word has already made this imposition on all Christians, for example, when the Holy Spirit writes through the Holy Apostle Paul: "(He) worketh, and worketh with his hands, that he may have something good to give to the needy." Ephesians 4:28. So it is not to become rich that we should work diligently,

but in order to be able to be really charitable; and if God blesses our work and our business, then this is also not done so that we have something that we can put under lock and key, but what we can use for the glory of God and for the benefit of our neighbor. I do not doubt, dear brothers, that if you consider this, you will also agree with me: if you only want to overcome yourselves and tear your heart away from the leavened one, then you can also help.

And why should you finally not want to do it either? Remember, when the clever world has collected a capital, it is not usually of the mind to let its silver and gold pieces rust in the box, but it is anxious to lend the capital as quickly and as safely as possible, in order to bring it into safety and to draw interest upon interest from it. Are there not thousands, especially in our new fatherland, who would consider it something unforgivable if they should have even a small sum lying dead with them for a short time? who, as soon as they have collected a round sum, already calculate the percentages which it must have brought them in a year, and therefore may hardly keep it with them for one night? Is this not acting wisely? Well, dear brothers, in this point you can learn a lot from the children of the world. For (as the Lord says), "The children of this world are wiser than the children of light, in their generation." Luc. 16,8. But my opinion is not that you should give your money on interests and give the interest to the church! Oh, not at all, dear ones; for then those who borrow your money would have to do trade and commerce with it and earn the money first, which you want to give to the church; then actually not you would have given the church, but your debtors. No, the holy scripture says: "He who has mercy on the poor lends to the Lord, and he will repay him with good. Proverbs 19:17: Behold the right, godly usury that you should practice. God, after all, whom no one can actually make his debtor, because we are already completely indebted to God ourselves, is nevertheless so kind that if someone sacrifices his money and goods out of love for his neighbor, he will consider himself the debtor of such a benevolent person, write every gift in his book as a capital lent to him, calculate interest on interest and pay out rich interests here and there. Isn't that a good way to invest one's money? Isn't it a better way than the world's children? For these not only often, in spite of all prudence, lose their loaned capital together with all interest; but in death, when they are now destitute, they also do not have their loan to enjoy. Whoever, on the other hand, uses his own money for the purpose of love, has a debtor with whom his capital is more secure than if it had been used for the purpose of love.

on all Hypotbeken of the world would be ausgethan, and who will not only restore the capital properly, but also here in time and there in all eternity pay such high interest that all the children of the world will be frightened (Weisst. Sal. Cap. 5.), but the Christians will rejoice and rejoice forever.

Well then, dear brothers, here is the opportunity to lend something to the dear God. Who will now dare to become God's believer on the bond of debt that God has already issued through Proverbs 19:17? Only to him, who alone can guide the hearts and make them willing, is the matter commanded. He will inspire you all to be cheerful givers this time as well, so he will not be lacking in himself and will certainly bless your gift, both to the institution and to yourselves, here and there. Amen.

Our dear Synodal Castirer, Mr. F. W. Barthel here, will have the kindness to receive incoming contributions and to acknowledge them publicly.

### **Who is a heretic, and what is a rotte or sect?**

In our days and in this country there are Lutherans who are quite liberal with the title: Rotte, Secte, Rottirer, Ketzer, 2c., so that it would be no wonder if simple-minded people get into the greatest confusion about the concept of these things. We therefore leave for salutary instruction for some of our readers about the mentioned expressions some testimonies from writings of renowned Theologians of our church follow here.

J. Gerhard: "That someone actually hurries so ge-

The first part of the book is a book about the "heretic" (or "Rottirer"):

1. that he is a person who is protected by the Sacrament of baptism has been received into the visible church;
2. that he errs in faith, whether he first introduces the error himself or harbors a similar one assumed by another; although the former seems to be peculiar to an arch-heretic or heretic head, the latter to a heretic;
3. that the error is directly at the foundation of the faith;
4. that there is a malice and stubbornness connected with the error, by virtue of which, even after he has been admonished several times, he nevertheless stubbornly defends his error;

(5) That he stirs up divisions and agitations in the church and tears apart its unity. (Loc. Ur. XXVI. § 371.) J. Gerhard: "The Greek words which are translated in our Bible by the German words: "Rotte, Secte," and Ketzer, come from a Greek word which means "to select, to prefer;" for a heresy is a private opinion which someone has formed before the Christian and (truly) ca-

The first is the one who selects, nurtures, and tenaciously defends the heretical faith. But which ones are actually and especially to be called heretics, this requires a precise investigation, therefore Augustine writes that it is difficult to define who is a heretic. The pope and the papal canon lawyers state that he who does not obey all and every decree of the pope is a heretic. Thus, in the papal realm, those who read the Bible in the native language, those who eat meat on Friday, 2c. Joh. Aventinus reports that a German bishop named Virgilius, a man versed in mathematics, was cited to Rome by Pope Zacharias and condemned as a heretic because he believed that there were antipodes (antipods). Some understand under the name of heretics all opponents of the Christian religion and of heavenly truth, whether they are inside or outside the church. But the heretics are not to be sought outside the church, but in the visible church, into which they have been received by the sacrament of initiation. See 1 Cor 11:29, Matth 13:24, Apost 20:13. 20,13. Some even call someone a heretic who, after repeated admonition to reform

nevertheless refuses to obey. But this meaning is too general, because in this way all obstinate recalcitrants would be heretics and all cities and houses would be full of heretics. There is no heresy in the customs, but in the doctrine and in the confession, therefore the heretics are described in such a way that they cause division and trouble besides the doctrine. Rom. 16, 17. However, we do not deny that errors in morals, such as ambition, envy, pride, avarice, etc., are usually allied with error in heretics. Some consider all schismatics (who cause schism) to be heretics, but if one wants to speak precisely and actually, heretics are distinguished from schismatics. But what that difference between a heretic and schismatic is, Augustine interprets. "Heretics," he says, "by believing falsely about God, violate the faith itself;

But schismatics, by unjust divisions, leave brotherly love, although they believe the same thing that we believe." It cannot be denied, however, that between a schism, (a schism) especially when it is already ingrained, and a sect, there is a great kinship; for although at times only a schism arises, yet it hardly spreads and comes, so to speak, to strength without heresy, and hardly will anyone depart from the sincerity of the faith who should not, if he finds adherents, make a separation from the Church, that pillar of truth. Some declare as heretics those who are mistaken about the Christian faith and the interpretation of Scripture. But not all who are wrong about the faith and the interpretation of Scripture are heretics.

Those who err in their interpretation are immediately heretics. All heretics err in regard to the faith, but not all who err are immediately heretics, as Augustine says: "Not every error is a heresy, although every heresy that is considered wrong cannot be so without an error;" but elsewhere he writes: "I may err, but I will not be a heretic. ... Some, with their error, do not exactly strike at the foundation of the faith itself, but, retaining the foundation of the church, which is Christ in his person and in his office, they build hay and stubble upon it, 1 Cor. 3:11, 12; such was the error of Cyprian, that those should be baptized again who had been baptized by heretics; the error of Augustine, that they should feed infants with Holy Communion, 2c. But to regard such immediately as heretics is by no means proper, since heretics seek another reason besides Christ, but these build the stubble of erroneous opinions on the true reason. Some also rightly regard as heretics those who privately harbor errors in the faith, although they do not spread them. But although such err with great danger to their souls, they are not, to be precise, heretics; for these are described in Scripture as coming to others to seduce them, Matth. 7,

15; that they come to the sheepfold of the Lord to steal, strangle and kill, Joh. 10, 10; that they do not fall away from the truth themselves, but also pervert the faith of others, 2 Tim. 2, 18; that they err and mislead others into the fellowship of their errors, seduce and are seduced, 2 Tim. 3, 13; that they introduce pernicious sects, 2 Petri, 2, 11; that they are deceivers who go out into the world and bring strange doctrine, 2 Joh. 7, and 10.- Finally, if stubbornness is not added to an error, which disputes the reason, then it cannot yet be considered and declared to be a so-called heresy. For that vice is not only in the mind, nor only in the will. For that vice is not to be sought only in the mind, nor only in the will. But just as true and saving faith understands knowledge in the understanding, applause and confidence in the will, so heresy understands error in the understanding and obstinacy in the will.

Therefore heretics are described as follows Tit. 3:10: "Avoid a heretic man when he has been admonished once and again, and know that such a one is perverse and sins as he has condemned himself," i.e., he is condemned by his own judgment. Of such it is said, 1 Tim. 1, 19. that they have cast off faith and a good conscience and have suffered shipwreck in the faith, and 1 Tim. 4, 2. that they have burnt mouths in their conscience. Augustine writes:

"Those who, although they are wrong and erroneous, do not defend their opinion with obstinate zeal, especially if they have not, in proud presumption, hatched it themselves, but have received it from seduced parents who have fallen into error, but who diligently seek the truth, ready to be taught the truth when they find it; these are by no means to be reckoned among the heretics". (lb. H 370)-

The Wittenberg theological

Faculty, from 1619 (consisting of Balduin, Meißner, Franz, among others): "Now it is well that not every error in doctrine is a pernicious sect. For even the apostles, before the visible outpouring of the Holy Spirit upon them, erred in doctrine, but no one thought them to be sectarians, because they did so out of simplicity and ignorance. Paul compares to hay and stubble, which are built on the foundation and proven by fire, 1 Cor. 3, 13. Such error cannot yet be called a pernicious sect or heresy. A right pernicious sect, however, is actually an error in doctrine, which is led against the foundation of the doctrine by those who live in the church of Christ, and is stubbornly denied, as well as separation from and annoyance with the wholesome doctrine.

and cannot be guided by it, but those who are attached to such a soul persist in it despite manifold warnings and admonitions. Warning and admonition to them for this reason.

have passed away. Therefore, four different pieces arise, so belong to a pernicious sect (or save):

The error must run counter to the foundation of the Christian faith.

2. he must be defended intentionally.

3. the church is thereby separated and annoyed.

(4) A pernicious sect does not allow itself to be rebuked at all, but wants to be right, and thus stubbornly sticks to its opinion. The foundation of this description is based on these sayings of holy scripture: 1 Cor. 3, 11. Gal. 1, 7.8. Rom. 16, 17. 1 Tim. 6, 3. 2 Tim. 2, 18. 3, 13. Tit. 3, 11. (See:.

Coosil. timol. Witebergensia. I" k, 526.)

Calov: "A distinction is usually made between a sect and a schism in such a way that a sect is a schism in faith, but a schism is a schism in customs, morals, and love, or in what is related to faith (circa. But a schism is taken either in a general sense, and then it denotes any disruption of the church; or, it is taken in a narrower sense, insofar as it is distinct from a sect. So, that the- The division, however, is not caused by discord in the faith, but in matters relating to the faith, or in customs, so that the body of the church is torn asunder.... The words, schism and division, if one looks at the biblical usage, behave like a broader and narrower concept:

For a division in Scripture means any separation, whether it be because of articles of faith or because of ceremonies. A sect, however, means according to the way of speaking of the Scriptures a sect which errs in a main article of faith. Scripture means a



sect that errs in one main article of faith, either the sects of the Sadducees, who denied the resurrection, Acts 5.17., and the Pharisees, who perverted various main articles of faith, Acts 15.5. Or, according to the opinion of the people, as one spoke of a sect or mob of Nazarenes or Christians, Acts 24:5, 28:22, 26, 5. According to ecclesiastical terminology, however, a schism is usually called a separation of the church because of ceremonies or minor disputes, because of secondary doctrines, whereby the unity of the faith is preserved, if no article of faith is overturned, but the love and unity of the church is dissolved; but a sect (or mob) if the truth of the articles of faith is overturned. This difference is also proven by the passage 1 Cor. 11, 18, 19. For that a sect is something worse than a schism is shown by the

Apostle by the little word "also", which here is intensifying: "I hear that there are divisions among you, and to some extent I believe it. For there must also be divisions among you." The apostle says, in fact, that he easily believes that there are divisions and quarrels among them. Things of little importance, since among them even over articles, of faith there must be disputes or sects. From this it is clear that here not, as some have thought, the words "division" and "mob" are synonymous.

The same is true for the other two." (Libl illustr. nă Oor, 1, 10- st 11., 18. 19.).

From this it is clear that it is absolutely unbiblical and unLutheran to immediately give every division the predicate of a mob. But this is all the more a misuse of God's word and all the more sinful if the division had just causes. If the

Separation from a community because of its

The separation took place because of false doctrine, or because the community accused those who separated of false doctrine and denounced their pure doctrine, so the separation is a just one. Therefore, Luther's old friend, Bishop Amsdorf of Naumburg, wrote of the Adiaphorists, who somewhat yielded to the pope: "Because they call us clandestine sectarians, we can not use any sacrament.

from them, because they condemn us as heretics and boast that they are true Christians, which we should not tolerate, agree to, nor suffer, because we want to condemn God's word and ourselves. God's word and ourselves condemn.

## Nonna.

Among the women of Christian antiquity, who, although remaining modestly in the domestic circle, were allowed by their sons to reach far out to the whole of the Church, three in particular have recommended themselves to the blessed memory of the Christian world: Anthusa, the mother of John Chrysostom, Monica, the mother of Augustine, and the one to whom we dedicate these pages, Nonna, the mother of Gregory of Nazianzus. Through this son, Gregorius, one of the most excellent Greek church teachers in the fourth century, because of his zealous and successful defense of the doctrine of the divinity of Christ, was honored with the epithet of "theologian", and the name of his mother became famous in the church.

The country in which she lived, at the end perhaps on a country estate Arianzus, then in the small town Nazianzus, bore the name Cappadocia at that time and formed, belonging to the inner Asia Minor, a part of the immense Roman Empire. The Cappadocians were considered brave, but also disloyal, treacherous and wild, and were even infamous in a popular proverb. However, it is precisely among a savage race that the divine spirit often awakens all the more powerful instruments, and in corrupt surroundings the Christian life grows all the purer, firmer and stricter. So there was still a struggle with paganism and a strict opposition to everything pagan. We see all this reflected in the nature of the Nonna.

Nonna, descending from a respectable, long Christian family, had been carefully educated in Christianity. Her husband, on the other hand, who was also called Gregorius, belonged to a non-Christian religious party, whose members were called worshippers of the Most High, Hypsistarians. The zealous Christian Nonna had a deep wish in her heart to win her spouse for Christianity. Constantly pleading with God, she urged him with requests and admonitions, but above all she sought to recommend her faith to him through active piety and loving devotion. The latter was undoubtedly the most effective. We cannot doubt this if we visualize the nature of Nonna in the words of her son: "She was a housewife in the sense of Solomon; in all things submissive to her husband according to the laws of marriage, she was not ashamed in true piety.

Brothers. The closest to the heart of the mother was probably the son Gregorius, who later became a famous theologian, and her spirit passed on to him the most, one can say already with the mother's milk.

Nonna had wished for a son and, if he should be granted to her, had already pledged him to the service of God before his birth. When she actually gave birth to a boy, who was named Gregorius after his father, she hurried with him to the church and laid his tender hands on the holy scripture as a sign of consecration. Afterwards, Gregorius often compared his mother to Anna, who had consecrated her son Samuel to the service of the Lord even before his birth. Of course, Nonna raised the son given to her entirely in the spirit of her vow. Early on, following the example of the first consecration, she also gave him the Holy Scriptures to read and to take to heart, and she cultivated in him the serious, inward, detached from the world sense that was a basic trait of his being.

Mother Nonna outlived all of hers, with the exception of her son Gregorius) who was also able to pay her the last duties of love and devotion.

First, Caesarius died around the year 368 or 369. When his earthly remains were carried to the tombs of the martyrs, Nonna also followed the procession, not in mourning dress, but in the white robe of festive joy. She recognized the Christian meaning of death as a birth to a higher life, and overcame her grief by singing holy psalms.

Soon after, her sister Gorgonia followed in death. She, too, had been an honest housewife and a devout Christian after the manner of her mother. Longing for death, she had not only a foreboding of it, but also an inkling of the time of its occurrence. She prepared for it as for a feast day, gathered her husband, children and all her family around her camp and said goodbye to them with Christian talks about a better life. It was a holy celebration in which the old mother also took part. The dying woman already seemed to have stopped breathing, when her lips moved once more and breathed out with her spirit the words of the hymn: "I lie and sleep in peace.

After a long and serious illness, in which the consolations of the Gospel were his strength, his father Gregorius also passed away, probably in the spring of 374. In a funeral oration his son has set a permanent memorial to him. In this speech, the son calls out to his lonely mother the following words: "Life, my mother, and death, as it is called, although they seem to be very different, nevertheless merge into one another and take the place of one another. Life begins from corruption, our, general mother, and passes through corruption, in that the present is always snatched away from us.

She was his teacher and guide. She solved the difficult task of combining a higher education, especially in the knowledge of divine

things, and strict practice of devotion with punctual care for her household. household. If she was active in the Hanseatic League, she seemed to know nothing of the exercises of piety; if she was occupied with God and his worship, she seemed to be a stranger to every earthly business. Experience had instilled in her unbounded confidence in the effects of faithful prayer. Prayer had instilled in her. She was therefore the most diligent prayerful person, and through prayer she overcame even the deepest feelings of pain over her own and other people's suffering. She had thereby gained such a power over her soul that she never uttered a lament in the face of all the sadness she encountered before she had thanked God for it. Least of all did she consider it proper to shed tears or put on a mourning garment on the days of Christian festive joy; so completely was she imbued with the thought that a God-loving soul must subordinate everything human to the divine: More important than the exercises of devotion was her active service: support of widows and orphans, visiting the poor and sick. Her generosity was inexhaustible, almost degenerating into passion, so that she used to say: if it were possible, she could sell herself and her children to give the money to the poor. A daily example of this kind could not remain without influence on the husband. He finally found himself overcome by his wife, and a dream either strengthened his resolve or brought it to full fruition. A dream either strengthened his resolve or brought him to full clarity. It was as if he sang the passage Psalm 122:1: "I rejoice in that which is spoken, that we shall go into the house of the Lord. Gregory was baptized in the presence of bishops who were traveling at that time to the first great church assembly in Nicaea (325); he did not remain long in the lay state, but became a priest and soon after was appointed bishop of the recently neglected community of Nazianzus. He held this office with strength and mildness for 45 years until he was almost a hundred years old. "He was a man of fiery spirit and calm countenance; his life was full of majesty, his mind full of humility; his manner simple and right, pious without hypocrisy; his dress simple, his manner gentle and obliging; he liked to share, but he left the joy of giving to his wife.

After in such. Once Nonna had won her husband over to Christianity and church work, the foundations were laid for a Christian family life. The parents had three children, a daughter Gorgonia, two sons, Gregorius and Caesartus. They were very different among themselves, especially the

and also ends with ruin, with the dissolution of this life itself. Death, however, which grants redemption from the present evils and leads to a higher life, I don't know whether it should actually be called death, since it is more terrible in name than in fact. . . There is only one life, to look to the (divine) life; there is only one death, sin; for it is the ruin of the soul. All the rest, however, for which some people proudly rise up, is a dream face, a seductive illusion of the soul. If we think in this way, O my mother, we will not exalt ourselves for the sake of life, nor be afraid for the sake of death. For what bad things we will endure, if we penetrate from here to the true life, if we, freed from all change, from all whirlpool, from all weariness, from all interest in the bad, will be there with the eternal, no longer changeable things, as small lights circling the great light!"

These words of the son seemed to be an even closer reminder of the end for the mother, whose whole life had been a preparation for death. Probably the aged woman did not survive her husband for long. She had a beautiful death. Without being bowed down by sickness or old age, she went to church to pray. Here in the house of God, which her husband had largely built, and in front of the altar where he had served as a faithful shepherd for so long, the goal of her life's journey was set for her. Probably moved by the blow, she held on to the altar with one hand, the other she raised imploringly to heaven, and then sank down with the words: "Have mercy on me, my King Christ!" She too, mourned by all, especially the poor, widows and orphans, was buried with the martyrs at the side of her husband. The sole surviving son celebrated her by a speech and by several poems. To one of them he says: "Lament, mortals, the mortal race! But if someone like Nonna died praying, I do not weep."

C. Ullmann.

### The rank dispute.

The famous Württemberg theologian Iohannes Brentius had a son of the same name, who, however, as often happens, bore his great father's name, but was neither equal to him in scholarship nor in godliness. While the old Brentius had never accepted the doctorate, the son, on the other hand, was quite happy to be created a doctor of divinity while his venerable father was still alive. Of course, this would have been nothing wrong in itself. Rather, it was a just

This was the first foolishness of the notorious Carlstadt, who, when he thought he had attained higher knowledge and spirituality through Satan's intervention, no longer wanted to be called "Herr Doctor" but simply "Nachbar Andres" (neighbor Andre); for the theological dignities, if they are distributed according to dignities, are a good, praiseworthy, salutary order of the church. However, our young Brentius, who had received this honor mainly in honor of his father, did not know how to take advantage of the honor bestowed upon him. Once he walked along beside his father, the father, as was proper, at the top, the son at the bottom. After they had been walking like this for a while, the son finally said: "Father, I am now a doctor, but you are not a doctor; therefore it is fair that I, and not you, should walk on your right side. The father answered: "Of course, because don't you know how the mill worker does it with his donkey? Dear reader, consider this, even though the ambition is never more disgraceful than when it is found in preachers and scholars of God, who, according to 1 Pet. 5:3, who are not to rule over the people, but are to be examples to the herd, even in humility; yet, a few verses further on in that passage, it is said to all Christians: "Be subject one to another, and hold fast to humility. For God resisteth the proud, but giveth grace unto the humble." 1 Pet. 5, 5.

### Yielding to teaching.

Thus Luther wrote in 1530:

"If one were to emphasize at the same time what benefit and advancement would result for the common peace and nature, for all pious people of the German nation, for the Holy Roman Empire and for the Christian faith, if one were to give in a little in some pieces and articles; and at the same time state what would happen in terms of defeats, damage and misfortune if war and rebellion were to break out, because religion and evangelical doctrine would perish on both sides and the most miserable confusion of all laws and orders would ensue, and the Turk and other kings and princes would overwhelm the German people, who were divided and disunited among themselves; therefore peace must not be broken and torn apart for the sake of minor disputes over a few articles:- it is bad to answer such objections and say: Let it come to pass what is right, even if all the world should go to ruin over it. For I say that peace is to be relegated to the lowest hell, which is bought with damage to the gospel and faith, and hinders and injures them. Hereafter, although such pretensions have a fine appearance, yet in the

Third, since we are commanded to confess the word of God and not easily to depart from that command, all danger that may come upon us because of the confession of the gospel must be avoided. Third, since we are commanded and commanded to confess the word of God and not to depart so easily from such commandment, all danger that may come upon us because of the confession of the gospel must be committed to him who already knows, even without our counsel and instruction, how to protect his church in the

time of the fiercest tyrants, just as he did before these tyrants in a world that was full of tyrants and zealots (namely, in the time of Arii and other heretics). Now he who, when no hope of salvation has yet appeared, has helped and counseled, and will continue to do so, govern and guide us so that we may confidently confess the pure and truthful doctrine of the gospel, to whom be glory and honor forever and ever. Amen!"

May these words of the faithful fighter reassure those who are also annoyed by the present struggles for pure doctrine and think that the most Christian thing would be to give in to each other, to be silent and to make peace.

### **Conversion through reading the Bible.**

At the beginning of the 17th century there lived in Recklingshausen in Westphalia a Jew named Gerson. Besides the sin of usury, which completely dominated him, there lived in his heart a bitter enmity against Christianity, which often gave vent to blasphemies against Jesus. He, too, seemed to be under the judgment of hardening, with which the unfortunate Israel has been punished for 1800 years after the rejection and cruel murder of its Messiah. But what happened? Once a poor Christian widow came to the usurer to borrow some money from him against high interest. But she had nothing to pledge for it but a beautiful copy of the New Testament Scriptures in Lutheran translation. Gerson finally accepted the pledge. But when he saw that it was the book of the Christians, an eagerness arose in him to know what foolish things might be written in it. He takes two other Jews with him and reads the holy book with them. At the beginning, all of them spill out terrible blasphemies about what they have read. But Gerson, the deeper he gets into it, becomes more and more restless. He feels emotions in himself that he never felt before. He looks up the passages of the prophets in which, according to the testimony of the evangelists, Jesus of Nazareth is spoken of as the Messiah of the people of Israel and of all the peoples of the earth.

prophesies. "There I found," he himself wrote in a book he later published on the Talmud, "such a light that I have to thank God for it." He was overcome by truth. He therefore went to Halberstadt, where he took lessons for a year from a godly preacher and was then baptized. But after God had shown him mercy and had so graciously saved him from great hellish darkness, the desire arose in him to become an instrument through which others could also share in this grace. He therefore studied theology in Helmstädt, taught many distinguished persons the Hebrew language, which he understood thoroughly, published several writings to expose the Jewish errors and finally died as a pastor in the principality of Anhalt, September 25, 1627.

### Nicolaus Selnecker

to those who declare the doctrine of Holy Communion to be a minor matter about which one should not start a dispute.

But that some say it is a small thing, there is no other answer than that which is written in the epistle Jude v. 9, when Michael the archangel quarreled with the devil and talked with him about the body of Moses, saying: "The Lord punish you! Is this a small thing, when the Lord Christ speaks, commands, ordains, institutes, testifies, confirms, gives, sustains? O unchristian Christians, what do you think or say? Who will trust or believe you? Which emperor, which prince and lord, yes, which common householder can what of you halls? For as the centurion saith, I have faithful servants, and when I say unto one, Do this, he doeth it; come hither. and just as every authority wants its command to be obeyed, what would a lord say if the councilor or servant said, "Hey, it's a small thing, even if my lord ordered it; it's a small thing to be done, so it will be different (as one finds many such disloyals); it is not necessary that "for the sake of this command much should be concerned! Truly, a right master would show his earnestness against such despisers of his explicit command. But what is that to be counted against the words of the divine majesty! When Christ commands, says and orders, heaven and earth, and all that is in them, shall bow and bend to it, as Esaias says: "Hear, you heavens, and you, earth, give ear, for the Lord speaks". Yes, a little word, a syllable, a letter, which goes out of the mouth of the Lord Christ, is stronger, more powerful, mightier, more and more steadfast, than are all created heavens, earth and other creatures. (See Warning of the Sacramentariis.)

**Andreas von Meyendorf**, who died in 1583, was a true example of a righteous father and landowner. Spangenberg writes about him in his "Adelsspiegel": "He ordered his subjects at Ummendorf in the monastery of Magdeburg to learn the catechism, both the old and the young, so that one might know and have the reason for salvation as well as the other. But since the old complained about this and rather offered to give something in return, because they considered it a disgrace that they should be questioned and examined in church like children, Mr. von Meyendorf went to the church and was the first of all who, together with his housemother, had themselves questioned and publicly interrogated before the congregation from the catechism of Luther, as much as the pastor had given them; and thus brought his subjects herewith that they followed him and afterwards could not sufficiently owe him such with their children, also freely confessed how they now did not want to take something big for it."

Since there was a great dispute among the Lutheran theologians in Meyendorf's time and he feared that his children and subjects would be led away from the pure doctrine in these disputes, he himself drew up an extensive, magnificent confession of faith on all points of Christian doctrine, had it reviewed by a large number of orthodox theologians and published it after their approval. To this book one finds him in the picture, kneeling before a Crucifix, with the signature: "Oh God, be merciful to me poor sinner!"

### Reason and the mysteries of faith.

Thus Melanchthon wrote to the sacramentarian Oekolampadius as late as 1529:

"You collect many inconsistencies which are supposed to follow from this belief" (of the essential presence of the Body and Blood of Jesus Christ in Holy Communion). You also collect some sayings of the ancients, which seem to speak for you. But inconsistencies will be less offensive to the one who remembers that one must judge about heavenly things according to God's word, and not according to the principles of geometry, and who has learned in the challenge that there is no reason that can sufficiently instruct the conscience, if he has deviated from the word of God."

If only the dear Melanchthon had always kept this straight himself, how much misery and misery would he have spared the poor church?

### Bonifacius

Rev. Grabau seriously reproaches the "Lutheran" for having given a partly praiseworthy description of Bonifacius' missionary activity. Yes, Rev. Grabau goes so far as to write: "Mr. Walther must also praise the arch-papist, the ignorant, superstitious Winfried (Bonifacius, who otherwise had several excellent gifts) and have him praised as the apostle and missionary of the Germans (750 p. Ch.), so that he may imitate him in persecuting Lutheran pastors and destroying their congregations in this country, and in all papist tyranny. God in mercy convert this Missourian wolf apostle" 2c. Pastor Grabau knows quite well that in the time when Bonifacius' article was included in the Lutheran, we did not stay in America at all! Since the aforementioned gentleman, as it seems, has a particularly good trust in V. E. Löscher, a judgment of this theologian on Bonifacius may find place here. Löscher writes nehmlich:

"One notices of Bonifacius that he certainly had good opinions, but still deviated a little from the straight path here and there out of respect for the Roman See or out of the superstition that clung to him through it. Then we regret with Philippo Melanchthone that this Bonifacius followed the teaching and example of Gregory. But we thank the highest God for all the good, which he has done through this, although not completely purified tool, to the Germans sitting in pagan darkness at that time." (Innocent News. Volume 1713. page 760.

### Christians, spiritual priests.

The Papist Weislinger says in his blasphemy, "Eat bird, or die!" Page 53! The following: "When the people learned from Luther's Gospel that all Christians are priests, they despised the preachers; Luther himself confesses that they spoke without shyness: "Swineherds, shepherds and drudges must be had in towns and villages, but preachers are not needed. To this the godly Fresenius answers: "That all Christians are priests is not Dr. Luther's, but God's evangelical teaching 1 Petri 2, 5. 9, Rev. 1, 6, whereby the ordinary teaching office is not abolished. Ephes. 4,11. 1 Cor. 12, 28-30. But were not Christ and the apostles also despised?"

Here, then, Mr. Pastor Grabau and like-minded people have the short answer to their accusation that our doctrine of the spiritual priesthood is a new "Missourian" doctrine, and that the same is to blame for the fact that some congregations have already chased preachers of our synod up and away. In general, those

The old Lutheran theologians defend our church against the attacks of the papists, especially the Jesuits, in their writings. But it is also true here: There is nothing new under the sun.

### Note, Mr. Past. Grabau concerning.

Shortly before the end of this present number, we receive the number of the Grabauian "Informatorium" of the 1st of March. In it, the above-mentioned fights for easily understandable reasons for the necessary fear also of unjust banishment, as pro aris focisque, i.e. as for house and earth. In order to succeed in this, he first clouds the water, as usual, in order to be able to throw out his hooks in the nearest number and catch careless ignorant fish. We will clear the water in due time, and not be afraid of the unjust and presumptuous banishment of the strict Lord, which he hurls against us with the words: "The Lord rebuke thee, thou Satan! No good Protestant is frightened by this, for every Green Thursday he has to hear this curse against him from the mouth of the head of the "holy church" of Rome, i.e. the ecclesia malignantium, in German, the church of the wicked.

At the same time we received the news that Rev. Grabau has rejected the proposal of our Synod to accept an oral discussion between some of our members and some of his members in order to reach an agreement. - Well, then, let it be done what Rev. Grabau will not have it any other way! Because we still did not want to give up the hope that Mr. Pa,l. Grabau was only dangerously wrong out of weakness, but wanted to do the good, we have so far spared him as much as possible; this leniency has now lost all reason. From now on, therefore, we will speak to this man in a different tone and, for the sake of God's honor and His word, which we have confessed, we will relentlessly expose what we would so gladly have covered up. On Mr. Pastor Grabau's head, however, will fall the annoyance that may arise from this.

We are well aware that there are many readers who do not want to read anything about the disputes between us and Past. Grabau's faction. But we will prove to them that it is not only the job of our "Lutheran" to put this matter in the light, but that he would also act irresponsibly towards his own readers, if he did not illuminate this important matter, which has become a question of the day, in the "Lutheran" with God's Word. By the way, we promise that we will only deal with matters of doctrine in the "Lutheraner", but will give a sidecar to the communication of the annoying stories concerning the practice of Mr. Pastor Grabau and his followers, so that our dear "Lutheraner" does not get the appearance of a resemblance to the dear "Informatorium", which for the most part is filled with scandalous and, as will be shown in its time, often distorted stories.

The book is decorated with stories, in fact, with old Vettelian fables, and yet it bears the name: "Ecclesiastical Informatorium".

### Correction.

The prices of re-listed books, which are incorrectly stated in the book advertisement of Messrs. Orff and Schwegmann in Fort Wayne contained in No. 21 of the "Lutheran", (in that the same have been stated in shillings in the manner known here as little, neither in payments nor otherwise, as in the designation) are hereby corrected. Wackernagel's Lesebuch 4 Theile per Band ... 50. Wildenhahn, Paul Gerhard ..... 1,62'.. Fresenius Communionbuch . . . 62)^A.

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Annex to this 15.

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North - corner of the third and Chepnut - street.

**Printed by M. Niedner,**

# Year 8, St. Louis, Mon. August 17, 1852, No. 26.

## Of the power of the Holy Preaching Office.

(Against the accusation in the "Informatorium," Year 1, No. 17, that we deny the right doctrine of the sacred office of preaching, as it had already been denied by the Reformed). \*)

In the indicated number of his "Informatorium", Father Grabau shares an excerpt from a writing by the old Helmstävert theologian Pfafrad, in which the false doctrine of the Reformed about the office of preaching is presented and refuted. The former concludes with the remark: "From all this it can be seen that the right doctrine of the office of preaching has long been disputed by the Reformed, as it is now disputed by those who pay homage to a separatist doctrine of the spiritual priesthood and separate the Word of God from the office of preaching. Although, contrary to custom, we are not mentioned by name here, we are nevertheless so clearly identified according to the way Father Grabau usually speaks of us.

We had written this essay even before we knew that Pastor Grabau had refused our offer to negotiate verbally with him. Worried that even this argument, made in Christian friendliness, might be used by the aforementioned to accuse us of a new breach of the peace, we kept the leprosy. We now give it as we originally wrote it.

**D. R.**

that every reader must think^ that we are meant here.

But since we have never denied what the old faithful Pfafrad teaches about the dear holy office of preaching, but have always believed it wholeheartedly and still believe it, let alone that we should have argued against it even with a single word, there is nothing left for us to do but to assume that Fr. Grabau has either not understood what the actual "*status controversiae*" (point of contention) in this doctrine was in the struggle between the Reformed and the Lutherans, or that he, filled with unwillingness against us as he is, thinks to read and hear things from us which have never entered our pen, our mouth, or our heart.

There has been a dispute between us and Father Grabau for years about the power of the holy office of preaching, but not in such a way that the latter would have represented the doctrine of the Lutheran Church, while we would have represented the doctrine of the Reformed Church on this subject! The matter is rather as follows.

Among other things, Pastor Grabau had written the following in his so-called pastoral letter of 1840:

"For this reason, the Church has also believed since the earliest times that for the proper administration of the holy sacraments, for the granting of absolution, not only the word of the

Even if the person in office were evil, the words of the appointment are still a powerful, lasting office, to which the Lord still confesses himself; for in the office lies the testimony of Christ, to want to realize and present his once made appointment (absolution and sacraments) on earth through the word used in it. It is not that Christ needs an office in order to give power to his words of institution, but because Christ wants to use his appointed office to act with man on earth by virtue of his word. Cf. the 518th question in the Catechism: "Who administers Holy Communion?" The called teachers and preachers of the true church. Saying: 1 Corinthians 4:1. 519. 520. Question: The work of the church ministers consists of consecrating, distributing the Holy Communion. Holy Communion. Saying: 1 Cor. 10, 16, The blessed cup which we bless 2c. Therefore, we are convinced that a man who is appointed by the congregation on a yearly basis can neither give absolution nor distribute the body and blood of Christ, but that he only gives bread and wine; for Christ is the one who gives the body and the blood of Christ.

stus professes his divine UNOFFERABLE order, not our arbitrariness and disorder."

The dear reader sees here: Father Grabau 1. does not consider the one who is not duly called, even if he says absolution, administers Holy Communion, to be a man who thereby administers the office. Father Grabau does not teach 2. that the administration of the office is powerful because of the word, but the other way around, that "the words of institution are powerful because of the office. Fr. Grabau also teaches 3. not that absolving and administering the sacraments without a proper profession is only *illegitimate* (*illegitimum*) - that would of course be quite correct, biblical, Lutheran - but that this is also invalid (uou ratuw). Finally, Father Grabau does not teach that we can be sure that the Lord wants to realize and present absolution and sacraments through his word, if only these holy acts are administered according to Christ's institution; but rather only if the one who administers these endowments of God is also called to do so in the right order.

Everyone can see that this is false un-Lutheran teaching. As for the 1. Concerning the first point, Luther writes: "And that I once answer the question that I asked above, namely, how one should hold oneself against the parish priests in the papacy, because they are at all times no different than consecrated by angle bishops to the angle mass; here you should do so: Thou shalt not respect nor regard his Chresem and angle consecration, as they are certainly nothing, and neither profit nor serve the churches; but look out, that he holds the parish office, which is not his, but Christ's office. Neither be thou deceived whether he be duly called, or whether he have bought or forced his way in, as he came in, over head or over foot, whether he be Judas or St. Peter, let nothing concern thee; separate the office from the person, and the sanctuary from the abomination." (XIX, 1555.) Concerning the 2nd point, Luther writes: "The Baptist does not make a baptism, but Christ made it before; the Baptist alone extends and gives it. For there is Christ's order, which is, as St. Augustine says: *Accedit verbum ad elementum, sit kit sacramentum* (If the word comes to the element, it becomes a sacrament): if one takes water, and adds his word to it, it is a baptism, as he commands Matth. at the last v. 19: "Go, teach all 2c. This command and appointment does it; they make water and word a baptism; our work or doing *ex operato* does not. For it is not called baptism because I baptize or do the work, even if I am holier than St. John or an angel. But my baptism is called a baptism because it is Christ's word, commandment, and commandment.

and ordained that water and his word should be one baptism.... So also, that bread and wine should become Christ's body and blood, is not the fault of our doing, speaking or working, much less of the Chresem or consecration, but it is the fault of Christ's order, command and institution; he has commanded (as St. Paul says 1 Cor., 11, 23.): When we come together and speak his words over bread and wine, then it shall be his body and blood; that we here also do no more than pass on, and give bread and wine with his words according to his command and institution. And such his command and institution is able and effectual, that we present and receive not bad bread and wine, but his body and blood." (Scripture of the corner mass and consecration of the priests from the year 1533. XIX, 1548. 49.) Concerning the 3rd point, Luther writes there: "I do not want to say, like the papists, that no angel nor Mary can walk 2c. ), but I say: If the devil himself would come (if he would be so pious that he would or could do it) - or I suppose that I would find out afterwards that the devil would have sneaked into the office \*\*), or would have let himself be called in the form of a man to the parish office and would have publicly preached the gospel in the church, baptized, said mass, absolved, and would have practiced and administered such office and sacrament as a parish priest, according to the command and order of Christ: we must nevertheless confess that the sacraments were right, that we received right baptism, heard right gospel, received right absolution, and took right sacrament of the body and blood of Christ. For our faith and sacrament must not be based on the person, whether he is pious or evil, consecrated or unconsecrated, called or insinuated, the devil or his mother; but on Christ, on his word, on his office, on his command and order. Where the same go †), there it must go and stand right, the person be who and how he wants or can." (XXI. 1551.) - What

"" That is, transforming bread and wine into the Body and Blood of Christ through Consecration, as the papists teach.

D. R.

Luther, therefore, first of all, sets the case that the devil would not have been called properly either.

D. R.

†) The reader sees from this that, according to Luther's teaching, "the office goes" precisely where God's Word is preached rightly, or where baptism or Holy Communion is administered rightly, or absolution is given according to the Gospel, even if the one who handles these offices has no proper profession. If this were not the case, no one could enter the office of preaching as a foreign office. Therefore, in the symbolic books, the word itself is called the office of the spirit, and it is hereby indicated that where the word resounds, whoever may proclaim it, the office also goes, and that therefore the parish office is bound to the word, but not the word to the parish office, which Pastor Grabau confuses. Cf. Concordienbuch p. 805.

Finally, with regard to the fourth point, Luther writes in this same scripture: "If a rogue, a child of a whore, or a thief comes into a foreign inheritance, then all property is just as valid as if the right heir had it. It is the same with the sacraments. We do water and word together, as he gives us; but such our doing does not make it baptism, but Christ's command and order. We do according to his commandment bread and wine for the word of Christ: but such our doing doth not change it, but Christ's word and order. Now if the devil or his member kept the order of Christ and acted according to it, it would still be the right baptism and sacrament. For Christ does not become a liar or a deceiver of his churches for the sake of the devil or evil people, but baptizes them and gives them

his body and blood, be it his hand, by which he does it, whoever and whomever he wishes. Yet the papists themselves confess that baptism given in jest or play is a true baptism; as it is written in *Historia Ecclesiastica* of St. Athanasio that he played with his companions and children by the sea, and baptized them as he had seen in the churches of the bishop, and the bishop Alexander considered it a true baptism, and did not baptize those same children again." (XXI. 1553. 54.)

Accordingly, we certainly do not do injustice to Father Grabau when we claim that his view of the office of preaching is actually based on the Roman concept of a spiritual state. Thus Carpzov writes in his introduction to the symbolic books: "The word *ordo*, taken materially by the papists (that is, not as the act by which the *ordo* comes into being, but as the spiritual state itself), means a distinguished degree in the Church, which gives the capacity for the lawful and valid exercise of a sacramental act" (p. 413). (p. 413.) Gerhard also speaks of this in his *Locis*. There it is said: "Luther opposes this general ability to the priestly character, of which the scholastics and popes argue that through the sacrament of ordination a certain spiritual power is effected and caused in the soul of the recipient of the same, by which the priest becomes capable of performing the sacrament of the altar, so that without that (power) it cannot be realized in any way, and because they say that for the sign of this power a character is impressed on the soul." (L. 2s saor. §. 29.) Finally Chemnitz writes on the words of the Tridentine Council: "If someone says that not only the priests are the administrators of absolution, but that to all believers of Christ it was said: 'What you will bind on earth 2c., by virtue of which words anyone can absolve, let him be accursed'" and so on: "There is no doubt that God is active through the proclaimed voice of the Gospel, by whomsoever the same may be proclaimed. Why do

Is this the reason why the Tridentine Chapter makes so much noise about this question? Answer: Because they do not place the completeness, truth, and efficacy of the sacraments in the words of Christ alone, but partly also in the character that is supposedly imprinted on the priests during ordination. Thus they also want the consolation of absolution not to depend both on the words of the Gospel and on the person of the absolver." (p. 394. 95.) That the lawful profession of the administrator belongs to the realization of the sacrament is a doctrine hitherto quite unheard of in the Protestant church, quite unbiblical. Luther rather writes (and in this all orthodox teachers of the true church follow him): "If it is asked: what things are necessary to the essence of the sacrament? we answer: There are three things that belong to the Sacrament. First, *elementum*, i.e., a visible sign, is required; next, there must be the complete recitation of the words; and third, the lawful use according to Christ's institution must be added. For example, the element in baptism is water; the words to be recited are these: "I baptize you in the name of the Father, and of the Son, and of the Holy Ghost; finally, the immersion or sprinkling of the child itself contains the lawful use commanded by Christ. The same must be said of the Lord's Supper. First, the complete elements, bread and wine, must be present; then the words of the testament must be fully recited; finally, the lawful use must be added, that is, the eating and drinking." (XIX. 1589.) But Father G. now adds 4. that he who functions as a minister in the clear Sacrament was once called in due order and therefore also ordained in a lawful way!

Since Pastor Grabau himself had asked us, when sending his pastoral letter, to let him know our Christian conviction of the contents of the letter, we could not help but testify against the doctrine of the power of the holy office of preaching, among other things. We saw ourselves all the more called upon to do so, since shortly before we had had the most distressing experience of the danger and perniciousness of such error. We Saxon preachers had, in fact, been persuaded by Stephan to resign our pastorates in Germany and to emigrate to America with several hundreds of laymen, because the true church could no longer be preserved in Germany and therefore a person could hardly be saved there. When we arrived here, however, to the horror of all of us, Stephan was revealed to be a dishonest man, and since he had given the initial impetus for our emigration and had done everything in his power, we were forced to leave.

The legitimacy of our resignation in Germany and of the whole emigration work soon became doubtful. Yes, finally it became clear to us that the matter had been a bad deception of the devil, although at the same time we realized that the matter had been under divine patience and that God must have had his holy and gracious intentions in letting it succeed and would finally, as in the case of the sale of Joseph to Egypt, still direct the evil to the good. Many in our congregations who had called us here were now in doubt as to whether we preachers, who had unlawfully left our offices in Germany, could again have a legitimate calling here. With some it was soon certain that our present profession was an illegitimate one, since they now also claimed that our congregations, which had unlawfully separated from the church in Germany and had been guilty of so many sins and errors, were not parts of the true church, but sects, therefore none of them could have issued a legitimate profession, least of all to preachers who had left their previous offices contrary to law and duty. But now, especially in the congregations living in the country (in Perry County, Missouri), they went further; several seceded and declared that we preachers, since we had no right profession, could not validly and powerfully administer the sacred office of preaching, that therefore all our acts of ministry, all our absolutions, all our dispensations of the Lord's Supper, yes, all our baptisms, were null and void and without all power and validity before God. There was now no small unrest and distress in our congregations. Especially our best Christians, most of whom were personally devoted to us preachers and did not want to give room to any doubts about our integrity, were in no small trouble of conscience; only with fear and anxiety did most of them still use our ministry; with a wounded conscience they went to our church, uncertain whether they were not perhaps committing a sin, instead of blessing they were getting a curse, instead of a service they were performing a devil's service. Then we experienced vividly how important it is that the doctrine be pure and loud, clear and bright: that in the question of the validity of the divine institution, absolution, baptism, the Holy Communion, not only not only the church, but also the church itself, should not be a place of worship for the devil. The question of the validity of the divine institution, absolution, baptism, Holy Communion, should not only not be based on the dignity, but also not on the legitimacy of the profession of the minister, but only on whether the divine institution has been administered in the way Christ has ordered it; that he who administers the office without a proper profession hardly sins, and also those who knowingly recognize such a preacher and use his ministry, but that

this sin does not take anything away from the validity and power of the divine foundations, just as the holiness and legitimacy of the profession of the minister does not add anything to the power of the Word and the sacraments. However, God graciously helped us out of all distress at that time. As the conscience making and raving of our Separatists increased, a public disputation was offered to them by us then preachers in Perry County, the blessed Pastor Löber, the Pastor Grüber (at present still there), the Pastor Keyl, and the writer of this, concerning the articles and relations in question. This disputation was accepted, and the result was that our congregations became certain and calm in this matter, the separatists partly returned, partly left.

No sooner had this dispute been fought out among us than the pastoral letter of Hm. Father Grabau appeared. It was therefore quite natural that we protested strongly against some of the principles set forth in it, the persecution of which had inflicted such

painful wounds on us, which we still felt.

Of course, Fr. Grabau presents the matter as if we had attacked the power of the Holy Office of Preaching against him and had led and still lead reformed teaching in this point. But the dear man does us a crying injustice with this. He treats us as stubborn, unrepentant sinners, accuses us of lies, slander, malice, etc., so that it would be no wonder if we allowed ourselves to be provoked and seduced into speaking out against him in the same way. But we ask God to grant us the grace to bear all these experienced hardships with Christian patience and gentleness, to calmly set the matter apart, and to leave it to God to lead our cause, of which we are certain that it is not really our cause, but His, namely God's, cause. - —

But we go further. What was actually the status controversiae in the dispute between Lutherans and Reformed about the power of the sacred office of preaching?

First of all, it did not consist in the Lutherans ascribing a special power to the word preached by a preacher and the Reformed denying it this special power. Rather, the Lutherans have always placed the written and preached, the read and heard word on an equal footing. Thus Johann Gerhard, among others, writes in his refutation of the errors of Schwenkfeld and the Reformed about the power of the office of preaching: "The conversion and blessedness of men is attributed to the word of God, not insofar as it is written on paper or spoken with the mouth outside of its proper and rightful use ordered by God, but insofar as it is proclaimed, preached, read, pondered in thought, that is, insofar as it is used in its proper, rightful, and orderly office and in its proper, rightful, and orderly use.

Use is what God has ordained it for. But that use consists both in reading and hearing the word, for it is one and the same word of God, whether it be read, or preached and heard; therefore those salutary effects which Scripture ascribes to the preaching of the word of Scripture must also be ascribed to the reading and meditation of it; just as a man not only hears his friend and is moved by his words, but also when he reads a letter from him." (äoo, äs m!ii. sool. tz 253).

The point of contention between the Lutherans and the Reformed regarding the doctrine of the sacred office of preaching did not consist, secondly, in the fact that the Lutherans made the realization, validity and power of the sacred sacraments dependent on the legitimacy of the profession, ordination or any other quality of the preacher, and the Reformed denied this. The exact opposite is the case. Thus, for example, Calvin writes in his Institutions: "The administration of both this (the sacrament of baptism) and of the evening meal is a part of the church office, for Christ did not command women or men without distinction to baptize; but those whom he appointed apostles, to them he gave this command. 15. § 20.) The same Calvin therefore writes against Westphal: "It is better that baptism should be entirely omitted than that it should be administered by a woman;" and in his 278 letter he calls baptism by women an abominable dishonor to the office of preaching." Yes, Chamier, former ref. professor at Mon-

Tauban writes in his writing on baptism: "We say that the right to administer baptism is only with those who hold a public office in the church, and that a baptism administered by a man who was only a private person has no power, that is, that it is not a sacrament, but an audacious game, which must not be tolerated in the church at all.) (Book 5. Cap. 14. No. 8.) The Lutherans teach quite differently,

As we have already seen above. Here may only the following testimony find place: "God's word," writes the theological faculty at Helmstädt, "and the reverend sacraments together with absolution have their valor, (validity), power and effect not from men, but from God, his holy order and institution. For neither the one who plows nor the one who covets is anything, but God who gives prosperity, as it is read in 1 Cor. 3:7, and Rom. 3:2, Paul says that man's unbelief does not cancel God's faith. Then our dear Savior Matth. 23. admonishes that the scribes and Pharisees, as long as they sit on Mosi's chair, are not to be judged by God.

There is no doubt, however, that the Reformed teach in this way, not out of any particular respect for the sacred office of preaching, but because they hold baptism in low esteem and therefore find it annoying that one would rather have a woman baptized than have a child born without baptism.

and do the Mosaic teaching. Everything, he says, that they tell you to keep, keep it and do it. But after their works ye shall not do. And if the power of the word of God and of the reverend sacraments were to depend on the vocation and life of a teacher and preacher, it would follow that the word of God, preached by a person not ordained to the ministry, yet pure and loud, would be quite invalid; item, the holy sacrament of baptism, administered in case of need by private, yet Christian, believers,\*) would be quite invalid. Wel-

ches yet with reason of truth cannot be said, unless the Donatisterei ..were true." (See: Vsäskenui tkksaur. II, 5.407. Compare I. Gerhard's Loci I. äs bapt. § 22. Quenstedt's Theologia I. de sacram. ssot. 1. tles. 7.)

The real point of contention in the dispute between Lutherans and Reformed about the power of the sacred office of preaching consisted, thirdly, in this. The Lutherans taught that the Word of God, written as well as preached, read as well as heard, has in its essence, i.e. in regard to its meaning, divine power not only to indicate, to proclaim, to present, to tell what is the will of God, which is the way to eternal life, what is faith, regeneration, sanctification, 2c. but also to produce all spiritual effects itself; the word of God has not a mere moral power of persuasion, but is by virtue of divine order with divine spirit and divine power, so that it really and truly brings the Holy Spirit with it, penetrates the heart of man, changes it inwardly, and therefore in conversion, rebirth 2c. This power does not come to the word when it is used, but is inseparably attached to it by divine impartation. The word of God is therefore the instrument of man's conversion, not only as a hammer, a staff, and other dead instruments that have no power in themselves but only become effective through the hand of the one who wields them, but also as an instrument of the divine power.

a fire, as a seed, as food, as a lamp, and other instruments that carry their power in themselves. But what belongs to the word, that also belongs to the holy sacraments, which are the visible word and, as Gerhard expresses it, a short excerpt of the whole gospel. And finally, to use Gerhard's words again, "what is attributed in Scripture to the ministry of the Word and the Sacraments is also attributed to the ministers, the preachers of the Word and the administrators of the Sacraments, not in regard to their person, but in regard to their ministry, insofar as they preach the Word and administer the Sacraments. Thus the Evan-

\*) We note here that Pastor Grabau fortunately commits the inconsistency of considering emergency baptism by those not called to office to be valid. D. R, The gospel is the power of God unto salvation, Rom. 1:16, and Timothy, preaching the gospel, makes himself and those who hear him blessed. 1 Tim. 4:16." This is Lutheran teaching. What, on the other hand, have the Reformed taught? They have taught and still teach as follows. \*). The word that enlightens, converts, restores, and works faith in men 2c. is not really the external word contained in the Bible, whether it is heard or read, but the eternal word contained in the Bible.



God is. Like the sacraments, the outwardly audible word is only a sign of the inward effects of grace which God has on  
The word is a dead letter next to which there is no divine spiritual power. The external and written oral word has in itself only a moral power convincing by reasons and ideas and is a dead letter, beside which the working spirit goes, but which has no divine spiritual power. Therefore, the Word of God, together with the sacraments, has not the slightest power even in those whom God has not chosen and in whom God therefore does not want to work. The call given to them is not a serious one and is only done to make them inexcusable. Yes, because the

If the Word of God is only an empty proclamation and narrative, then absolution is not an act that brings and communicates the grace of God and the forgiveness of sins, on which a poor sinner can rely as an act of God, but only a proclamation of God's gracious will, which then becomes truth when God is added in this and that case, namely in the case of the elect. In this teaching they naturally make

completely nullify the ministry of preaching, for since they deny the power of outward words to produce spiritual effects, they speak of this power as "spiritual".

The same is attributed to preachers only insofar as they preach God's word and administer the holy sacraments.

The reader can see that the Reformed and Lutherans are not concerned here with the relationship between the power of the Word and the holy sacraments, insofar as they are administered by a called pastor, and the power of these means of grace, insofar as they are administered by someone who is not legally called or by a layman; but rather with the ministry of the Word and the sacraments themselves, whether they are administered by the pastor or by any other person.

However, so that no one who is unfamiliar with the subject may think that we are imposing heresies on the Reformed here to which they have never admitted themselves, here are a few statements about the subject of

It happens not infrequently that the present so-called reformists complain when palpable errors are listed as "reformed" errors. But wrongly. If some so-called reformers no longer have the errors once taught, they are not reformers in the historical sense, and it would then be their duty to renounce the reformed church.

follow the most renowned theologians of the Reformed Church.

Zwingli writes: "Seventhly, I believe uno know that all sacraments do not even confer grace, that they do not even administer or withhold it. For grace is wrought and given by the Holy Spirit, and therefore this gift belongs to the Spirit alone. The Spirit, however, does not need an escort or a chariot, for he himself is the power and the carriage by which everything is led, and does not need to be led. Nor do we ever read in sacred Scripture that external things, such as the sacraments, certainly bring the Spirit with them. From this the conclusion is drawn (which I gladly admit and allow in the sacramental trade) that the sacraments are given for the public witness of that grace which is already present in each individual person. Thus, through baptism, the Church receives the one who is first received through grace. Therefore, if baptism does not bring grace, but only testifies to the church that the one to whom it is given has already received it.... If we want to speak canonically or correctly, we see that the outward preaching of the apostles and evangelists or bishops preceded the faith of all peoples, which we attribute to the Holy Spirit alone. Unfortunately, we see many who hear the outward preaching of the gospel, but do not believe because they lack the spirit. Where prophets, i.e. preachers of the Word, are sent, it is a sign of God's grace, because he wants to reveal the knowledge of himself to his elect. (Confession of Faith, 1530.) Zwingli further says: "It is an impertinence that one has taught that man becomes certain through the keys (of the kingdom of heaven, which is the gospel), who is certain only through faith inwardly. In vain you will say: Thou art free" (from the condemnation of sin) "for thou canst no more make him certain by thy word than thou canst make an elephant out of a fly by saying, Thou art an elephant." (Book of true and f. religion.)

Calvin writes: "Although we do not deny that God himself is with the very present power of his Spirit in his institution, so that the administration of the sacraments which he has ordained may not be barren and empty, yet we maintain that the inward grace of the Spirit, as it is distinct from the outward ministry, is so also to be regarded and thought of separately." (Instit. B. 4, Cap. 14, §17.

Beza writes: "He is very much mistaken and does injustice to God who thinks that God ascribes either to the men through whose mouth he speaks, or to the external word of God itself, or to the sacramental signs, even the very least of that divine power of his to renew and preserve men to eternal life in Christ." (Uosx.

reck Goll. II, 218.) The same Beza writes: "It is a palpable error, drawn from the stinking puddles of the scholastics (papal theologians), if, as is said, the original causative power of the bestowal of grace is attributed to God, but the mediating power (instrumentalis) is attributed to the sacraments". (Ib.)

Grynaeus: "The pious may consider that to the outward office the effect of the inward office is attributed by this saying Pauli 2 Cor. 3, 6. and other similar ones in sacramental manner of speaking \*) to honor the same." (Disput, às euollur. tll. 17)

The reformers, as can be seen from this, stand on the same ground with the enthusiasts, in that they not only disparage the external order of the ministry of preaching, but in general deny the divine working and communicating power of the word and actually believe in direct enlightenment.

But we condemn this teaching as a shameful and godless doctrine. How dare Pastor Grabau impose it on us? He has made the power of the Word of God dependent on the office of the preacher, and we have denied this, because this denies the right Lutheran doctrine of the power of the office of preaching or the Word. We have not, however, as Mr. Past. Grabau incomprehensibly claims, "to separate the Word of God from the office of preaching," but rather to defend and save against him that without the Word of God the office of preaching is a bad office, ineffective, void, as water without God's Word is bad water and no baptism, but that only through the Word of God, and not, I do not know what kind of character (delebis or indelebilis) not inherent in the laity, the holy office of preaching has its power; but what power the sacred office of preaching has even in one who is not legally called to it, because God's Word and Sacrament is and remains God's Word and Sacrament and its divine heavenly character is not inherent in laymen. The fact that God's Word and Sacrament is and remains God's Word and Sacrament and has and retains its divine heavenly power, may now be, that we speak with Mr. Pastor Grabau, the means of service, whichever it may be; but this has been denied by Mr. Pastor Grabau. Grabau denied this.

God grant that he may consider the matter impartially and withdraw his groundless accusation, which concerns not only our person, but also the confession of the orthodox church led by us.

The Reformed make a *petitio principii*, that is, they prove something by what must first be proven. They say that the body of Christ is not really present in the Lord's Supper because it is only sacramentally present. But this is just to prove that a sacramental presence is not a true, we do not, essential one. Grynaeus now goes so far as to claim that even the whole external ministry has divine power, if one wants to speak in a sacramental way, that is, according to his sense, if one says something, but if it is not so, if one ascribes the thing itself to the sign of a thing.

(Submitted.) **Assessment of the struggle between Past. Grabau and the Synod of Missouri, Ohio a. St. \*)**

Mr. Rev. Grabau regards the whole dispute with the Synod of Missouri as a dispute with the outstanding heads of the same. He regards the Synod itself only as a tool of these men and does not trust it with so much independence to represent and defend the

truth, if it should already see that it would be more or less injured by these its vocal leaders. Everyone can see that such a reproach is very burdensome for our synod. If it were really so, it would be truly sad; for then there would indeed exist among us a papism, a rule over consciences in contradiction with the doctrine which our Synod has defended in many ways since its existence, namely with the doctrine of the spiritual priesthood of all Christians. If this were the case, our Synod would have sold the glorious freedom it has in Christ and would have placed itself in human bondage to the shame of the united head of the Church, Jesus Christ, which is frightening even to think about, let alone to assert.

Since this accusation has been raised by Rev. Grabau, then the members of our synod must certainly get active, if they do not want to judge Grabau's verdict by remaining silent.

And this is the cause which urges the undersigned, as members of the Synod, to protest against such an accusation and to defend the innocence of the Synod. And although there is very little hope that Rev. Grabau will be convinced of the injustice of his accusation and publicly recant it; nevertheless, self-defense remains a duty, if the accusation made to us affects God's honor and truth itself, and can anger many innocent souls; they may or may not be recognized by the opposing party.

The whole reproach of Past. Grabau seems to be based on the fact that there are some among us who, however, mostly speak out publicly. But to deduce from this that the others all say only yes and no, like underage children, and are bound in their conscience by the fear or complacency of man, is a strong presumption that lacks any just reason. For is it not always and everywhere the case that those who are especially equipped with light, strength and spirit lead the public word the most? Would it not be disgraceful to call the great instrument of the Reformation, Dr. Luther, a pope because he spoke the most noble word in all matters of controversy? Didn't God make the members of the body different?

\*) Also this leprosy has to be sent in by the undersigned brothers, ehr Paß. Grabau's declaration of not wanting to engage in oral negotiations had been received,  
D. R.

Do they all have the same function? Each has its gift and serves the whole body with its gift, but therefore the gifts are not equal. Who is justly entitled to a greater share in the public guidance of the word, in worldly as well as in spiritual affairs, the one who, with all other simplicity and honesty of heart, is nevertheless short-sighted and limited in his understanding of the circumstances, or the one to whom God has given trained senses to distinguish the true from the false, and an eloquent mouth to expound the doctrine clearly and convincingly? What would become of a synod if the order were reversed, if ignorance were to rule and wisdom to submit? Was it the intention of Past. Grabau want to establish such an order or rather disorder in his synod; is it not obviously he himself who speaks the most weighty word in his synod, and could we therefore not make the same reproach of the Buffalo synod that he makes to our synod? Yes certainly with much greater justification. And if Rev. Grabau made the happiest attempt to prove that his colleagues and the congregations associated with him share his opinion in the present matter of dispute quite independently of him and defend his hierarchical principles, he will never persuade a connoisseur of human nature and a good observer of things that they should not be noticeably influenced by him.

The undersigned believe the Rev. Grabau, in the name of their brethren of the Missouri Synod, that the gifts of our outstanding members are recognized and honored among us, and that a certain modesty towards them does not offend us, but is rather well regarded. But we do not allow our eyes to be blinded by the splendor of the gift and our conscience to be captivated by the appearance of men. The word: "One is your Master" is written in our hearts with indelible letters. God forbid that we should ever raise other masters.

Only then would Past. Grabau would have just cause for his accusation; if something had happened by the members of our synod, who are the acting persons in the whole dispute with him, which is absolutely not justifiable according to God's word; and the synod would have accepted and approved it unchecked. Then he could rightly conclude that the synod was not independent. However, Rev. Grabau remembered that at the synod of 1850 and '51 all these things came before the forum of the synod and each of our members had the opportunity to get to know the state of affairs and to form a judgment of it according to God's Word. It was granted to everyone to speak who had any misgivings; those two members of our synod, of whom Past. Grabau wrote that they had exhorted the synod to repentance, but had been rejected by Prof.

Walther are just a proof that the synod did not accept anything on the good faith of its voting leaders (we ask to refrain from the evil sense this word has otherwise). They were heard, all their concerns were considered, as the synodal report of 1851 shows, and the withdrawal of those two synodal members was a voluntary one out of conviction. If we had wanted to think of them differently, we would certainly have only hurt these dear brothers of ours.

All the facts that were presented to our synod about the ecclesiastical practice of Pastor Grabau, especially about the handling of the ban, and confirmed by witnesses, were by no means suitable to make him evident as a righteous shepherd of souls in the conscience of every Christian, and to determine the same to reject as unauthorized and unjust the previous procedure of the synod to offer the same again through faithful shepherds to such souls that had fallen victim to the harshness and imperiousness of their preachers and had been deprived of spiritual blessings. For the rest, the assertions of Mr. Past. Grabau's assertions about the false teachings of the Missourians, as he called them, were really too monstrous to work in us the conviction that Grabau was a pure teacher of the Lutheran Church, and that those Christians had sinned gravely who had separated themselves from him and his synod. If Pastor Grabau continues to accuse our synod of having false teachings on the office of preaching, on the ban and office of the keys, on the spiritual priesthood, on the right profession, on ordination and on the church, and yet we are aware that in all these matters we keep faithfully and honestly to the Scriptures and the confessions of our church, then how can we think otherwise than that indeed Pastor Grabau has a deviating doctrine, which has been confirmed by the Lutheran Church. Grabau must lead a deviating doctrine colored by hierarchical principles, as is clearly evident in his pastoral letter and the related writings. And yet he demands of our synod that we should say, against our conscience, to the people who take offense at his teaching: You sin if you separate yourselves from such a pure Lutheran teacher as Pastor Grabau is.

No, truly, Pastor Grabau would first have to be revealed to our conscience in a completely different way before he could demand that we repent of the injustice he believes has been committed against him. And if he would, we should not first need to be asked to repent, but we would do it before it was demanded. But let not Pastor Grabau think that he is thereby revealed in our conscience as a faithful servant of the Lord, when he continues to fill his informatory with his self-justification and bitter attacks on us; rather, this increases our mistrust. A righteous teacher is not revealed in the consciences of others by but by fine teaching and by his behavior. If the doctrine had been connected with the deed, Pastor Grabau would have been certified as a faithful Lutheran teacher in the eyes and conscience of all righteous Lutherans, it would certainly not have come to the point that members of his congregation who had left or been banned would have had to be protected against him.

If Rev. Grabau thinks that he is commending himself to us or arousing sympathy for himself in our Synod by attacking the

character of our confreres whom we love and hold in high esteem, he is mistaken; he is suffocating the last shred of trust in us and, unless God performs miracles, is making every agreement impossible which would perhaps not have been so impossible if Rev. Grabau had been more dispassionate. If Pastor Grabau knew how it cuts into our souls as a murderous sword, and how it perhaps fills thousands of honest children of God with deepest sadness, if not even with righteous anger and displeasure, when he, as he did in No. 17 of his Informatorium, calls one of the most revered and meritorious members of our Synod a Stephanist fox, a Stephanist snakehead \*) and the like; he would have considered writing something like that down.

In such expressions one can read nothing but a mind filled with bitter gall. The passionate, heretical zeal of the former so-called Orthodox in their dispute against the Pietists is, as little as their direction can be justified from a healthy ecclesiastical point of view, a stain in the history of the Lutheran Church to this day; does Mr. Grabau want to bring a similar stain upon himself and the Lutheran Church in America? Can brothers in their own house not settle their family quarrels, that I say so, in any other way than by tearing and tearing each other apart; or does zeal for God's honor consist in taking each other's honest names, making a mockery of the devil, misleading many innocent minds, thereby hindering the course of the Gospel and holding up the truth in unrighteousness? It would not be surprising if Grabau's bitter attacks, for which the Informatorium seems to have been created exclusively, had also stirred up passion on our side (which is precisely what Satan wanted); and yet every unbiased person, even Father Grabau himself, must admit that he has not been met with such carnal weapons as he has wielded. The unbiased reader of both sheets must often be surprised at how often quite well-intentioned, innocuous,

What bitterness and darkening must not be in a heart, where brothers are reproached again and again with spiteful invectives for their errors, which have long since been recognized, publicly confessed and forgiven by God and man. To move forgiven sins is Satan's work. Note of the One.

The "Lutheran's" place is imputed such a treacherous, spiteful intention. As far as the nature of the dispute is concerned, the "Lutheran," as he also has sin, like all children of men, will not even justify himself, but where has the "Lutheran" so transgressed against the eighth commandment as the "Informatorium? Even if someone were unable to see on which side the right lay in the differing doctrines, the way in which our counterpart conducted the dispute would hardly fill anyone with confidence in his doctrine. For it will not escape anyone's notice that the holy apostles, even if they were not in agreement with each other, were not in agreement with each other. Even if they really had to fight false apostles, they observed a different way than our opponents. They, the apostles, exposed error, showed its harmfulness, warned against it with great earnestness, proclaimed God's judgment to the deceivers; but one notices nothing of vituperative attacks on the persons, nothing of carnal bitterness, but even from their punishments a loud zeal for God's honor and truth shines forth.

Great is the annoyance with which our Lutheran Zion has been covered by this dispute; great is the grief that many honest souls have suffered as a result, great the rejoicing that has been caused to the enemies of our church. However, we cannot be alienated, for trouble must come, but woe to the man by whom trouble comes. There must be such in the true church, but woe to those who are revealed as such in God's judgment and sentence. Pastor Grabau has not shied away from declaring our entire synod to be a mob; we have not yet had the courage to pass such a judgment on Pastor Grabau and his followers. Grabau and his followers. However, the day is perhaps not far off when we will not need to pronounce it, but when it will be obvious before the eyes of the entire Lutheran Church in Germany as well as in America who the mob is; unless, through God's abundant mercy, the last terrible outcome is averted and Mr. Past. Grabau will not be moved to take a path that gives more hope for peace. And this is what all pious hearts will longingly wish and ask of God. How much God's Zion would rejoice again after the anguish and pain, how joyfully God would praise and glorify, if through the mercy of Jesus Christ and through His Spirit's grace, what Satan has divided and torn apart would be gathered together again in faith and united. Oh would not the evil heart's resistance and the devil's malice hinder what the gracious will of God and our Savior Jesus Christ would like to give.

C. F. Grüber.

G. A. Slater.

### Adolph Clarenbach and Peter Fleisteden.

These two men are put together because they suffered the death by fire on one day, Sept. 28, 1529, in Cologne.

Adolph Clarenbach was born of poor parents on the Buscherhofe in the municipality of Lüttinghausen \*) in the Bergisches Land towards the end of the 15th century, and already as a boy he showed much eagerness to learn, which is why he was sent to the high schools of Münster and Cologne. Here he soon came to be able to read the Holy Scriptures in the basic languages, with which he then occupied himself most diligently; he also had the fame of a conscientious, chaste, God-fearing life. He devoted himself to the school subject and in 1523 first became Conrector in Münster, where he awakened love for the purified Gospel not only in the youth entrusted to him, but also in many citizens of the city. Since 1525 he did the same as Conrector in Wesel, and when he was expelled from there at the instigation of the Cologne official Trip, with continued persecution in Osnabrück, in Meldorp in Diethmarsh, in his birthplace, in Lennep, Elberfeld and the surrounding area with visible success. One of his friends, the pastor Kloppe of Büderich, was summoned to Cologne for evangelical heresy; Clarenbach accompanied him voluntarily, hoping to be useful to him, but on his arrival in Cologne on April 3, 1528, he was immediately arrested and imprisoned in the Frankenthurm. Thus began the series of maltreatments and temptations to recant, the end of which was death by burning.

In the repeated interrogations, Clarenbach joyfully testified to his faith in the living Christ, the only Savior and Redeemer of the human race lost in sin, and to the truthfulness of the Holy Scriptures. He pointed out to the heretical judges, some of them his former Cologne teachers, who had set snares for him by asking captious questions about the reputation of the pope, the church and its statutes, that the Holy Spirit had convinced him inwardly of the truth of the doctrine laid down in the Apostles' Creed, and that he could only recant if he were convicted of error from the Holy Scriptures.

Towards the end of his imprisonment, Peter Fleisteden from the village of Fleisteden in Jülich became the fellow of his dungeon. Peter had kept his hat on during the mass in the cathedral choir and outwardly showed his disgust against it in the strongest way, with the later declared intention that the people should ask him about the reasons for his behavior and that he then wanted to instruct them about the nullity of the mass customs. The people, however, remained silent, and the clergy also kept quiet. But no sooner had he left the cathedral than he was seen as-.

\*) Under the jurisdiction of the city of Lennep.

Fleisteden was soon arrested and led to Clarenbach in prison. Fleisteden's challenging nature was quickly broken by Clarenbach's gentle earnestness; both friends strengthened each other's faith and happily looked forward to the funeral pyre.

When September 28, 1529 dawned, the martyrs were "led" through the whole city to the far-flung non-place with a great crowd of the people. Even now they were harassed by monks addicted to conversion, but this did not prevent them from praising God with a loud voice all along the way and teaching the people. Thus, among others, Adolph spoke: "Praise, honor and thanks be to You, Father, that You have made this day appear to us, for which we long." "I am comforted in Christ, I die a Christian death, and the will of the Lord is done. It happened to him, how should it not happen to us? He went first and we must" follow if we are to become his brothers." "O Cöln, Cöln," he continued after a while, "how do you persecute the word of God! There is a cloud in the air, it will flow down once more." \*) After praying the faith among other things, Adolph said to the people: "So we must follow the new Adam, Christ, in suffering, if he is to come to us in any other way. The more pressure and persecution, the greater the growth of the new man and the death of the old, the flesh, sin, the devil and the world. This mocks us now and leaves us desolate, but we set against it the one Christ, our Comforter, Representative and only Mediator, who will well represent us before His heavenly Father. Do not be dismayed at our death, for Christ also had to suffer and enter his kingdom through suffering. Through this Christ I exhort you, dear brothers, to live among yourselves without rebellion, lovingly, brotherly and Christianly, and to obey all authority. Our Lord will turn everything to the best and give you his grace and his divine word."

Then Peter continued, because Adolph complained of fatigue: "We were warm sinners, since we came from our mother's womb, and according to God's justice we deserved death immediately. So I exhort you today in the name of God, hold only to his word, only to Christ, who is the way, the truth, and the life, and turn away from the pope in Rome and from his church, which leads you away from the grace of God and from Christ's satisfaction, and gives you seals, bulls, indulgences, pilgrimages, and ungodly doctrines of men and devils to fill their pouches and kitchens."

Arriving at the high court, Clarenbach prayed, "O Lord, lift up my spirit, that I may forgive my enemies from the bottom of my heart," and then said to the burghers

\*) A sizable Protestant community gathered in Cöln in the first century after the Reformation, but was expelled in the 17th century.

Dear brothers and citizens, tell each other what I am about to say, for not everyone can hear it. First of all, we ask that no one avenge our death on the papists in Cologne; then, that you do not repeat after us what you have heard from us and will hear from me. But hear what we believe." Here he stated the faith and laid it out recently. "The devil also believes in these articles, but he does not believe that they also concern him and his salvation. But I firmly believe that all that is written in them is for the benefit of my poor soul and the souls of all believers."

When Adolph was very thirsty, he had been refused a drink until then; now the executioner compassionately handed him the bottle, and strengthened by it, he began anew: "We must now part from you. But when the judge comes, who will separate us all on the right and on the left, then we will all meet again. So that we then come to those who are on the right, we will suffer this death patiently and willingly, the Lord God willing. There it will be proven what each one has believed and we believe; whether we are right or wrong will then come to light. Therefore let each one see what he has to do and keep to God and his word alone, and those who do this will all meet again in the Lord and be found together. Then they both begged the Lord for forgiveness of their sins.

After the prayer, Peter spoke to his friend about the forgiveness of his sins in the blood of Jesus Christ, and asked him: "Do you believe that this blood will make you clean from all sins? Yes, answered Adolph, that is my comfort. Now, forgive me also, said Peter, all that I may have done to you during the time we were lying together. Adolph: Yes, I will gladly do so, and you forgive me, too, if I have offended you.

When Peter was led to the stake, Clarenbach called out to him: "Brother, be strong in the Lord and trust in him, for today we come to our brother Christ and will live with him forever. Therefore be steadfast in the faith and do not let the fire frighten you. I, too, will trust in the Lord, and his word shall be my seal," Adolph received another sweet consolation in the end. One of the companions accompanying him attacked him with harsh words of reproach, whereupon an Augustinian monk addressed him with these words: "Dear Adolph, I have not yet spoken to you, so hear what the Lord says John 11: I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, though he were dead, yet shall he live." Adolph: "Dear, tell me that again." The monk repeated the word and Clarenbach replied: "Thank you for preaching the gospel of Christ to me and greet all brothers in the Lord Christ. Then he undressed himself, closed his eyes

and sighed, "O Lord, this is what I have longed for, for this is how it must happen, that we are to be proven through the cross. In the meantime, the executioner lit the fire, and when it was already blazing high up, Adolph cried out with a bright voice: "O Lord, into your hands I commend my spirit," and was now suffocated by the steam.

Wiesmann in Lennep.

### Testimony against priestly rule.

Thus writes St. Bernard of Clairvaux to the pope. Bernard of Clairvaux to the pope: "What the apostle (Peter) had, he gave, the care, as I said, over the churches. About dominion? Hear him for yourself! "Not as ruling over the people," he says, "but become models of the host! And lest you think that only the humble attitude is spoken of, and not also the real action, the voice of the Lord is heard in the Gospel: "The worldly kings reign, and the mighty are called merciful lords: but ye are not so." The matter is clear, the apostles are forbidden to rule. Go, therefore, and either as ruler usurp the apostolic office, or as bearer of the apostolic office usurp dominion. One of the two is always denied to you by the other. If thou wilt have both at the same time, thou shalt destroy both." (vo onsläeratione aä LuZonium üb. II. o. 6.)

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### Christ's Wounds.

The dying Conrad Rieger said, "The wounds of Christ are the bars through which the heavenly Father looks out to us and we look back in to Him."

### A preacher who pleases everyone.

When Luther once traveled through a town, he received the following answer from all the people of the town in response to his question: "What kind of preacher do you have? Luther replied, "I don't like to hear that, because your preacher certainly doesn't have to grab the devil's hood and start his kingdom properly, otherwise he would probably breathe fire against him.



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